

August 1993

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

**South Africa:
Agony and
Hope**

**Equipping for
Ministry**

**Quakerdale
of Iowa**



Editor-Manager

Vinton Deming

Associate Editor

Melissa Kay Elliott

Art Director

Barbara Benton

Advertising Manager

Catherine Frost

Circulation and Promotion

Nagendran Gulendran

Computer Production

Susan Jordhamo

Secretarial Services

Edward Sargent

Bookkeeper

James Neveil

Editorial Assistant/Computer

Production

Timothy Drake

Volunteers

Jane Burgess, Emily Conlon

Board of Managers

1991-1994: Frank Bjornsgaard, Emily Conlon,

Sam Legg (Clerk), Parry Jones, Richard Moses

(Treasurer), Harry Scott, Larry Spears, Robert

Sutton, Carolyn Terrell

1992-1995: Phoebe Cottingham, Richard Eldridge

(Assistant Clerk), Deborah Fisch, Kitty Harrison,

Bernard Haviland, Paul Jolly, Eric Larson,

Margery Rubin, David Samuel, Carolyn Spraggell,

Wilmer Tjossem, Alice Wiser (Secretary)

1993-1996: Marguerite Clark, Lee Neff, Mary

Ellen Singesen

Honorary Managers

Eleanor Stabler Clarke, Mildred Binns Young

FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends.

• FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1501 Cherry St., Philadelphia, PA 19102-1497. Telephone (215) 241-7277. Accepted as second-class postage at Philadelphia, Pa. and additional mailing offices.

• Subscriptions: one year \$21, two years \$40. Add \$6 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies \$2 each.

• Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

• Postmaster: send address changes to FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102-1497

• Copyright © 1993 by Friends Publishing Corporation. Reprints of articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words. Available in microfilm from University Microfilms International.

PRINTED ON RECYCLED PAPER

Moving? Let us update your subscription and address.

Write or call:

FRIENDS JOURNAL, 1501 Cherry St.,
Philadelphia, PA 19102-1497
(215) 241-7277; Fax (215) 568-1377

Among Friends

Westward Ho!

I am driving to Friends General Conference in Stillwater, Oklahoma, in a few days. (Yes, I know, you'll be reading this in August and the gathering will be over by then, but this issue gets produced in late June!) I'll be in the company of my two sons, Andrew and Simeon. They love FGC gatherings, having attended them quite regularly over the years. They asked me recently to tell them all about Oklahoma. Since it's one of the five states I've never visited, I thought it advisable not to give a phony response. I chose instead to ask an Oklahoman directly.

The Stillwater (Okla.) Meeting's clerk, Ann Ratcliff, answered my phone call one evening, just a week before FGC. Ann, I learned, has lived in Oklahoma 17 years or so. She joined the meeting in 1985 when it was still a worship group under the care of Oklahoma City Meeting.

I asked her what I should tell my boys about Oklahoma—what might they expect? "Well," she laughed, "don't let them read *The Grapes of Wrath*; it's not like that any more. [I assured her they hadn't.] Tell them to come on out and experience it. What's it like? Well . . . it's a lot like everywhere else, I guess . . . better than most, my partner Anna says [Anna had just walked by the phone at that moment]. Do the boys have cowboy boots? If so they'll feel right at home. A lot of people wear them here, though I don't."

There are three unprogrammed meetings in the state, I learned, Oklahoma City (the largest), Stillwater (about 14 members plus attenders, and growing), and Green Country Meeting in Tulsa. In the state, Ann thinks there are fewer than 100 active Friends in unprogrammed meetings, all part of South Central Yearly Meeting.

Stillwater Friends meet in the Methodist Student Center on the university campus, "a nice, welcoming place to meet," as Ann put it. Friends have been very involved in the peace movement in the area, particularly through all the years of the Central America crisis.

So what's it been like for a small meeting to be preparing for an FGC gathering—1,200 or so Friends converging on their town for a week? Ann laughed: "Well, I think we didn't know quite what we were getting into. Only in the last couple of days have I been able to kind of laugh about it and to see the light at the end of the tunnel—and this time I think it's not the approaching train!" (" . . . and that you're not the one standing in the middle of the tracks," I quipped.) The meeting has worked as a committee of the whole this spring planning for FGC: arranging field trips, getting info from the local Chamber of Commerce, scheduling a meeting open house during the FGC week—endless details.

So how does it look at this point? Ann laughed: "Talk to me in two weeks, but I think we've got the field trips organized . . . and we're surviving!"

Well, I will talk to her in a couple of weeks, and I'll have more to report on FGC in forthcoming issues. I look forward to attending Stillwater Meeting's open house July 5, 2-4 pm (iced tea for 1,200, anyone?).

And who knows, Andrew and Sim may very well come back with boots—if the price is right.

(This footnote: Thanks for the good response to my May column asking for help getting new subscribers—and keep it up! There's a handy coupon on page 30. Hope you will clip and put it to good use!)

Vinton Deming

Next month in FRIENDS JOURNAL:

A Fresh Look at Friends' Testimony on Alcohol
Seeing in the Silence

Money Talks (Quaker politico Janet Gastil nearly beat the odds)

FRIENDS JOURNAL

August 1993
Volume 39, No. 8

Features

- 7 Quakerdale of Iowa: Legacy of a Philadelphia Friend**
Wilmer Tjossem
Josiah White's dream a century and a half ago makes a difference to Iowa teens, victims of abuse.
- 9 The Ministry of Presence**
Gregg Lamm
The grandfather who offered his presence made the gift that lasted.
- 10 The American Friends Service Committee: What's in a Name?**
Irwin Abrams
To what extent is its inspiration from the spiritual source? How may more Friends find opportunities to serve?
- 12 Equipping for Ministry**
Margaret Benefiel
Far from being antithetical to Friends faith and practice, it is necessary to our continuing vitality.
- 15 South Africa: Agony and Hope**
Margaret Hope Bacon
Though a spiral of violence continues, the forces that have brought about change have been largely unarmed.
- 19 Time**
Robert C. Murphy
In accepting God's love, life becomes easy, and time makes room for all our needs and concerns.

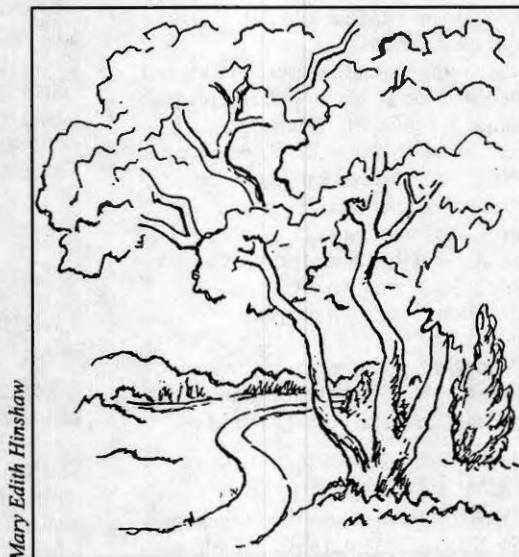
Cover photo by Ken Martin, courtesy of American Friends Service Committee

Departments

- 2 Among Friends**
4 Forum
5 Viewpoint
21 Reports
23 News of Friends
25 Calendar
26 Bulletin Board
27 Books
29 Resources
30 Milestones
32 Classified
34 Meetings

Poetry

- 18 Prayer**
P. F. Newcomb



How to value life?

A three-second portion of the national TV news on January 15 featured the bloodied body of a young Baghdad hotel receptionist lying on a piece of plywood. This scene triggered instant anguish for Stephen Long, a member of our Quaker meeting. His own daughter is preparing for a career in hotel service. He felt compelled to shout "Stop!" to the insanity of war. He realized tears were on his face.

Steve is a college science teacher. He is a gifted writer. The most obvious avenue to express his distress was to write a letter to the editor of the local newspaper. He tried, but words would not transfer to paper. The pain did not go away, and during the weekend he prayed to be led.

On Monday during an amazing moment of clarity, he found the following seven sentences in his thinking. He wrote them within a five-minute period coupled with the sounds of his own sobbing. Those tears were repeated by many of the members of our preparatory meeting when he read the statement to us at our next meeting for worship.

Steve's statement poignantly reverses the depersonalization process that so often contributes to prejudice, discrimination, and war. It is couched in the gentleness of Quaker query. It moves the reader to feel the pain of war. It offers the reasonable peace strategy of remembering that war is personal to its victims.

Eldon L. Morey
Brainerd (Minn.) Meeting
PO Box 156
Motley, MN 56466

Stephen Long's statement:

Did you see the body on the TV news—the body of the young Iraqi woman killed by one of our missiles when we sought to "teach Saddam Hussein a lesson"? Did you wonder who she was?

This young woman, working as a hotel receptionist, surely had hopes and plans for her future, a future which we have destroyed. Should she remain nameless in our thoughts, a necessary sacrifice for our national political agenda?

Is our commitment to the sanctity of life so shallow that the pictures of this young woman's death have no effect on our hearts? Should our own daughters be valued as poorly as we value the lives of Iraqi daughters when we condone such violence? Is the blood of this young hotel receptionist on the hands of each of us?

A new turn

For centuries the nations of Western Europe lived in fear and hatred, with diverse languages and religions, rival

imperialisms and endless violence. Then suddenly, after fighting the most devastating war in human history, they gave history a new turn; they came together in friendship and built a community of nations.

Can this be done in the Middle East? Yes, *provided* relationships there can be shifted from an adversarial mode to one of friendship.

Israel holds the key. If Israel came boldly forward with an offer to relinquish the occupied territories, recognize the PLO and welcome a neighboring Palestine—*provided* the Arab world would respond with peace and friendship and take part in building a Middle East Community of Nations, with mutual security and economic cooperation—it is probable that history could, indeed, be given a creative new turn.

U.S. leadership played a vital role in the emergence of the European Community. Likewise, our support for Israel should continue in generous measure, but should be conditional on Israel taking the lead in launching a Middle East Community. Failing in that, the Middle East is doomed to endless years of violence and hatred. A grudging "peace treaty" is little better than none.

Now is the historic moment. For decades the Arab world demanded the destruction of Israel. Today it is calling instead for relinquishing the territories. The two sides are no longer goaded by the Cold War.

It will not be easy to build a Middle East Community. As in Europe it will take years of patient, friendly negotiation. The more developed nations will need to help the less developed, as in Europe. Human rights need to be developed, democracy encouraged, and complex economic factors dealt with.

As was the case in Europe, an adversarial mentality is deeply ingrained in both sides and has strong historic roots, but constructive revolutionary change is possible.

With determination, history can be given that new turn.

Ernest Morgan
1901 Hannah Branch Rd.
Burnsville, NC 28714

Gathered meetings

The subject of "gathering" has been on my mind too, so I am responding to "The Gathered Meeting" (FJ May).

While I am coming to appreciate what you are striving for, I must point out some points from those "readers" at meeting. I was led to everything noble and good in my life through example and the written word. In order to quiet my mind I read a short,



Eileen B. Waring

uplifting passage before meditating. At meeting, I am often staring at a book. Sometimes I am reading, sometimes just staring at the page. I am more comfortable staring at a book than at other people. What do you do with your eyes while "gathering"?

Why does everyone keep mentioning readers and late comers? What about the people who sleep at meeting? Are they "gathering"?

Before recent major surgery, I found it impossible to sit anywhere for one hour. Take care lest you embarrass those who don't want to discuss their physical problems with you.

My point is this: people who read at meeting could more easily, cheaply, and environmentally safely (saving gas) stay at home. They are reading *at* meeting because they are getting something out of their presence there. Please let us all try to "gather" in our own way, and don't judge.

Mary Jane Sexton
11 Filmont Dr.
New City, NY 10956

Liberals and evangelicals

I found Edward Elder's Viewpoint article (FJ May) touching in its way because it was so heartfelt and I think reflects the experience of many people. His thesis is that the evangelical branch persecutes homosexuals; its peace testimony is diluted or abandoned; it is trapped in dogma and unable to accept reality; it cannot convey a direct sense of the divine. It is therefore not a body worth maintaining links with, there being better ones. Our Friend chooses contemporary attitudes to homosexuality as his criterion rather than historical and theological roots and similarities, and assuming the truth of his analysis, argues closer association not with other Quakers but with certain non-

Maintaining Our Unity

How big a vessel is the Society of Friends? This is the message which came to me in regard to the question of "realignment," as it came to New England Yearly Meeting in 1991:

NEYM has, in its 46 years of being reunited, learned through much hard spiritual work how to live together, allocate its funds, and often move out into the world to witness for peace and justice. This knowledge I feel came experientially, but with hard wrestling. And any return to the times when Friends accused each other of not standing for the right doctrines is a return to the times of bitterness and loss of membership in the Society, which occurred after the 1845 Separation.

This message came to me early one morning during the sessions, from my spiritual mother in Quakerism, my mother-in-law in life, the late Thyra Jane Foster. She taught all her family the strengths and failures of Quakers in the stories she told at family gatherings and which she recorded in books. And she did the same for all of NEYM when she collected and established an archives for the yearly meeting, who, as she was fond of saying, should not repeat history.

I did not come to New England until the yearly meeting was a decade old. I had become acquainted first with British Quakers in India, associates in the work of Mahatma Gandhi, who sat in worship in the Fellowship of Truth with the co-workers of all religions. New England Friends, with their evangelical zeal, were a puzzle to me.

Gradually I learned the story of the uniting of the yearly meetings. When Thyra Jane Foster arrived in New England she was an Ohio Wilburite bride in a Wilburite household so staunch that the local meeting consisted only of Fosters and met on First Day in their front parlor. (Historians have called it the Foster Family Meeting.) When her own widowed father came to live with them, he spent his days writing of Quakers he had known, with criticisms of any failure in the minor testimonies of plain speech and dress. When this older generation had slipped away, Thyra, her husband, and his siblings went to Providence, Rhode Island. There they formed, in 1936, an independent meeting with Friends from both yearly meetings and others, under the auspices of the Friends Fellowship Council of Philadelphia. Under this little known body (sponsored, I believe, by Friends General Conference), a number of meetings were

formed between the World Wars to bring the Quaker peace testimony into the world of action.

In New England there were five meetings formed in this way, and they eagerly joined in urging the two yearly meetings to cooperate. Most of their meetings included Friends of varied persuasions. After a number of years of exploration, the two yearly meetings and the five independent meetings joined in 1945. After her experience in this revived Friends community, Thyra Jane Foster firmly met the complaints of her son, my husband, and me that these Friends could not really be true Friends; she made a statement of how this was better than the old days. The Connecticut Valley Meeting, which we helped to enlarge and build a new meetinghouse, was one of those independent meetings that still used their own "practices"; in time we got acquainted with NEYM, and one of our own convinced members became the clerk of the yearly meeting.

My participation in NEYM has convinced me that Friends General Conference and Friends United Meeting Friends have learned to work together. But I do not think it is a pattern that could extend to a larger "super-Quaker" organization including yearly meetings not in those two groups. For that, the viable pattern is the consultative model such as in Friends World Committee for Consultation.

Friends must always be aware of themselves in the present climate, where all churches are having conflict on social/theological issues. When we make "heavy weather" (to quote Geoffrey Hubbard) of issues in regard to what theological ideas Friends must follow, we should ask ourselves how significant this is to the world at large, where there is so much death and destruction.

During the period before the Civil War, in the ferment about the abolition of slavery, Friends were involved, in New England, in disowning John Wilbur; they were also discontinuing the membership of Abbey Kelley Foster, a famous woman Quaker campaigner for abolition. We should be mindful not to destroy our grounds for unity, when we need our strength to take our witness out into the world.

Georgana M. Foster
21 Still Corner Rd. (Leverett)
Amherst, MA 01002

Quakers who are more acceptable to him.

However, his assumptions may be questionable. These charges can be true, partially true or false, applicable to some evangelicals and not others. The situation is, I believe, more complicated than our Friend assumes, and also transcends his own concerns, strong though they may be.

There is an historical dimension to the liberal-evangelical division that will continue to govern us regardless of our own wishes. The past cannot be undone, and people will continue to return to it, reviving and reassessing its controversies. One is not free to walk away from the other kind of Friend. Moreover, the whole question of leadership is involved. In colleges, institutions like Earlham School of Religion and Pendle Hill, bodies like the American Friends Service Committee, Friends Committee on National Legislation, and Friends World Committee for Consultation, these inter-Quaker boundaries become very loose. In working with other Friends, the basis of cooperation is always an issue.

I tend to think the whole issue of homosexuality and religion is frequently discussed at a nonfundamental level. People on both sides of the argument argue through their own emotions, but I think the issue is too important for us to allow our personal thoughts to get in the way. From the liberal side there is a problem, I think. In my experience, Friends never really accept that evangelicals actually mean what they say about the authority of scripture, and thus fail to see why they think as they do, interpreting their stance in other ways which are not in fact to the point. There is, of course, a profound ignorance on the evangelical side which they need to overcome. I was once clerk to a large meeting that had to decide about a matter that raised all these things, and the experience has entered my soul.

There also seem to be those who are willing to make this *the* issue for the future of bodies like Friends United Meeting. If I am opposed to them for making this a litmus test issue, then I am logically bound to disagree with our Friend also, who, however understandable his reasons may be, does exactly the same thing. I think Quakerism is too important for its nature and composition to be decided either by single issue agitation or the contemporary wisdom of any given period. We are certainly creatures of our times, but at the same time, we must not forget the rock from which we were hewn.

John Punshon
Earlham School of Religion
Richmond, IN 47374

I am bewildered and troubled by Edward Elder's broad brush treatment of

Friends United Meeting (FUM) and Evangelical Friends International (EFI). It seems that Elder (and by implication, others) have a fundamental lack of understanding of what sets FUM and EFI apart from "liberals" (Elder's language). It is not our positions on homosexuality, peace, worship styles, doctrine, or anything else. It is our understanding of who Jesus Christ is and why he came, lived, died, and rose. It is our view that human beings are deficient without the grace and love of God—"sinners."

Only minority Friends in orthodox and evangelical circles come close to Elder's accusations about hiring ministers (I am one), sacraments, the Inward Light, and voting. They are peripheral remarks that serve to underscore his lack of exposure to Friends beyond his own experience.

Like Elder, I disagree with Doug Gwyn's conclusions that there can be unity among Friends. However, it is not a case of oppression by FUM or EFI Friends against "liberals." Rather, it is because we cannot come to terms with Jesus Christ. The "unprogrammed" Friends and "programmed" Friends have become two entirely different animals. Much like the home where an adult child returns to live, trying to bring two groups as divergent as those back under the same roof would simply not work.

Friends need to come to the place of agreeing to disagree, without the name calling and false understandings of each other, and let each other do their business. Certainly if that doesn't make any of us Quakers happy, at least it should please God.

Brian Daniels
228 E. Main St.
Portland, IN 47371

Edward Elder's Viewpoint creates for me a number of concerns and dilemmas. I am trying to follow the practice of taking my concern to the person with whom I have the concern/conflict on a one-to-one basis to seek resolution. To publish a piece such as that from a person who chooses not to go to the person with whom they have a conflict and labor with them is unconscionable. To give weight to a person who has chosen to reject commitment to Friends rather than join and labor for clarity, who writes to criticize a "them" that does not exist as he has stereotyped them, brings me to you with my concern. Regardless of the purpose of the Viewpoint column, were you clear to give voice to a non-Friend who, while active and committed to Friends, is stuck in a position based in ignorance and fortified by fear and pain? Did you feel clear to generate controversy and illicit responses by giving

strength to the very forces that are at work to divide and distract us from our unity in God?

I would hope Friends Journal would be about holding up Friends values. It is my perception that you have done something else here. You have provided a chamber for pain to echo.

Greg Robie
RD #1, Mineral Springs Rd.
Highland Mills, NY 10930

Just lightning bugs

I'm pleased my note on "Governor Who?" went so well with Ruth Dahlke's piece about the FGC *Directory of Traveling Friends* (FJ March). I thought I would share another *Directory* story as well:

A young couple from George Fox College in Oregon came to visit in New York and had a terrible time on their arrival in the big city. Their bags were lost, they couldn't find their way on the subway, but finally they did make it to my apartment on the westside of Manhattan. After they had rested a bit, I asked if they'd had any supper. When they said no I suggested we pick up some food at the salad bar of a local deli and have a picnic in Riverside Park. They agreed and I was pleased to lead the way just two blocks from my house. As we walked down the hill it was just beginning to become dusk and they noticed little lights flashing at the side of the path in the grass. "What's that?" they asked. "Oh, just lightning bugs," I said. "We've never seen lightning bugs—there aren't any in Oregon." So these folks found the little lights among the bright lights and were able to feel much more welcome—as we sat and ate and looked at the community flower garden and the sky turned colors over the Hudson River.

Sally Campbell
252 W. 91 St., Apt. 64
New York, NY 10024

A peace proposal

No one knows what to do about the violence in Bosnia. If we don't take military action we will be guilty of passively witnessing the horror of ethnic cleansing. If we do intervene with our powerful weapons of destruction, people will continue to die in perhaps even larger numbers. In short, we would be engaged in another "destroy it in order to save it" folly.

Because there are no easy answers, we are puzzled that no one has yet suggested calling on the world's spiritual leaders and other well-known men and women who have vision and have shown their preference for peace over war. As a start, we suggest asking Bishop Desmond Tutu,

Billy Graham, Coretta Scott King, the Dalai Lama, and Mother Teresa. Why not add some skilled negotiators such as Jimmy Carter or Terry Waite? We call on these people to go to Bosnia or get as close as they can to the leaders who can make peace. Let them talk to anyone who will listen and listen to anyone who will talk to them. Let's ask every country to call upon its religious leaders and those who have a history of being active in the quest for peace and human rights. Let them go.

We know that some people will tell us our idea is impractical, that there is no clear-cut agenda, that efforts like this won't work when the warring parties are drenched in each other's blood. These skeptics may be right, but no elected or appointed government official has been able to do anything to stop the conflict. At this point, what do we have to lose?

Lucille L. Carlson
50 Old Chunn's Cove Rd. #204
Asheville, NC
Virginia E. McCullough
1759 W. Berteau
Chicago, IL 60613

Replies sought

As a political scientist (and a Quaker parent) with a focus on international peace and family issues, I am developing a manuscript, "How Do Our Children Grow: Raising Quaker Families in the 1990s." "Families" are loosely defined as an individual, a couple (same gender or heterosexual), or a group actively raising children (newborn to 18 years of age). This would include the involvement of children in the life of a meeting. I am interested in learning "what's going on out there" in both meetings (First-day programs, for example) and individual families. My interest is in both the spiritual nurturing of children as well as the daily emotional and physical care of the family. Replies from both Friends in the United States and overseas would be greatly appreciated. Specific details will not be cited in the text without written permission of the contributors.

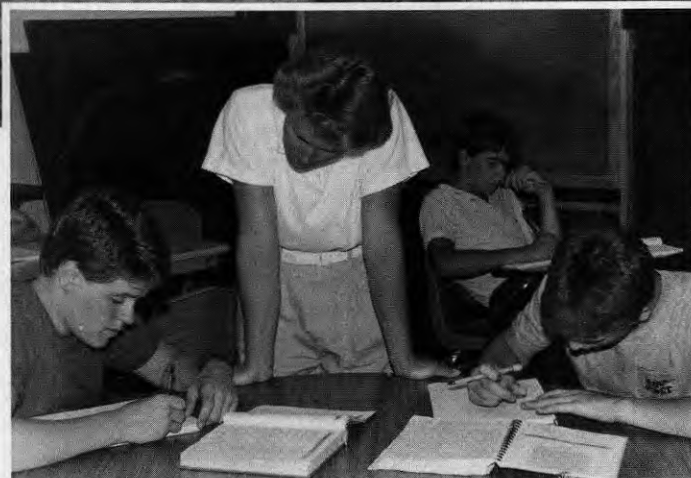
Margaret Clark
495 W. 26th
Eugene, OR 97405

FRIENDS JOURNAL welcomes contributions from readers. Submissions to Forum should be no longer than 300 words, Viewpoint 1,000 words. Unless authors request otherwise, names and addresses will be published with all letters.

Quakerdale of Iowa

LEGACY OF A PHILADELPHIA FRIEND

by Wilmer Tjossem



Photos courtesy of Quakerdale

As one drives north on state road 299, a few miles north of the Friends neighborhood of New Providence, Iowa, one sees to the east a cluster of brick buildings, broad lawns, a barnyard; and beyond those the sweep of hundreds of acres of the world's finest farmland. While "campus" is often used to identify this place, the word is in fact a gentle euphemism for a residential treatment center for troubled adolescents—Quakerdale.

Each year some 600 adolescent boys and girls, and their Iowa families, are involved in Quakerdale programs that "will empower them to face the future with hope," says Michelle Herman, executive director. She says the 108 youngsters currently assigned to Quakerdale and three other of its facilities by the Iowa Department of Human Services are from the familiar and growing litany of lower economic backgrounds and family breakup—and victims of drug, alcohol,

and other abuses. Some 75 percent of the girls and 25 percent of the boys are suffering consequences of one or another form of sexual abuse.

Most Friends in the United States probably will not recognize the name "Quakerdale," and even fewer will know its history and purpose. It developed because of the dream a century and a half ago of a Philadelphia Quaker, Josiah White, to endow a "Rural Manual Labor Institute for Homeless Children."

Born in 1781 in Mt. Holly, New Jersey, third son of John and Rebecca White, Josiah became fatherless at the age of four. At 15 he was apprenticed to a hard-

ware merchant in neighboring Philadelphia. Later he started his own business and was married. When his wife died in 1807, he sold the business and went South for a year. There he witnessed the horror of slavery and pledged himself to a re-ordered life of service.

Following remarriage, Josiah White led in finding a profitable market for "hard coal" from the Lehigh Valley of Pennsylvania, and used the Lehigh River for its economical transport to Philadelphia. He and his second wife, Elizabeth, had five children. The three sons died young. Without sons to carry on his business, he turned to philanthropy. It be-

A retired fund-raiser, Wilmer Tjossem is active among Friends in Iowa. He is a member of the FRIENDS JOURNAL's Board of Managers.

came his passion to provide training and education for poor orphan boys.

Described as short and heavyset, and always dressed in Quaker garb, he went to Indiana in the mid-1840s to see about establishing two schools under the care of Indiana Yearly Meeting—one to be in Indiana, the other in Iowa. In 1850 he suddenly fell ill and died. However, by bequest he provided \$40,000 for the two schools, and his daughters, Hannah and Rebecca, were directed to carry out his plan. In 1851, 1,440 acres were purchased near the Salem Quaker community in southeast Iowa with \$10,000 reserved for new buildings.

If Josiah White were to visit today's Quakerdale (as the Iowa Institute was renamed in 1940) he'd not

easily recognize what became of his dream in 1848. The one constant for him might be the barns and acres of prime cropland at the New Providence campus. He'd have to accept a more complex definition, however, of "homeless children." David Castle—a Friend, resident psychologist, family therapist, and husband of Ellie Castle (see article below)—



observes that currently two-thirds of the young people at Quakerdale are *psychologically* sick (with obvious needs), one-third *philosophically* sick (confused about the nature of life). Few, he believes, are mentally ill or suffer clinical depression. Most are physically robust and healthy, and of average intelligence.

For many Quakerdale youth, drugs and alcohol have seemed to provide temporary escape from the traumas of their lives. For others, perceptions of love and sex get dangerously confused. Consequently, verbal and physical violence become usual among both boys and girls. The on-campus curriculum is expanding to include training in conflict resolution.

Yet, at best, their futures remain uncertain. It's obvious, says David Castle, that lasting benefit to these youngsters requires in-home family therapy as well. Though expensive and time-consuming, family therapy is a growing part of the program.

Finally, David observes, when everything else runs out, maybe all that remains for many of these kids is faith in God.

"As Quakers we think differently about spirituality," says David. "We represent it as everyday and practical, not just out of the sky. We have a unique (not doctrinaire) view of the Spirit, somewhat at variance with other denominational positions today. 'That of God in every person' is still revolutionary. These youth are getting some of this Quaker exposure here but not, we believe, in a threatening way. Most had abandoned religion before they came. But eventually some accept spirituality as a safety net and are strengthened. We see this as one of Quakerdale's particular services."

To the credit of generations of Quaker Trustees (appointed by Iowa Yearly Meeting, Oskaloosa) who have cared for "White's Iowa Institute" for nearly a century and a half, the original intent of Josiah White remains respected and preserved. It's regrettable that this deeply-rooted Quaker project is so little known in the larger Quaker family. □

A professional filmmaker in Waterloo, Iowa, has contributed a moving half-hour video of the Quakerdale program that can be borrowed by writing Donna Lawler, development director, Quakerdale, New Providence, IA 50206; telephone (515) 497-5294.

Stories of Troubled Lives

During the day of my recent visit to Quakerdale I was invited to observe one of its programs in action. Friend Ellie Castle, a retired teacher and social worker, gathered six teen-agers to talk with me about why they're at Quakerdale. They're volunteers in a group, created and led by Ellie, called Helping Us Resolve Traumatic Situations (HURTS). For a time these students had already been talking to one another about the conduct and circumstances that brought them under state custody.

Would these teen-agers tell their stories before a stranger? When Ellie, whom they trusted, completed introductions all around, most appeared to relax. Soon, one by one, they offered details of their troubled lives. I was permitted to take notes.

Bob (all names are changed) is from central Iowa and has been at Quakerdale nine months. Shy but articulate, he describes childhood sexual abuse by adult men and women; some were family. At first he thought this "normal."

Lorrie, 17, was an early victim of her step-father, though he vigorously denies it. Speaking barely above a whisper, she says she comes from a

tough-minded and fundamentalist family. She distrusts "religion."

Marsha, at Quakerdale for over a year and appearing mature beyond her years, tearfully describes being a victim of both her "real" dad and "adoptive" dad. More recently she's suffered severe resentment from her mother upon having, at 14, her step-father's child.

Sharon, now two years at Quakerdale and still quite self-conscious, says she's felt required, for protection, to become a compulsive liar. She first experienced abuse at age four, though memory of it has become strangely vague. Later she was under repeated assaults by an older boyfriend and his friends.

Randy, resident for six months, describes being fairly regularly abused, mostly by his dad's friend, from about age four through twelve. He says it is probably violent rebellion that got him into juvenile court.

Karen, 16, was often abused by two family members (mother and brother) and a cousin. She was unable to say more.

Five of the above said they've considered or attempted suicide.

Wilmer Tjossem

The Ministry of Presence

by Gregg Lamm

Author Joseph Campbell had a keen understanding of the "power of the myth"—which, most simply put, is the wonder created in the life of the listener as he/she hears and absorbs the telling of someone's story. I feel our society has lost the power of oral tradition. To be a person is to have a story to tell. Let me share with you what I mean.

I had two kinds of grandpas. One gave me gifts he bought with money—treasures I could hold in my hands. The other one gave me gifts he bought with life—narratives I could hold in my heart. If you'd asked me when I was ten years old which grandpa I liked the best, I would have said "the one with the presents." But if you'd ask me now, I'd say "the one with the presence." The grandpa with the presents seemed so real back then. I could run with the stick horse. I could build with the blocks. I could trip with the jump rope. But the grandpa with the presence seemed kind of boring, just a denim-covered lap with an enormous story-telling mouth at the top.

Many of my perceptions have changed since I was ten. When someone gives you a present, you're left with a visible representation of what their resources can afford. A toy or a knickknack, no matter how much it is cherished, will someday become dusty, broken, or lost. But when someone gives you their presence, you're left with a part of the person themselves: a memory of what it means to have loved and been loved; a glimpse into the grace-waves of their life; a reflection on chances passed by or seized; a history of a person who isn't willing to be defined merely by what they've done, but by who they are.

Many people today are crying out for someone who will offer them the gift of their presence, someone courageous

enough to offer them their story, their journey, a glimpse into their lives, so as to encourage them along their own path.

The oral tradition has the power to not only convey Truth, but also to inspire change. And I sense that each of us (in ways spoken and unspoken) longs for a place as inviting as a lap, where the challenge to worship and reflect is shared in an atmosphere of honesty and acceptance. Are our meetings and churches responding to that need? In our gatherings, do we give one another the chance to celebrate redemption and compassion, explore struggles and doubts, and discover faith and grace?

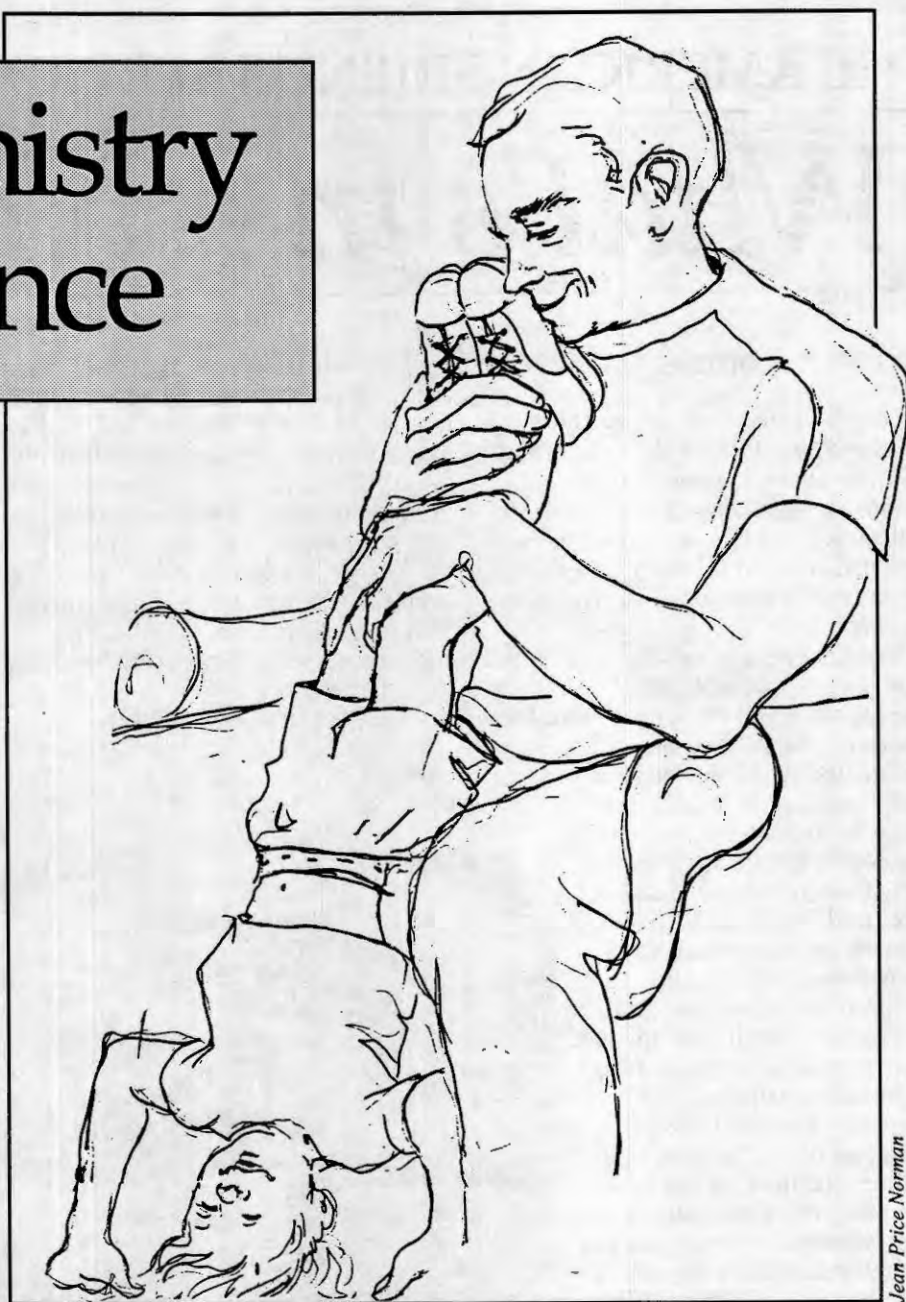
In his book *Now and Then*, Frederick Buechner writes,

Listen to your life. See it for the fathom-

less mystery that it is, for the boredom and pain of it no less than in the excitement and gladness; touch, taste, smell your way to the holy and hidden heart of it, because, in the last analysis, all moments are key moments, and life itself is grace.

As you ponder the "story of you," I invite you to "listen to your life," asking how your presence and God's grace can combine to make a difference in the lives of those around you. So often we miss the miraculous because we're looking for the spectacular, and all the while the holy and the hidden lie waiting to be uncovered and shared through the miraculous ministry of our presence.

God, may we know the spirit required to leap beyond that which is comfortable, towards that which is life-changing—not only for ourselves, but for those to whom we will share our presence. □



Jean Price Norman

Gregg Lamm is campus pastor at George Fox College, Newberg, Oregon.

THE AMERICAN FRIENDS SERVICE COMMITTEE—

What's in a Name?

by Irwin Abrams

I much appreciated the excellent issue of the *FRIENDS JOURNAL* on the 75th anniversary of the American Friends Service Committee (April 1992): well planned, well written, a first-rate depiction of the AFSC today. But several articles raised questions that have been nagging.

Paul Lacey suggested that each of us may have our own AFSC. In his own conception, based on Jerry Frost's fine article on AFSC beginnings, "though the AFSC isn't what it used to be, it never was." So we are to be freed from our illusions of "a golden age," especially those of us who "fear we have lived in an age of lead."

In my own experience working with the AFSC during war and post-war years, the AFSC was indeed what it used to be, an organization that was devoted to providing opportunities for service for Friends. I was in the personnel office, helping train workers for their overseas assignments, and I can testify that many wonderful people passed through those gates for which the office under Elmore Jackson, with Anna Brinton as the chair of the Personnel Committee, was the gatekeeper.

Not all were Friends, to be sure, but all were imbued with Friends principles and convictions. Few were professionally trained for the work they were to do; most were, in the apt phrase Elise Boulding uses, "God's ordinaries," young and older people from all walks of life seeking to put their inner convictions into practice by answering the call to relieve suffering.

A member of Yellow Springs (Ohio) Meeting, Irwin Abrams is professor of history emeritus at Antioch College.

We couldn't appoint everybody with such convictions who applied (we had to look into earlier experience and matters of temperament), but we tried to be faithful to AFSC's mission to open the gates of opportunity as widely as possible. In one way, to be sure, our "ordinaries" were especially qualified for their work overseas. The chairman of the Norwegian Nobel Committee, in presenting the 1947 peace prize to the AFSC and the British Friends Relief Service, said that it was not the extent of the relief work, but

the spirit in which it was performed that was so important.

When relief work was no longer the major emphasis, my next AFSC assignment was to organize our international work camp programs, which enabled young people to serve abroad in ways not so demanding but more appropriate to their talents, and again I had the privilege of facilitating the service of some wonderful people.

So my time with the AFSC was indeed a golden age. Moreover, in the train-



Lilo Kaskell/AFSC Archives

ing programs I conducted I would bring the trainees together with Rufus Jones and other AFSC founders and with workers from the earliest era who described their experiences in a period that seemed to me perhaps not pure gold, but still far from leaden.

Now we have a different AFSC. John



Terry Foss/AFSC

**Left: Quaker relief work in France, 1947
Above: A volunteer in AFSC's Material Aids program, 1989**

Sullivan sees it as a microcosm of the "harmonious pluralist society," the Kingdom of God on earth of which Friends may dream. But to achieve the diversity of which John writes so compellingly, the AFSC has encountered some criticism. Paul Lacey refers to those Friends who argue "that both affirmative action and professionalization of staff have excluded Quakers from working for AFSC."

Tony Henry tells of how this may actually happen. He gives an interesting example illustrating how if you really "want to advance what AFSC wants to advance," you may not hire the Quaker applicant, but the "person best *suited* for the job" [italics his].

John Sullivan refers to the ending of the work camp programs, in which so many of us served the kind of apprenticeships for which Elise Boulding is calling. One of the reasons for dismantling the youth projects, John explains, was because they were not contributing to the empowerment of the disadvantaged communities for which the work campers labored. They were not, in effect, advancing what the AFSC wanted to advance.

John tells us that in the '60s there was an "internal debate" in the AFSC as to whether it should be an instrument of social change or a service framework for Friends. A major question, he says, was "what would enable AFSC to have the greatest hope of impact," and the outcome "shifted the balance toward social change." Perhaps this emphasis resulted in more effectively advancing the social concerns of many Friends, but was it making of the Service Committee more of a social reform organization?

Now, I have no problem with Quakers helping run an organization that works for social change and is not unmindful of Quaker principles. I recognize that to be most effective in this work it needs a professional staff, and I can see the value in having this staff reflect the ethnic and cultural diversity of the society toward which that change is directed. I can happily support such an organization.

But is this still an American Friends Service Committee? Does the hallowed name still fit? The Friends Committee on National Legislation, for example, is exactly what its name implies. On the page of the FRIENDS JOURNAL opposite Elise's article, the FCNL calls on all Friends to "help us choose our road," which "the 250 Friends on FCNL's General Committee, seeking spiritual guidance together," were to decide about in directing the FCNL's future policies on national legislation.

In Jerry Frost's article we find the AFSC Board insisting in 1920 that "the Service Committee was to provide *service* and was to be evaluated on how well its members served." To what extent is the AFSC today a *service* committee, centrally concerned about providing opportunities for the service of Friends and others with Friendly convictions?

The larger question is to what extent the AFSC is a *Friends* committee? Since the matter of the relations between AFSC staff and the Society of Friends is under present discussion, with good prospects for continued closer attention of AFSC to relations with yearly meetings, I will not address this particular question here.

But I do ask myself to what extent we

can be confident the AFSC as a *Friends* committee draws its inspiration and strength from the spiritual source.

As the criterion of policy becomes social "impact," moving society further toward the Kingdom of God on earth, is there a danger the AFSC might neglect the proper concern of Friends, to advance first the Kingdom of God which is within? We all know how we can become so absorbed in trying to respond to the pressing calls from the needy world *without* that we may not heed the divine call *within*.

In my golden age, the outside calls were just as pressing as today, but there were meetings for worship for staff both in Philadelphia and in the field which gave us inspiration and strength and helped us keep our priorities straight. To what extent today does the staff "seek spiritual guidance together?"

We are hardly prepared to lay upon ourselves "the burden of the world's suffering" if we have not in worship somehow participated in that suffering ourselves and let ourselves be filled with an abundance of the divine spirit of love and caring. Only then can our good works be truly Friends' service.

As a historian, I am well aware how institutions change in time and face new conditions. I know that in both AFSC "golden ages" in the great war and post-war periods of this century, there were available large pools of Quaker and Friendly volunteers ready to serve overseas and staff the Philadelphia office, conscientious objectors to war eager to give years of their lives to repair its ravages.

This is past history. But would it be possible for the AFSC today to find the right projects and provide the right opportunities for more Friends to serve, perhaps with the financial support of their meetings?

Could the AFSC help mobilize our young people to undertake a period of significant service? Today there is much talk of national service for youth. I remember how Clarence Pickett would point to the voluntary service which Mormon young people undertook in their own way and would ask whether young Quakers could not also make such a commitment.

Are we up to such challenges? Could the American Friends Service Committee once again become a great service committee in a new golden age? And keep its hallowed name without question? □

EQUIPPING FOR MINISTRY

by Margaret Benefiel

What has equipping for ministry meant for Friends historically? And what does it mean for Friends today? Is equipping for ministry antithetical to Friends worship, at least in the unprogrammed tradition and perhaps in the programmed tradition as well? That is, are we not supposed to come to worship open to the fact God can speak through anyone, not just through those who are specially equipped?

It is my conviction that equipping for ministry is not antithetical to Friends faith and practice. In fact, quite the opposite; it is necessary to our continuing vitality. Early Friends knew this. We Friends have a rich heritage in this area, with many examples of people who were equipped for ministry and who equipped others. Historically Friends have had a keen awareness of and strong commitment to nurturing the two things that one writer, Donald Reeves, has named as the central elements of a middle-class liberation movement: vocation and community. These two elements can be seen both in historical examples and in contemporary Quakerism. Let us examine each of these in turn.

One of the most important components of equipping for ministry is the offering of spiritual nurture. Without spiritual nurture, the tender shoots of newly-emerging gifts of ministry, of new calls to ministry, of vocation, dry up and wither away. Without spiritual nurture, established ministers burn out and give up. Spiritual nurture was one of the most important pieces of work that first-generation Friends did.

Margaret Fell, for example, early established what it meant to be a spiritual nurturer. She visited, was visited by, and corresponded with many Friends, commenting on and encouraging the development of their inner lives. She expected spiritual maturity of her friends, challenged them to it, and in many cases saw

it occur. In an epistle to Friends in 1654, she wrote:

Therefore, my Dear Hearts be Faithful every one in your particular measure of God's Gift which hath [been] given you. . . . Therefore as you tender your own Souls, and your Eternal Good, keep in the fear of the Lord, and be low, that the Plant of the Lord may take root downward in you.

Margaret Fell was aware that the process of spiritual growth was like the growth of a tender young plant and that it needed

Rebecca persevered in her spiritual journey and later became one of the most influential 18th-century Friends ministers.

Early Friends ministers frequently traveled in the ministry. For these Friends the entire process of discerning one's call to ministry and discerning a leading to travel in the ministry—in short, the discerning of vocation—was firmly rooted in community. A Friend was recognized as a minister and recorded after she or he spoke enough times in meeting and the meeting experienced God's voice speaking through him or her to their hearts. Elders viewed it as their responsibility to be attuned to the gift of ministry in their midst, to encourage it as it began to emerge, and to begin the recording process when it had matured. They had a special responsibility to nurture ministers.

When a minister had a leading to travel in the ministry, the community would discern with him whether it was genuine and, if so, send him off with their blessing, a traveling minute, their prayers, and often financial support. They also helped him find a traveling companion if he did not have one in mind already. They saw the traveling minister as part of their community even when they were apart, and looked forward to reports

of his ministry through letters and in person when he returned.

One example of the traveling ministry comes from the *Journal* of John Woolman, in which Woolman reports one of his trips in the ministry. His process began with a leading or, as he called it in this situation, with an "exercise." He said he felt "the exercise in relation to a visit to the Southern Provinces increase upon me." The next step for Woolman was to check his perception with others. Was he correct in assuming that this "exercise" was from God? And so he brought the concern to his local Friends meeting. They listened to him and concurred with



Drawings by Mary Edith Hinslaw

careful nurture and attention.

Later Friends continued this practice of spiritual nurture. Catherine Phillips, for example, wrote a letter of encouragement to 16-year-old Rebecca Jones, who was converted under her ministry when Catherine was traveling in the ministry in America in 1754. Rebecca had written Catherine a letter about her spiritual condition, and Catherine responded:

I have carefully read thy letter, and from a tenderness of spirit which I feel towards thee, conceived much hope that thou wilt do well, if thou keep to the Power which has visited thee.

Margaret Benefiel teaches at the Earham School of Religion. She is a member of Fresh Pond Friends Meeting, Cambridge, Mass.

him, and he "obtained their certificate" to take with him on his journey, to show that he had the approval of his local meeting for his travels. The next step was to discern whether he was to go alone or to have a companion, and when his brother from Philadelphia came to Woolman and offered to go with him, Woolman was not sure, because of some business commitments the brother had that could hinder him in the ministry. But Woolman "had conversation with him at sundry times," so that they could mutually seek God's will. Finally, after many conversations, Woolman said "[I] . . . fe[lt] easy in my mind" to accept his brother as a companion in the ministry. Again, Woolman checked his discernment with others before proceeding. He "had conversation with several elderly Friends of Philadelphia on the subject." When they concurred with the discernment, they issued his brother a certificate, too. And so the two set out on their travels through the southern provinces of America to talk to slave owners about the practice of owning slaves and to convince them to give it up.

Much spiritual nurture occurred on these travels in the ministry as two or more ministers traveled together. A young minister usually traveled with an older minister or elder. First journeys in the ministry were usually short, both in time and distance. But as a minister matured, she often felt called to travel longer distances, perhaps from England to Europe or America, and these journeys sometimes lasted as long as two or three years. These times of traveling together in the ministry, discerning together the spiritual condition of Friends meetings or families they visited were times of profound spiritual bonding and growth.

Probably the traveling ministry, more than anything else, gave Friends the opportunity to be together spiritually, to exercise their gifts of leadership, and to be nurtured and challenged to deeper levels in the spiritual life; in short, to be equipped for ministry. These Friends were in life and death situations together, often with no one else to rely on than one another and God. Thus, a network of spiritual support and nurture was established among Quaker ministers. Their spiritual lives grew and deepened in the fertile soil of this environment, the community of ministers.

A closer look at one example of spiritual nurture, of equipping for ministry, in the journal and letters of Catherine Phillips, reveals this spiritual nurture

among traveling ministers. Catherine's writings reveal in more detail than most Friends writings her relationship with her spiritual nurturer, Mary Peisley, in the early days of her ministry.

In 1751, at age 24, Catherine first traveled in the ministry with Mary Peisley. Mary was older and more experienced than Catherine. In her journal, Catherine expresses her gratitude to God "in affording me one so steady and experienced, from whose conduct I might gather instruction." During this journey, in addition to their mutual work in the ministry, Mary spent time with Catherine attending to the movements of the Spirit in Catherine's life, accompanying Catherine on her spiritual journey. After the minis-

try journey (which lasted several months) Catherine and Mary continued to correspond with one another. In 1753, they again felt led to travel in the ministry together and embarked for America on a journey which was to last for three years. The spiritual nurture relationship continued in this three-year period.

A letter Catherine wrote to Mary in 1753, just before they traveled to America together, reveals the spiritual closeness she continued to feel when they were apart: "I rejoice to find that unity, and sympathy of spirit, which so remarkably attended us when present, subsists now absent. . . ." She goes on to indicate that she feels spiritually known and understood by Mary when she refers to and

Nurturing Spiritual Gifts

Baltimore Yearly Meeting has a Spiritual Formation Program, which focuses on spiritual nurture as a context for discovering vocation and building community. Participants from across the yearly meeting begin the one-year program with a weekend retreat in the fall, designed to provide spiritual nurture and to introduce them to a variety of spiritual disciplines to provide ongoing support for spiritual growth. Throughout the year, participants meet in smaller local groups to do worship-sharing related to readings from spiritual classics and in even smaller groups to share their spiritual journeys and to support one another in the spiritual disciplines they have chosen to practice. These groups are designed to build a community in which one can learn to listen to the Spirit. A spring workshop day and a closing weekend retreat in early summer provide opportunities for these Friends who have been learning to listen to the Spirit to identify what next step that Spirit is calling them into, what their vocation is, and with what gifts of ministry that Spirit may be equipping them. A series of classes for "graduates" of the program offer ongoing community and spiritual nurture for those who are trying to be faithful to their call to ministry in whatever form that takes.

The Quaker Studies Program was

conceived in Philadelphia Yearly Meeting and later spread to New England, Indiana, and other yearly meetings. A one-year program, it usually begins with a weekend retreat in the fall and ends with another weekend retreat in the spring. The fall term is spent studying the Bible, the winter studying Christian thought, and the spring studying Quaker faith and practice. Each participant, in addition to the classes, meets regularly with a spiritual friend. The spiritual friendships provide a place for mutual sharing, support, and prayer.

The Gifts and Discoveries program, available through Woodbrooke and now being used in the United States as well as England, provides a context in which Friends can discover their vocations and build community. Through worship, Bible study, study of Quakerism, and personal sharing and spiritual nurture, Friends in a local meeting can meet these needs without having to bring in outside leadership.

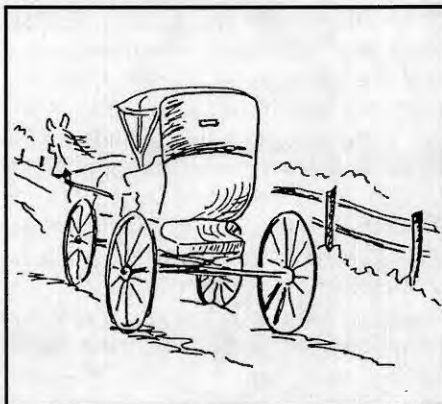
Ohio Yearly Meeting (Conservative) carries on the tradition of equipping for ministry in the Wilburite tradition. Ministers are recorded, and the elders' responsibility to notice and nurture budding ministers is taken very seriously. When it becomes clear that someone is called and gifted as a minister, the recording process is begun, and the elders and the meeting

affirms "the sense thou hadst of my [spiritual] state." In the same letter, she requests Mary's help in discernment about the trip to America. She is not sure she is discerning correctly whether she should go, and turns to Mary as her spiritual guide:

I intreet [sic] thee to weigh it well, and as disinterestedly as possible, and give me thy thoughts thereupon with all the freedom which our friendship, and the nature of the case, requires, not concealing one doubt; for I am exceedingly afraid of being deceived, and would willingly be convinced, if this appearance is but for the proving of my submission.

In Mary's letter back to Catherine, she offers her help in discernment, as well as her comments about Catherine's present spiritual condition.

After the women returned home in 1756, they probably continued their relationship of spiritual nurture, as they both continued to travel in the ministry and also attend various quarterly and yearly



meetings where they would have seen one another. It is also likely they continued to correspond about spiritual matters.

The kind of spiritual nurture relationship Mary and Catherine had was not uncommon among Quaker ministers. Some of their relationships may have been of only a few years' duration; others lasted longer. But it is clear from reading letters and journals of 17th and 18th century Friends ministers that they relied heavily on relationships of spiritual nurture to be sustained in their ministry; their community was essential as ongoing support for their vocations.

In the context of spiritual nurture, these Friends named the gifts of ministry they saw in one another and provided ongoing nurture for their development. What were the gifts these Friends named? The two that were most prevalent were being ministers and elders. Ministers were those who spoke frequently in meeting and touched people's hearts with God's message. Elders were those who had a gift for listening, for discerning where the Spirit was moving in an individual's and a meeting's life. These Friends were able to see and name these manifestations of the Spirit's work in their midst. Are Friends today doing the same? In some places, yes. Consider a few contemporary examples.

Many present-day Friends are reclaiming the skill of naming the Spirit's manifestation in their midst. The gifts of minister and elder are being recognized again today. Some Friends are being recognized in their meetings as vocal ministers. Others are recognized and supported in their call to travel in the ministry under a specific concern. Others are being recognized as elders, those who have the gift of listening, or discerning, of spiritually nurturing others. In addition, some are discovering other gifts, other manifestations of the Spirit's work in their midst. Perhaps the most precious heritage left to us by early Friends is not just the tradition of ministers and elders, but the practice of discerning the manifestations of the Spirit in our midst, the discernment process. For as the needs of people vary from time to time and from place to place, so may the manifestations of the Spirit vary to meet these needs. But it is one and the same Spirit, and as we learn from those early Friends who grew to be expert listeners to the Spirit, we too can learn to listen and we will hear and see the Spirit's movement among us for our day. □

as a whole discern with the Friend what this call is and how it can be carried out faithfully. The elders and the meeting uphold the minister in prayer from start to finish, and respect and cherish the gift of ministry that has been given to the meeting community through this particular Friend.

There are a few other forms of support for vocation and community that deserve mention. First, worship-sharing groups—groups that meet regularly and commit themselves to a certain number of times meeting together and sharing in a worshipful context with one another. These can often be a place for spiritual nurture and a resource for the discovering of vocation and the forming of community. Second, going to a place like Pendle Hill or Woodbrooke or School of the Spirit can be a way of being equipped for ministry and getting spiritual nurture. Pendle Hill offers a course regularly called "On Being a Spiritual Nurturer," which helps elders to learn how to carry out their task of spiritual nurture in a meeting. Pendle Hill also offers a course regularly called "Traveling in the Ministry" in which those who want to explore this direction can read about Friends in the past who have done it and also have the experience themselves of traveling in the ministry if they feel so led. School of the Spirit offers a year-long program to nurture nurturers, helping elders identify and develop their gifts. Third, spiritual friendships, spiritual direction, and retreats can all be ways of

getting spiritual nurture and of helping a person get clear about vocation.

Perhaps you or others you know are just beginning to get an inkling of a gift of ministry the Spirit is giving you. How can you make space to let that gift emerge and follow it wherever it takes you?

Perhaps you or others in your meeting are clear about your vocation, but have been feeling stuck as to how to follow it. What can you do to get the help you need for the next step?

Perhaps you or others in your meeting have been following your calling but are beginning to burn out. What can you do to get the help you need?

Perhaps you or others in your meeting find all this talk about gifts and calling and vocation opaque; and anyway, you already feel overburdened with all the tasks you are doing. What can you do to get out from under the burden and learn to listen to the Spirit's movement within you?

Remember, if it's burdensome and oppressive, it's probably not from God. The God who calls us also gives us the resources to do the task to which we are called. The hallmarks of the Friend responding to his or her call are courage, energy, and joy.

Finally, remember that as you name and respond to your vocation, your obedience and aliveness can free others. Your response can empower others to respond to their call.

What is the next step for you?

Margaret Benefiel

SOUTH AFRICA:

Agony and Hope



by Margaret Hope Bacon

In a mud and wattle house, in the village of Msobomvu, an extended African family has gathered to mourn its dead. They sit in silence, except for the occasional sobs of a young woman who has lost both mother and father. Outside, the rolling hills of Ciskei are green with spring, and the view of Hogback Mountain is breathtaking. Inside, there is the numbness of raw grief.

Four nights ago, hooded men came to the door and demanded one of the sons of the family. When told he was not

there, they shot and killed his brother, wounded his wife, and moved to another house belonging to the same extended family, where they could not find their intended victim but killed instead his mother, father, and a young niece.

Throughout South Africa, which I visited in October of 1992 as part of a six-person American Friends Service Committee team, scenes like these are repeated over and over as a vicious spiral of violence takes its toll on the lives not of the politicians but of ordinary people trying to tend their animals, send their children to school, buy groceries, survive from day to day.

Since January 1990, more than 9,000 people have been killed in intense vio-

lence that ranges from massacres such as Biopatong and Bisho, to large-scale attacks on whole communities, killings on commuter trains, targeted assassinations, and endless reprisals. In the vast majority of these cases, the perpetrators are not brought to judgment. It is the perception of most of the people with whom we talked that the South African police, which enforced apartheid for many years with great vigor and cruelty, makes little or no effort to stop the violence, and is in many cases itself complicit. Without a sense of there being an impartial law and order that will bring the perpetrators of violence to justice, the victims see no alternative but to take reprisals into their own hands. A cycle of attack and re-

Margaret Hope Bacon's most recent book is One Woman's Passion for Peace and Freedom (Syracuse, 1993). She is a member of Central Philadelphia (Pa.) Meeting.

sponse is thus put into motion, which perpetuates the violence until sometimes the original cause is obscured and the humanity of the participants diminished.

The violence is such that people live in a constant state of fear. "You cannot trust your neighbor or your child, you can barely sleep at night," one woman told us. No one attends night meetings in the villages. Church work, women's meetings, adult education all suffer as a result. Ciskei security forces in the area that I was told families would prefer to go without water than to make the application.

I had visited South Africa once before in 1964, and came away deeply depressed by the structures of apartheid, but encouraged by the strength and determination of the people we met. This time I experienced the same roller coaster of feelings. The visible signs of petty apartheid are gone; no more Nie Blanke signs at restrooms or on park benches. But the structures of apartheid, the reservation of 87 percent of the land to the 13 percent of the population who are white, the control of economic and political power in white hands, the inadequate schools, housing, and services for nonwhites, were still present. Despite all the talk, not one

black South African has yet voted.

Moreover, the level of anger, so apparent in 1964, has risen to volcanic proportions in the intervening years. If young people were angry then, a new generation, their children, are furious now. While the violence in South Africa today is rooted fundamentally in the refusal of the white regime to share power, it is fueled by the explosive nature of this anger. People in South Africa talk of a spiral of violence in which retaliation plays a role. It is very often the young people of the community who respond to attacks upon their leaders with further violence. A whole generation is growing up with little respect for law and order, little interest in education, little faith in their leaders; a lost generation who rely on drugs and violence for excitement. However the present political struggle comes out—and it seems clear there will be some sort of nonracial government within the next year—the leaders of the new South Africa face a fearful legacy.

It is in fact very hard to see how the structures of apartheid can be dismantled. The creation of the Bantustans, areas where various tribal groups were supposed to create homelands, was the prod-

uct of an elaborate fantasy in the minds of South African Nationalists. Africans denied citizenship in the white areas where they lived and worked were promised it in the supposedly independent homelands, barren wastelands for the most part, where their wives and children were sent and they sometimes visited. Altogether, at least three million Africans were forcefully relocated to keep this fiction alive. In creating the homelands, the government promised amenities such as water and jobs. But water was never supplied, and the jobs created by heavily subsidized foreign industry offered wages far below the minimum standards, and working conditions that were exploitative. Whenever Africans tried to organize to improve these conditions, the industries fled.

By creating the fiction of independent homelands, the Nationalist government developed a group of Franksteins. Subsidized by the Nationalists, the leaders of the homelands tasted power and found it to their liking. Today, in the Ciskei and in Bophuthatswana, dictators rule who ruthlessly repress the free political expression of their citizens. Two recent massacres at Bisho and Boipotang bear witness



Ken Martin/AFSC

Page 15: Mourners gather to attend a wake. Above: A scene in Soweto

to this policy. And while KawZulu has never accepted independence, Chief Minister Mangosuthu Buthelezi and his KwaZulu Police bear down heavily on any political gathering not of their liking, and seem intent on destabilizing the African National Congress leadership in the area.

Could the Nationalist government reign in its puppets if it would? Most people with whom we talked think so. The violence South Africa is experiencing consists largely of attacks on ANC leadership in KwaZulu, in Bophuthatswana, and in the Ciskei. The police and the security forces at best play a passive role there, and are often suspected of being in league with the assassins. Until recently, the police and the army have been taught to regard members of the ANC and other liberation movements as the enemy, to be gotten rid of by any means necessary; it is not surprising if this mindset is hard to change, especially since most of the officers are far to the right of the DeKlerk government. Moreover, there is no question that the Nationalists will hold on to some white power in the new South Africa to the degree they are successful in weakening the popular movement, and in strengthening the homeland leaders and others who want a decentralized government, with maximum power in regional units such as the homelands. When we were in South Africa, many people shared with us their suspicion that this state of affairs was orchestrated by a shadowy "third force" within the government. In December, President DeKlerk admitted the existence of such a force, and fired 23 officers as a result.

Aside from the problems of the homelands, I was appalled at the legacy of apartheid that will face the city planners and the educators of a new South Africa. The townships surrounding the major cities have experienced immense overcrowding in recent years. Families have fled starvation in the homelands, and crowded into squatter communities on the fringes of the townships, where they live without adequate sanitation, water, or streets. How to undo this nightmare is a challenge to the brave city planners trying to envision a future. And the schools, for so long offering a segregated and inferior education, are beginning to experiment timidly with integration, and face many challenges.

Thanks to the drop in the price of gold, the worldwide recession, a lack of skilled workers created by the apartheid

system itself, sanctions, and the flight of industry frightened by the current levels of violence, South Africa is experiencing a major recession, with unemployment as high as 50 percent in some areas. From the South African consul to the UN, to members of the Communist party, everyone we talked to said they were very worried about the future and about meeting even the minimum expectations of the people. Basic rural development is

very moved when she told us she believes nevertheless the community has to learn to live with its differences. "That is the only way we can grow."

In the Ciskei, still reeling from the aftermath of the Bisho massacre, we interviewed a teacher and mother of four children whose house was bombed at 11 p.m. Only her quick thinking, in dousing herself with water and removing the flaming bedspread, saved her house from con-



Margaret Bacon (left) and delegation members Harry Amana (rear) and Tandi Gcabashe (right) visit with Ela Ramgobin, granddaughter of Mahatma Gandhi, and her daughter.

Richard Steele

badly needed to permit rural families to make a living on the land, and industrial development is needed to create jobs. None of this, however, can happen before violence is curtailed. While the present South African government remains in power, it must be held accountable for maintaining law and order. It is unacceptable for a regime that maintained one of the most efficient police states in the world to plead that it is unable to stop violence between its citizens.

It was our painful task to interview victims of violence in various areas of the country. In Natal we met Eric Dhlomo Mkharyk, 22, an ANC youth organizer, who had been awakened and shot at by a group of armed men in the early hours of the morning. He had escaped but the men, one of whom was white, had shot his mother and terrorized his little sister. This was bad enough but the next day we heard the numbing story of James Zulu, a member of Inkatha who had lost his mother, only brother, and his small son and infant daughter in a midnight raid. In Empangeni we interviewed Mrs. Abbie Mchumu, 54, a community nurse and member of the Inkatha Women's Brigade, who described being shot at in 1987 and having her house bombed in 1990. One of her sons had been threatened with death and had disappeared. I was

flagration. She was still frightened, she confided to me, and could not sleep at night. We also talked with Marie Bevu, 34, publicity secretary for ANC, and the mother of four children, whose house had been shot into and its windows broken. Two other houses in the same village had been recently hit. Our trip to Msobomvu, near Alice, in the shadow of Hogback, came the next day. In each case I felt in the depths of outrage and of grief, the determination of the survivors to keep on with their struggle.

In the Ciskei we also talked with three young women who were refugees from their village, having participated in the killing of the hated headman. While the injustice that caused them to decide to kill the man was clear, we were all disturbed by the matter of fact way in which they described the killing. Discussing this incident with a local Episcopal minister, an African, we heard what we had been told many times before, that the climate of violence was causing the young people to lose their sense of the preciousness of human life, their humanity.

But while there was much in South Africa to cause dismay, I also found many grounds for hope. One was the apparent ease with which at least some South African whites have adjusted themselves to living in a multiracial society, where ho-

tels, resorts, and theater are all integrated, and school and housing integration is beginning. Having lived in the U.S. South in the 1930s and visited racist South Africa in the 1960s, I was acutely aware of this development, though I know well it can be only skin deep.

Another and more important hopeful change was the level of involvement in the struggle for democracy among the people we met. From Beyers Naude, the courageous Dutch Reform minister who broke with his community years ago to become an agent for change, to Archbishop Dennis Hurley, a legendary name in the struggle, to George Bizos, the crusading human rights lawyer who defended Stephen Biko, to former university students, black and white, who had thrown in their lot with the movement for justice, we met dozens of men and women of all racial backgrounds who deeply inspired us with their commitment and courage. Many were giving their full time to work as lawyers for human rights, monitors of violence, church leaders, human rights advocates, members of the regional dispute resolution committees, and in many other capacities. The South African Council of Churches, which sponsored our trip, and the Border Council of Churches, which arranged our travel in the Ciskei, were full of totally engaged men and women willing to risk even life itself in the cause of freedom.

This was true also of the members of the Religious Society of Friends whom I met in Johannesburg, Durban, and Cape-town. The flying nature of our visit made

it difficult for me to spend as much time with Friends as I would have liked, but I was deeply impressed with their total dedication to the struggle. In Durban, for instance, a group with whom we spent an evening had all been in detention for their roles in the fighting for justice, a fact that made me feel deeply humble.

South Africa is currently experiencing the birth of a women's movement, in which I was delighted to learn Friends are playing an important role. Women from the whole spectrum of political opinion, Nationalist to Communist, are joined in a Women's National Coalition to demand more representation in the groups preparing for an interim government, a woman's charter of rights for the new constitution, and a women's agenda touching the issues of rape, abortion, incest, bigamy, sexual harassment at the work place, the spread of AIDS among teenage girls, etc. Since last April, when the coalition was formed, regional groups have been developed in the western Cape, Transvaal, and Natal. In a country where political opponents have had little opportunity to rub shoulders on common concerns, and develop political tolerance, the possibility that women can lead the way in such conciliation work is exciting.

While the level of current violence in South Africa is dismaying, I took hope from the amount of efforts to solve problems without violence put forward by the churches, the various dispute resolution groups, and the ANC itself. To date, the forces that have brought about change have been largely unarmed: international

sanctions and isolation, internal boycotts, rent strikes, mass marches, and mass actions. The memory of both chief Albert Lithluli (whose daughter, Tandi Gcabashe, was one member of our delegation) and of Mahatma Gandhi are cherished by South Africans. I met young Africans in several areas who are eager to study unarmed conflict and conflict resolution techniques.

On my first trip to South Africa I met Gandhi's daughter-in-law, Sushila Gandhi, widow of Manilal, and her daughter, Ela Ramgobin. It was a great joy to meet Ela again on this trip, and to find her deeply involved in both the struggle and the new women's movement, along with her daughter, Asha, a young lawyer with the fighting spirit of her great-grandfather. Richard Steele, a Quaker who has worked for the International Fellowship of Reconciliation, and his wife, Anita Kromberg, also an activist, work closely with Ela Ramgobin in trying to keep Gandhi's spirit alive in Phoenix settlement, once his home in South Africa.

It is people like these and their African allies who will decide the future of South Africa. Those of us on the outside should be doing what we can to support them materially and spiritually. Our pressure on our government and our corporations have helped, but without the strength of the indomitable human spirit we so often glimpsed in the lives we touched, the spiral of violence could continue to engulf South Africa, that beautiful but troubled land. □

PRAYER

by P. F. Newcomb

We live by faith—a stubborn, natural kind that seams our days and lives in place. We close our eyes against the dark, turn our backs on all it takes from us, becoming children again, vulnerable again, laid down defenseless to our dreams, to the morals others lack—but trusting, hopeful, sure we'll rise. Rise to tend a way of living whose simplicity eludes us—a world following the sun across the sky, a world separated from the primitive only by the focus of our visions, by manners, by the faith unacknowledged. Still, we live by that faith, and every act becomes an act of faith. This is not religion, not words repeated over and over, over and over again. Regardless of what we think we believe, or know, or need—we live by faith, and living becomes our prayer.

P. F. Newcomb lives in Norfolk, Virginia.

TIME

by Robert C. Murphy

Years ago I published a *Prayer* in this JOURNAL which included these lines:

Thank you for Lesson # one hundred thousand and four:

There is time for everything, which in shorthand is written: Yes.

Thank you for time itself, the gift, party-wrapped in Yes.

As usual my poetry proved to be a long, tapered leader drawing me unaware over the years toward its meaning.

In recent years my psychiatric practice has become more slender, not because I am "old," not because I'm not "good," but I think because many who seek me out are not ready for all that I quietly want for them. The result is that I have time. Time is no longer a divinely conceived line in a poem; it now lies patiently at my reach awaiting my pleasure. Recovering from 77 years of cultural time-training, I am finding it like Christmas to a five year old. I can read, write in my journal, ski and bicycle as I please, offer demilitarizing sessions for local high school classes, explore the directions in which my life is heading and the skills I need. I find fresh energy freed up by my leisure sharpening my aware-

Bob Murphy and his wife, Georgia Foster, are founding members of the Sheridan (Wyo.) Worship Group. They are also members of Wyoming Monthly Meeting and the Montana Gathering of Friends.



Might we slip out from under the culture that has taught us this-is-just-the-way-life-is, and find that time is our beloved—and delightful—friend?

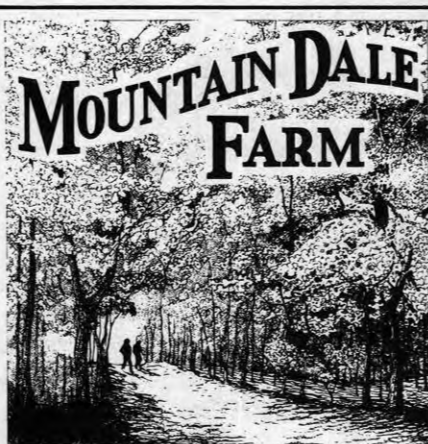
ness of, and care for, my patients. I am discovering that time is friendly, gentle, and enlivening. It seems in some way akin to the ceremonial sweats we take with our Northern Cheyenne Reservation friends: sweats that leave every cell in the body at peace.

It is giving me an opening to explore time's personal meaning—mine, and I think that of others who may be less time-rich than I am now.

I have seen several articles on the violence of our use—our misuse—of time. Because it cannot be recycled we rightly regard it as precious. Then we often murder it in a manner analogous to

a perfectly serious report that was made by a well-schooled military officer in Vietnam: "In order to save the village it was necessary to destroy it." Saving time, we tend to convert it into anxiety and destroy the gift. Who among us has not had clubbed into our soul the violent urgency of "saving" and "using" our time, while efficiently doing 16 interrelated tasks all at once?

It will be good to do all of those things *after* we have begun to accept the gift, and learned no longer to murder it in the frenzy of "using" it. There is nothing wrong with getting a whole lot accomplished; it can be enormously satisfying.



Imagine a vacation so relaxing you
feel like part of the scenery.
Experience a farm vacation:

- Explore hundreds of acres of pristine wilderness
- Participate in the activities of farm life
- Experience animal life first hand
- Relax in a peaceful simple atmosphere
- Enjoy beautiful scenery
- Excellent Family Get Away

Mountain Dale Farm

(formerly the Water Co Farm)

RR 02, Box 985

McClure, PA 17841

717-658-3536

Open Year Round, Groups Welcome, Private
Accommodations, Meals Available.



The Guest House at Knoll Farm

*Find Peace of Mind and Renewal of Spirit
On a 150 Acre Organic Farm
In the Hills of Vermont*

Scotch Highland cattle, horses, pond, organic gardens, pastures with spectacular views, a well established guest house serving three hearty meals a day. Work in our gardens, hike our nature trails, relax in our hammocks, recreate your own spirit with a personal retreat or in fellowship with other guests. Reasonable rates by day or week. For brochure, write: Ann Day, Knoll Farm, Bragg Hill, Waitsfield, VT 05673 • (802) 496-3939

It can even bring us into awareness of the wonderful power that resides in us.

But the gift—accepting the gift—I think that is where we get into trouble. We are told from the cradle that we are supposed to be grateful for gifts.

Often enough we are. But supposed to? Should? Ought to? NO! Not if we learn the simple truth of Hildegard and Jean Goss-Mayr's claim that God is "madly in love with us." We delight in the awarenesses of God that we pick up from within and from each other—perhaps one in every 10,000 available. But gratitude? Yes, when we are given it to flow sweetly through us. But no—not at times when we are spiritually dead, which I think 100 percent of us are some of the time—too much, for it is a dull and frustrating place. Trying to feel what we cannot feel, we do violence to ourselves. That we experience as guilt. Guilt drowns gratitude; to the extent we flail ourselves for something we cannot feel, we love not ourselves, spouses, God, our children, or even the grosbeaks squabbling over the plentiful seeds at our feeder. We become restless and without goal.

Then we may get caught up in that old poison: "There's too much to do." "There's never enough time!" Then we—some of us—take oil so feverishly out of the ground that we can't take time for its safe transport; clearcut forests because selective harvesting takes time; or work 14 hours a day for more money than we need, crowding out any danger of feeling joy and its frightening vulnerability.

As soon as we know how unnecessary it all is, we will be bound to time only when that binding is appropriate, and recognize it as temporary. We will slip out from under the culture that has taught us this-is-just-the-way-life-is, and find that time is our beloved—and delightful—friend. God, whose gifts appear in measures of time, is madly in love with us. Because it is impossible to turn off God's love for us, because that love is infinite, because what is infinite cannot be diminished, we owe God nothing and can gain nothing but guilt by thinking that we do. The God of my experience demands absolutely nothing from us and loves us unconditionally. There is nothing we can possibly do to make God love us less. We might do well to be like our cat, who is given no chance to be unaware that we love her and who walks independently away from that ever-embracing love any time she pleases. (We smile to each other: her independence is also lovable.)

The problem with love is ours, not God's; we, all of us, to some extent—death squad leaders and brutal dictators, to a greater extent—shut that love out, turn it off before we can know it. To that extent we are not loved, because we do not permit love to penetrate. And God, respectful of our independence, does not—cannot—interfere, cannot offer us more than that gift of infinite importance and the joy and personal empowerment that goes with it.

For most of us, there's no harm in our turning away; the beauty of our journey is that we can learn to do so less and take in the joy and power of knowing our relationship with God more, with each day, year, or decade. I don't know any other point to life. In letting go to the simple acceptance of that love, life becomes easy, and time stretches generously out to make room for all our needs and concerns.

I think God is the meaning of life and that we live for no other reason than to come as near to the Infinite as we possibly can. As we do so, our unconscious—in the deepest reaches of which we and God touch each other—becomes in its more accessible reaches an executive; it takes over our schedule, informing us in the most friendly and courteous possible terms what we are to do and when. "Never having enough time" dwindles to vanishing, and our selfness and power become magnified by the sheer release of energy in that transformation.

Life is joy in all of creation right here where we are, and when. Its sorrows and even its despairs are gateways to its further joy. We are free, free to think what we think, feel what we feel, and do what we need to do with leisure and no frenzy. We can love each other, God, and swallow-tailed butterflies to the end of time and give our hearts to each other and to the bee-balm on which the swallowtails rest. We owe nothing; life, time, and consciousness are gifts without the slenderest thread of strings attached. Within far wider limits than I think most of us realize, we can let joy and time and gratitude take care of themselves.

Thank you for joy,
and for anxiety, hopelessness, and
despair,
into the corners of which you have
slyly concealed
a scattering of Yes:
jewels in the mine
waiting, crying to be found.

FWCC Annual Meeting

One hundred and sixty Friends from the Friends World Committee for Consultation, Section of the Americas, were enthusiastically welcomed by Friends in Mexico as they gathered in Ciudad Victoria for the annual meeting, March 18-21. Although the 1985 Triennial was held in Mexico, and one site of the 1991 Friends World Conference was in Honduras, this was the first-ever annual meeting of the Section in Latin America.

Yearly meeting representatives learned of the history and activities of the 19 different groups of Friends all over Mexico, linked with Friends from North Carolina (FUM), Friends Church Southwest Yearly Meeting, Northwest Yearly Meeting, Pacific and Intermountain Yearly Meetings. The work of Friends in Mexico began in the city of Matamoros in 1871 with the missionary efforts of Samuel and Gulielma Purdie, who had the support of Indiana Yearly Meeting.

Highlights of the annual meeting underscored the importance of the growing role of Latin American Friends in the Section. The meeting welcomed with enthusiasm the affiliation of Santidad Yearly Meeting of Guatemala. The Bilingual Communications Committee that provides English-Spanish translations at business meetings is assuming greater responsibilities. Among its new functions are the following: compiling a list of Quaker publications in Spanish; translating, editing, producing, and distributing Quaker books and pamphlets from both English and Spanish sources; maintaining historic archives with the assistance of Earlham College; and developing skills of interpreters. Current projects in translation include Barclay's *Apology*, the *Journal* of John Woolman, *Friends for 300 Years*, the 1991 World Conference book, *Faith in Action*, and the writings of 17th century Quaker women. It is producing, in collaboration with the Wider Quaker Fellowship, addresses by Hipolito Llanque from Bolivia and Heredio Santos from Cuba. An anonymous donor offered to help fund these efforts to supplement the limited funds provided in the budget.

The meeting approved the restructuring plan submitted by COAL (Committee of Latin American Friends), which had recommended the definition of three regional committees, South, Central, and North, with a COAL executive secretary stationed in Philadelphia during a one-year transition period.

Goals were approved for the 17 International Quaker Aid projects designed to assist Friends' work in various parts of the world. The grants, which are still to be raised, range from \$1,000 to \$5,000 and include INELA-Peru's Health Center, Ramallah Friends Play Center in the West Bank, George Fox School in Honduras, and a clinic in El Salvador.

Friends were reminded that these projects rely on contributions earmarked for International Quaker Aid.

Among other items, the Section's representatives rejoiced at the participation of many younger Friends, heard testimony from two young Friends who had been on the 1992 Quaker Youth Pilgrimage to England and Northern Ireland, and adopted a 16-month budget of \$763,431 that included a \$31,487 deficit item described as "additional income" from sources not yet identified.

The local planning committee of Mexican Friends could not have been more caring. Matamoros Friends intervened with immigration authorities to allow a number of North American Friends to enter Mexico without proper documents. Several U.S. Friends discovered what it means to be an undocumented alien. The Friends Church in Ciudad Victoria provided the opportunity for Friends to worship together in songs of praise and thanksgiving and hosted a fellowship hour for the representatives. The local committee also arranged tours to a biological reserve, El Cielo, and to the Balcon de Montezuma, an archeological site of the Huasteca culture.

Friends were saddened by the news that visa difficulties prevented Friends from Bolivia, Peru, Cuba, Jamaica, Guatemala, El Salvador, and Honduras from participating. Mexican immigration authorities refused a Guatemalan Friend permission to enter the Mexican state of Tamaulipas because he lacked a current U.S. visa.

FWCC, Section of the Americas, is going through a period of growth and transition. With Johan Maurer moving to the Friends United Meeting and Cilde Grover and Dinora Uvalle retiring from their positions, the Section will be appointing new staff for COAL, Right Sharing of World Resources, and Midwest and Western U.S. field secretaries. The Section looks forward to meeting in St. Louis, Missouri, from March 17-20, 1994, and to hosting the FWCC Triennial in Ghost Ranch, New Mexico, from August 13-22, 1994.

Although it is difficult to share the depth of worship periods, two messages stand out. One evangelical Friend was quoted as observing that, for the most part, silent Friends listen to God, but do not address God, while evangelical Friends often speak to God, but do not listen. Then, in the First Day meeting for worship, one Friend reminded us that birds may be singing even if we don't hear them; and that God is always present even if we don't listen. Perhaps it is time that we both listen and speak.

Robert S. Vogel

FLGC Midwinter Gathering

Friends for Lesbian and Gay Concerns (FLGC) met February 12-15, at Epworth For-

est Conference Center in Northern Indiana, for our annual Midwinter Gathering. We were warmly welcomed by the Epworth staff to a campus with rustic accommodations and friendly fireplaces. Over 160 attenders and children arrived in the midst of a brilliant ice storm. Many traveled great distances to the rural location and experienced long transportation delays due to treacherous road conditions, but we all arrived safely!

Each dawn broke with views of a landscape renewed by fresh snowfalls and glistening tree limbs. As the Canada geese drifted gracefully in and out of their refuge on frozen Lake Webster, our own angels spoke to us of original blessing and the mysteries of the night sky. We were gathered in our meetings for worship and reminded that we are, one and all, deeply spiritual beings in a firmly anchored faith community of Friends, allies, seekers, brothers and sisters, straight and gay.

Friday evening we got acquainted, enjoyed a soup supper, and were entertained by the coffee house performance of Jamie Fota. On Saturday morning, Elizabeth Watson spoke to us from our theme, "Expressing Our Spirituality—Night and Day." She counseled us to recognize, embrace, and create from our individual rhythms in the day and night. Drawing from the Bible story of Jacob and Esau, she also encouraged us to see the face of God in those who wrestle with us in the long night of the soul. This includes all those who may challenge us at the very core of our being.

After First Day worship, a panel of Friends related stories of finding their spiritual life's work and reassured us we could also find our "bliss" if we faithfully followed our passions. Sunday evening, John Calvi gathered us in shared song, laughter, and love. The weekend also included a dance on Saturday and workshops on Sunday on a wide range of topics: Friends exploring racism, spirituality and sexuality, origami, the poetry of Walt Whitman, and personal power in the gay '90s.

This Friend found the gathering was characterized by the immanence of the Spirit in a collage of winter images—from the simple pen-and-ink outline of a bare maple tree to the first blooming snowbells one attender brought from southern Indiana.

Becky Phipps, co-clerk

Australia Yearly Meeting

The 1993 Yearly Meeting, January 1-9, in Hobart, began with the annual Backhouse Lecture, "Living the Way: Quaker Spirituality and Community," delivered by Janey O'Shea of Woodbrooke. Speaking in a circular room at Emmanuel College, by the peaceful waters of the wide Brisbane River, Janey



FRIENDS HOME AT WOODSTOWN

A Quaker-Sponsored Retirement Facility

- One-bedroom Woods Court Apartments for People over 60
- Residential facility with community dining
- Delicious, nutritious meals
- 60-bed Medicare & Medicaid Certified Nursing Home
- Pastoral Setting
- Caring, supportive staff

P.O. Box 457, Friends Drive • Woodstown, NJ 08098 • (609) 769-1500

SHARE OUR BLESSINGS...



HIGHLAND PARK
CLUB

EST. 1924

Highland Park Club is a Florida oasis of gracious tradition. Our exclusive club features a diverse membership and warm hospitality. And we enjoy a rich influence from our Quaker members past and present.

You'll find ample opportunities for recreation, the arts and Disney World less than an hour away. Our clubhouse overlooks beautiful Lake Easy and amenities include golf, tennis, croquet and swimming pool. You'll find beautiful guest quarters and enjoy fine dining.

We love to share our blessings, your visit is encouraged. Contact:

Highland Park Club
1650 S. Highland Park Drive
Lake Wales, FL 33853-7465
813-676-1812

FREE! 3 issues of *Friends Journal* for non-subscribers!

FRIENDS JOURNAL is a forum for discussing today's concerns: global peace, human rights, environmental awareness, Friends education, social injustice, and current political events.

You can receive 3 issues of FRIENDS JOURNAL absolutely free through this introductory offer. Just use the coupon below. If you enjoy the magazine, we'll invite you to subscribe.

Yes, please send me 3 free issues
of Friends Journal.

NAME _____

ADDRESS _____

CITY/STATE/ZIP _____

Please allow 6-8 weeks for delivery.

1501 Cherry Street
Philadelphia, PA 19102-1497
(215) 241-7115
Fax: (215) 568-1377

spoke with sincerity, courage, and conviction about her personal spiritual quest.

Perhaps the most important issue of yearly meeting was consideration of the Australian Council of Churches' new constitution, which all member churches must adopt, and new member churches sign. Though Friends are not required to sign the credal statement to be admitted to the council, the yearly meeting was not comfortable with the credal basis. Friends' long and active association with the council, especially over issues of common interest, was acknowledged, however. The yearly meeting decided it should continue to present its insights, listen to the wisdom of other Christian traditions, and, through the council, respond to issues of Australian society—yet make clear our difficulties with the credal statement.

Further revisions to the *Handbook of Practice and Procedure* have been issued, and an ongoing revision committee appointed. The possibility of an Australian version of "Advices and Queries" was considered, as well as an Australian supplement of *Christian Faith and Practice*. A book about Quakers for young people is also being prepared.

Quaker Service Australia continues to work in Cambodia, Vietnam, and elsewhere. Friends in North Queensland have been organizing a campaign against the arms race. Canberra Friends have combined with other Quaker organizations worldwide for an appeal to lift all UN sanctions against Iraq. In Hobart, Simon Weber, the new yearly meeting peace worker, conducts conflict resolution workshops and mediation training. Yearly meeting secretary Topsy Evans has visited Burma with the UN Development Program for discussion on AIDS.

There are 36 meetings or worship groups in Australia. Friends wrestled with the familiar Quaker problem that arises when only one child, or only one family with children regularly attends meeting. One telling point was that children, being very open to the Spirit, learn by contact with others, and every encounter by a child with a Quaker adult is a learning experience. One of the queries prepared by the yearly meeting's Children's Committee reads: "Are you open to the ministry of children of all ages, however it may be expressed?"

Australian Friends try to live the Way both spiritually and as a community. Perhaps our need is for greater faith. As the final sentence of this year's epistle says, "Let the Spirit be the limits of our inspiration."

Charles Stevenson

News of Friends

The meeting does not marry people. Individuals marry each other in the presence of God. After four years of seeking consensus, Urbana-Champaign (Ill.) Meeting approved a minute regarding same-sex marriage on March 21. Recognizing that the same Divine Spirit moves both same-sex and opposite-sex couples, the minute ensures that all couples be provided the opportunity to enter into a committed relationship under the care of the meeting. With this statement comes a recognition that this is not an end point but that further work and seeking must be done. (Submitted by Mariellen Gilpin)

Ingeborg Jack of Swarthmore (Pa.) Meeting is representing the Friends World Committee for Consultation in UNICEF's Working Group on Children in Armed Conflict. This group has produced a popular summary of international treaties which protect children. She explains that the summary's purpose is to, "educate as many people as possible about these international humanitarian laws. . . . It is hoped this will help to prevent children from being killed and physically disabled in such large numbers during armed conflict." The release is addressed to the military as well as the general public, and is being translated and distributed in many countries around the world. The six-page summary is free from the Sub-Working Group on Children in Armed Conflict, NGO Committee on UNICEF, Room H-6F, 3 UN Plaza, New York, NY 10017.

Deborah Shaw has been named to the new position of administrative assistant in Friends Center at Guilford College, Greensboro, N.C. Aside from leading Friends Center fund-raising activities, she will also be working with campus ministry programs, the Quaker Leadership Scholars Program, Quaker Studies seminars, and program support activities in the Friends community. Shaw, a graduate of Olney Friends School and Guilford College, has served on committees of the World Gathering of Young Friends, the Friendly Woman Collective, Friends World Committee for Consultation, American Friends Service Committee, and the steering committee of Friends Center. She is currently the clerk of Friendship (N.C.) Meeting.

Assets of Pax World Fund have exceeded half a billion dollars. The Fund shares Friends' interests in investing in life-supportive goods and services such as health, food, housing, pollution control, environment, and education. The increase of assets adds to the Fund's credibility and influence, reduces its expense ratio, and attracts investments from institutions with major endowments. The Fund, which began in 1971 with \$101,000 and 21 investors, now serves over 65,000

and is recognized as a leader in proving the viability of socially responsible investing. For more information, contact Pax World Fund, 224 State St., Portsmouth, NH 03801, telephone (800) 767-1729.

Quakers are on the tube! Travelers on London's Tube were recently able to read advertisements about Quakers. Some 70 ads, placed in carriages for one month, carried messages that included an "Info Line"—a telephone number with a recorded message. Callers were invited to leave their name and address to receive an enquirer's pack. Details and results of this advertising campaign are available from the outreach secretary at Quaker Home Service, London Yearly Meeting, Friends House, Euston Road, London NW1 2BJ, England. (from Quaker News)



Quaker News (London Yearly Meeting)

The 50th anniversary jubilee of Friends Committee on National Legislation is being celebrated by Eastern Massachusetts Friends on Sunday, August 22, at Framingham (Mass.) Meeting. The keynote speaker will be Ed Snyder, FCNL executive secretary emeritus. All are invited to worship with Framingham Friends and bring a picnic lunch to share before the program begins. There will be a children's program and child care, plus stalls with books and AFSC materials. For more information, write to Framingham Friends Meeting, 841 Edmands Rd., Framingham, MA 01701.

Five volunteers from Washington (D.C.) Quaker Workcamps have departed for East Africa to join with five young people from the Tanzanian Workcamps Association. The group will be led by Harold Confer, Executive Director of Washington Quaker Workcamps and former volunteer and teacher

THE HICKMAN OF CONCORD QUARTERLY MEETING



100 Year History

A Personal Care Home

- Reasonable Rates
- Not-for-profit
- Quaker Tradition

In Town Location convenient to Shops and Businesses

(215) 696-1536

West Chester, PA

Looking
for a job
in the
non-profit
sector?

Find out
about
nationwide
and interna-
tional
positions in
COMMU-
NITY JOBS:

*The Employ-
ment Newspaper for the Non-Profit
Sector*, a monthly newspaper
including feature articles and more
than 200 job listings in every issue.
Call or write for more information.

ACCESS
Networking in the Public Interest

50 Beacon St. • Boston, MA 02108
(617) 720-5627

FJ1291

CREMATION

*Friends are reminded that the
Anna T. Jeanes Fund
will reimburse cremation costs.
(Applicable to members of
Philadelphia Yearly Meeting only.)*

For information, write or telephone
RICHARD R. BETTS
500-B Glen Echo Road
Philadelphia, PA 19119
(215) 247-3354



WOOLMAN HILL

A QUAKER CENTER
for Rest, Reflection, &
Renewal on 110 acres
of farm & woodlands.

Ideal for personal, group,
& Friends' Meeting Retreats

A NURTURING ENVIRONMENT
for ALL WOOLMAN HILL

write
or
call



Keets Road
Deerfield, MA 01342
(413) 774-3431

Pax World is a no-load, diversified, open-end, balanced mutual fund designed for those who wish to receive income and to invest in life-supportive products and services. Pax invests in such industries as pollution control, health care, food, clothing, housing, education, energy, and leisure activities.

Therefore, with Pax there are social as well as economic dividends.



For a free prospectus and other materials call toll-free:

1-800-767-1729

This is not a solicitation in those states where the securities have not been qualified.

The Fund does not invest in weapons production, nuclear power, South Africa, or the tobacco, alcohol, or gambling industries. Various types of accounts are available: Regular Accounts, IRAs, Educational Accounts, Custodial Accounts for Minors, SEP-IRAs, Automatic Investment Plans, and 403(b) Pension Plans.

Minimum investment is \$250. Send no money. Past performance is no guarantee of future results.

A SOCIAL RESPONSIBILITY FUND

Ten-Year Total Return

Average Annual Rate of Return
For Period Ending 3/31/93

1 Year: 2.90%
5 Years: 12.20%
10 Years: 12.17%



Newtown, PA 18940



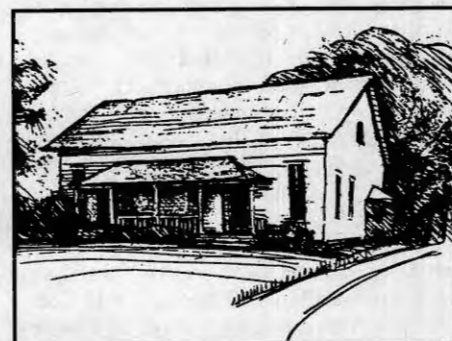
Founded in 1893 by the Society of Friends, George School is a co-educational boarding and day school for students in grades 9 - 12.

The college preparatory curriculum emphasizes Friends values & includes:

- Courses on 4 levels of difficulty
- Advanced Placement (AP)
- English as a Second Language (ESL)
- Foreign study
- 13 interscholastic sports for boys & girls
- International Baccalaureate (IB)
- International workcamps
- Required community service
- Required full-year courses in the arts

For more information, please contact the Admissions Office: 215/968-3811

in Tanzania. They will be working with the St. Alban's Street Children Project, providing shelter and food for just some of the rapidly expanding population of homeless children in Africa.



Clear Creek/Doris Peters

The Clear Creek (Ill.) Meetinghouse was placed on the National Register of Historic Places on Nov. 5, 1992. The Register, maintained by the National Park Service, is the nation's premier list of significant historic sites thought worthy of preservation. The building was determined to be significant both in architecture and in U.S. religious history. (from Among Friends)

A Peace Trust Fund Bill was introduced in the Canadian House of Commons by Ray Funk, on March 16. Although debated in 1983, this is the first such bill to come before the House of Commons. Over the past several decades, Canadian Quakers, Conscience Canada, churches, and peace organizations across Canada have built a base of support for the Peace Trust Fund. Individuals and peace groups are encouraged to help with letters to Members of Parliament, signatures on petitions, and endorsements from organizations. For more information, contact Ray Funk, M.P. for Prince Albert/Churchill River, Room 268 Wellington Bldg., Ottawa, ON K1A 0A6, telephone (613) 995-7325, (800) 667-9328, or Fax (613) 995-5342.

The first ever gathering of Nevada Friends and attenders took place at Stovepipe Wells, Death Valley (Calif.), April 30 to May 2, 1993. The program involved the sharing of personal journeys, discussing the problems and opportunities of small meetings, worshipping together, and considering unique aspects of Quaker faith and practice. Connie Jolly and Bob Vogel were the resource persons for these Friends from Reno (Nev.) Meeting, and from worship groups in Las Vegas, Nev., and Bishop, Calif. All but two of the 25 participants came from Quaker families. Isolated Friends from Nevada and the Eastern Sierra Nevada Mountains are invited to get in touch with Dorothy Goetz, Clerk, Reno Meeting, 621 Woodridge Circle, Incline Village, NV 89451, telephone (702) 831-3888.

Calendar

AUGUST

2-8—Baltimore Yearly Meeting, at Wilson College, Chambersburg, Pa. Contact Frank Massey, 17100 Quaker Lane, Sandy Spring, MD 20860, telephone (301) 774-7663.

3-7—Mid-America Yearly Meeting, at Friends University, Wichita, Kans. Contact Maurice Roberts, 2018 Maple, Wichita, KS 67213, telephone (316) 267-0391.

3-8—Pacific Yearly Meeting, at Walker Creek Ranch, Petaluma, Calif. Contact Ellie Huffman, P.O. Box 136, Rescue, CA 95672, telephone (916) 626-1524.

4-7—Iowa Yearly Meeting, at William Penn College, Oskaloosa, Iowa. Contact Del Coppinger, Box 657, Oskaloosa, IA 52577, telephone (515) 673-9717.

4-7—North Carolina Yearly Meeting, at Guilford College, Greensboro, N.C. Contact Billy M. Britt, 5506 W. Friendly Ave., Greensboro, NC 27410, telephone (919) 292-6957.

4-8—Ohio Valley Yearly Meeting, at Manchester College, Manchester, Ind. Contact Barbarie Hill, 6921 Stonington Rd., Cincinnati, OH 45230, telephone (613) 232-5848.

4-8—Western Yearly Meeting, at Western Yearly Meetinghouse, Plainfield, Ind. Contact James Johnson, Clerk, P.O. Box 70, Plainfield, IN 46168, telephone (317) 839-2789.

5-8—Conference on community land trusts, in Cincinnati, Ohio. Highlighting efforts to develop permanently affordable housing and create a more

progressive national housing policy, the conference and a two-day training workshop costs \$290. Contact the Technical Assistance Dept., Institute for Community Economics, Inc., 57 School St., Springfield, MA 01105-1331, telephone (413) 746-8660.

7-10—Indiana Yearly Meeting, at Indiana Wesleyan University, Marion, Ind. Contact David Brock, 4715 N. Wheeling Ave., Muncie, IN 47304-1222, telephone (317) 284-6900.

7-12—New England Yearly Meeting, at Hampshire College, Amherst, Mass. Contact Elizabeth Cazden, 901 Pleasant St., Worcester, MA 01602, (508) 754-6760.

7-14—Central Yearly Meeting, at Central Campground, Muncie, Ind. Contact Arthur Hollingsworth, 109 W. Berry St., Alexandria, IN 46001, telephone (317) 724-9668.

8-14—"Swords and Plowshares," the summer institute of Children's Literature New England, Inc., at Harvard University, Cambridge, Mass. Program includes lectures, seminars, and book discussions that will examine the impact on young people of war and peace, conflict and resolution, in historical and contemporary settings. Cost is \$625, plus housing. Contact Martha Walke, Registrar, 2111 North Brandywine St., Arlington, VA 22207, telephone (703) 243-5135.

13-18—Jamaica Yearly Meeting, at the Happy Grove School. Contact Angela Beharie, 11 Caledonia Ave., Kingston 5, Jamaica, W.I.

14-21—Canadian Yearly Meeting, at Pickering College, Newmarket, Ontario. Contact Anne

Thomas, 91-A Fourth Ave., Ottawa, Ont. K1S 2L1, Canada, telephone (613) 235-8553.

15-22—"Womyn and Men: Celebrating our Identities, Examining our Roles," the Young Friends of North America Summer Gathering, at Friends Camp, South China, Maine. Tentative workshop topics include Communication between Men and Women, Spirituality and Sexuality, Gender and Justice, and Exploring a Gender-free View of God. Cost ranges from \$135-\$150. Contact Nikki Coffey Tousley, YFNA, 4 Friends Way, St. James, NY 11780, telephone (516) 862-6213.

17-21—Seventh Annual Pilgrimage to the United States Peace Places. The 165-mile route will go from Appomattox, Va., where the Civil War ended with the South's surrender in 1865, to Yorktown, Va., where the British surrender ended the Revolutionary War in 1781. Participants seek pledges. Contact Lynchburg Peace Education Center, Box 3143, Lynchburg, VA 24503, telephone (804) 847-5477.

17-22—Ohio Yearly Meeting (Cons.) at Stillwater Meetinghouse, near Barnesville, Ohio. Contact Edward N. Kirk, 182 Bethesda St., Barnesville, OH 43713, telephone (614) 425-4109.

28-Sept. 5—Centennial observance of the Parliament of World Religions, at Palmer House, Chicago, Ill. Its purpose is to foster cooperation among the world's religious communities and institutions, to assess and renew the role of religion in relation to global challenges, and to develop interfaith programs to be carried into the 21st century. Participants will include the Dalai Lama and Mother Teresa.

Is the planet earth so fragile that a single human footprint can change our world?

Each time you stroll across a quiet beach or walk through a forest, your footprints alter the landscape. You make a difference. You cause the world to change.

And each time you invest for your future you have the opportunity to make a world of difference.

Calvert Social Investment Fund, the nation's first family of environmentally responsible investment portfolios, invests in companies who strive to make our world a better place. The Fund believes that investing in environmentally responsible companies may actually enhance the financial soundness of your investment. Companies that care for the environment now, may well benefit from their foresight in the future—and so may their shareholders.

*Since 1982, Calvert Social Investment Fund has proved that ethical investing can be both ecologically and economically sound. Our performance record proves that it is not necessary to sacrifice yield for values. The Fund offers four investment choices subject to the industry's most stringent financial and social criteria, including a Money Market, Managed Growth, Bond and Equity Portfolio.**

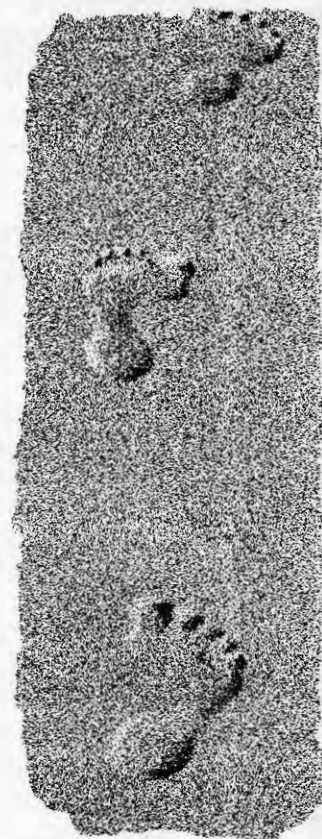
For more complete information, including charges and expenses, call today to order a prospectus. Always read the prospectus carefully before investing.

Calvert Social Investment Fund

The right choice for investors who make a world of difference.

For further information call 1-800-322-2323 or (301) 657-6347. Ask for Judy Zins.

*An investment in shares of the Managed Growth, Equity and Bond Portfolios will fluctuate, so that an investor's shares, when redeemed, may be worth more or less than their original cost.
Distributor: Calvert Securities Corporation, 4550 Montgomery Ave., Ste. 1000N, Bethesda, MD 20814



Calligraphic Art

- MARRIAGE CERTIFICATES
- AWARDS • INSCRIPTIONS •
- BIRTH ANNOUNCEMENTS •
- GREETING CARD DESIGNS •
- INVITATIONS • SCROLLS •

Harry R Forrest
609-786-1824

Fyfe & Miller
FUNERAL SERVICE
7047 Germantown Ave.
Philadelphia, PA 19119
(215) 247-8700

James E. Fyfe Edward K. Miller
Simple earth burial
and cremation service
available at reasonable cost.

**FRIENDS
SELECT
SCHOOL**



Small classes, strong academics in a supportive, caring environment emphasizing Quaker values.

- Pre-K thru 12th Day School
- After School Program
- Summer Day Camp

17th & the Parkway
Philadelphia, PA
(215) 561-5900

**Display Ad
DEADLINES**

Reservations for display ads in FRIENDS JOURNAL are required.

Issue: October. Reservations must be received by August 9. Ads must be received by August 16.

Issue: November. Reservations must be made by September 6. Ads must be received by September 13.
Ad rate is \$28 per column inch.

Call (215) 241-7279 now for your reservation.

Bulletin Board

• The 10th Annual Twin Oaks Women's Gathering will be taking place August 20-22, in Louisa, Va. Workshops and support groups will be exploring cultural identities, issues of oppression and liberation, and creative expression. The cost is on a sliding scale of \$25-\$125, and, due to space limitations, registration is strongly encouraged by Aug. 1. For more information, contact Women's Gathering, Twin Oaks, Rt. 4, Box 169, Louisa, VA 23093, telephone (703) 894-5126.



• Mennonites in the Abbotsford, British Columbia area, troubled by the fact that weapons of destruction are being used to entertain thousands of people at a nearby International Airshow, have organized an alternative celebration of peace over the same weekend. The 2nd Annual Arts and Peace Festival, Aug. 6-8, features activities for the whole family; art exhibits, peace workshops, readings, concerts, and a Sunday morning worship service. Joining the festival will be participants in the Bikes Not Bombers bicycle trip, sponsored by Christian Peacemaker Teams. Their trip will begin in Olympia, Wash. on Aug. 1 and culminate one week and 200 miles later with a public peace witness at the Abbotsford International Airshow. For more information about the Arts and Peace Festival, contact Bruce Hiebert, Mennonite Central Committee, P.O. Box 2038, Clearbrook, BC V3A 3T8, telephone (604) 850-6639.

• Information from nonviolence trainers is being sought for an international database. The information will be used to help local and international organizations respond to requests from people all over the world. This is one of a number of services Nonviolence International provides to make nonviolent methods readily accessible to those in need. Please request the "trainers database information form" from Nonviolence International, P.O. Box 39127, Friendship Station, N.W., Washington, DC 20016, telephone (202) 244-0951, fax (202) 244-6396, e-mail nonviolence @ igc.org. (from Plain Speech)

• Submissions are still being accepted for the new hymnal to be published by Friends General Conference in 1996. Several years of regional exploration culminated in a set of *guiding principles* (available on request) under which a Music Selection Working Group has been considering hundreds of new and old selections since 1991. The Hymnal Oversight Committee is also engaged in raising special funds, over and above what FGC's regular budget requires, in order to bring the 400-page book within the price range of Friends meetings. Meetings and individual Friends are encouraged to find means to contribute to this project which will nurture the spiritual life of the next generation of Friends. Submissions and contributions marked HYMNAL may be sent to FGC, 1216 Arch St., Suite 2B, Philadelphia, PA 19107.

• The Fellowship for Intentional Community is sponsoring the first-ever International Celebration of Community, August 26-31, at Evergreen State College, in Olympia, Wash. The event is intended to provide a forum for sharing information and expertise on community building, reaching group consensus, spirituality, environmental concerns, co-housing, cooperative organization, organic farming, social issues, and education. For more information, contact Fellowship for Intentional Community, International Celebration of Community General Info., P.O. Box 814, Langley, WA 98260, telephone (206) 221-3064.

• Quakers and the Green Movement will be the topic addressed at Shelter Island (N.Y.) Meeting's annual programmed meeting on Aug. 15, at 3 pm. Leading the discussion will be Walter (Skip) Mendler from Chapel Hill (N.C.) Meeting, who has worked extensively to "cross-pollinate" the two groups, organizing discussions at gatherings of both Greens and Quakers. He serves on the steering committee of the Friends Committee on Unity with Nature (FCUN) and on the Mediation Council of the Green Party USA. The lecture will be followed by worship sharing and discussion. For additional information call Mardie Smith, Clerk of Shelter Island Meeting, at (516) 324-8557. (from Spark)

• Resources Update: In the May 1992 issue of *Friends Journal*, our Resources Department listed six booklets by Leonard Kenworthy, available from Quaker Publications. Sadly, Leonard passed away in Dec. 1991 and Quaker Publications no longer exists. However, some of Leonard's materials, including these booklets, are available from Quaker Hill Bookstore, 101 Quaker Hill Dr., Richmond, IN 47374, telephone (317) 962-7575, or (800) 537-8838. Each booklet can be ordered for \$2.50, plus \$1 for postage.

Year 501: The Conquest Continues

By Noam Chomsky. South End Press, 116 St. Botolph St., Boston, MA 02115, (617) 266-0629, 1993. 280 pages. \$16/paperback.

This is the latest in a series of Noam Chomsky's books about world crises that provide otherwise hard-to-get information. These books also confirm the biases of people in the United States about the nature and effects of national policy. Most Friends share these to a certain degree.

The book was written during the year of the 500th anniversary of Columbus's arrival in the Western Hemisphere. It shows how the United States continues policies adopted by its precursors, and allies, from the Age of Exploration. At the heart of this analysis is an assumption that institutions of power are not agents of moral discernment; in the end, this is the role of the individual. Therefore, we should expect power to be wielded when most advantageous, regardless of the human cost. We should also expect that government rhetoric will aim at reconciling the results with the more decent impulses of the populace.

This somber, reasonable theme can be seen at work in the growth of British power during colonial times, the Middle East (including the roots of the Iraq war), Haiti's agony since throwing off the French, and U.S. policy in Central America. Throughout these situations runs a subtext of the "murdering of history," the amnesia that afflicts our politicians, media, and ultimately the voters. This helps the nation avoid seeing the consequences of its actions and policies.

Though not easy reading, this book is compelling and drives home the point that many of the most pressing problems around the world are natural outcomes of institutional processes. How can we, as Friends, understand our current world and name alternatives consistent with our faith, which asserts our kinship with the neediest of God's children? It is not Chomsky's concern to address our task, but books such as this one can help us do our work with open eyes.

Brian Drayton

Brian Drayton is a recorded Quaker minister, member of Friends Meeting of Cambridge (Mass.), and has been active with the American Friends Service Committee and Friends World Committee for Consultation

A History of the Amish

By Steven M. Nolt. Good Books, Intercourse, Pa., 1992. 318 pages. \$9.95/paperback.

Quakers seem to have a certain fascination with the Amish that goes beyond that of

the general population. Perhaps it is the fact that both have traditionally been peace churches, or that both churches have shared an emphasis on plain dress, simple living, and the importance of community. However, while our appetites for Amish lore have been tantalized with the 1986 film *Witness* and other books offering glimpses of Amish life, few books have offered a look at Amish history written from the inside. While historian Steven M. Nolt is not Amish, he has used a wide variety of Amish and historical sources to offer us a hearty slice of the life and history of a religious movement that has existed for 300 years.

The Amish church has its roots in the Anabaptist movement that sprang up after Martin Luther's call for reformation of the Roman Catholic church in 1517. Nolt guides the reader through the evolution that the Anabaptists (later called Mennonites, after leader Menno Simons) made as they endured nearly two centuries of imprisonment, harassment, and migration from one "friendly" territory to another. Because the Anabaptist/Mennonites were not well-received in many places, staying separate from those who did not take their path became very important to them.

As a result, it is not surprising that Jakob Ammann, an Anabaptist leader in the late 1600s, broke from the main Anabaptist movement over the issue of shunning, i.e., the social avoidance of and non-cooperation with those church members living in sin. Ammann's sect resisted being absorbed into the mainstream by this and other practices that placed the good of the church community above the will of each individual. Guided by their elders and bishops at a congregational level, as well as by a sense of church order and the simple, farm-centered life that functioned productively in a neighbor-oriented community, the Amish flourished as a unified people, especially in North America, until the middle of the 19th century.

The middle third of the book is devoted to chronicling the multiple fractures the Amish church suffered in the late 1800s. Like many other churches, the Amish were split by the changes wrought by technological advances and the influence of U.S. society as a whole. Nolt does an excellent job of explaining this "sorting out" process, which took several decades and left the Old Order Amish as the bearers of traditional church order and theology. The sorting out also gave birth to the more progressive "Amish Mennonites," who welcomed many of the technological wonders of the late 1800s and early 1900s into their communities. They became more active participants in U.S. society, and were gradually absorbed into the mainstream Mennonite church, losing most of their distinctive Amish characteristics in the process.

The end of the book deals with issues the

Old Order Amish have faced in the 20th century. Some of the issues, such as their experience as conscientious objectors in both world wars and during the draft era, will be very familiar to Friends. Others, such as the Amish battle to educate their children as they saw fit, may not be quite as analogous, but are interesting in the questions they pose for the religious freedom of any organization that operates "differently" from the U.S. mainstream.

Overall, *A History of the Amish* is delightfully easy to understand, packed with photos, illustrations, and sidebars that give the reader a good feel for the sights and words of Amish communities both current and historical. Nolt goes to great lengths to explain the context in which Amish beliefs have developed, making this church, which has traditionally shunned publicity in favor of what they call "the humble life," infinitely less mysterious.

Liz Massey

A freelance writer, Liz Massey attends Penn Valley (Mo.) Meeting.

Whittier and the Quaker "Argonauts"

by Roland L. Warren. Essex Institute Historic Collections, Salem, Mass., Vol. 128, No. 2, April 1992. 74 pages. \$7.50, plus \$1.50 postage/paperback.

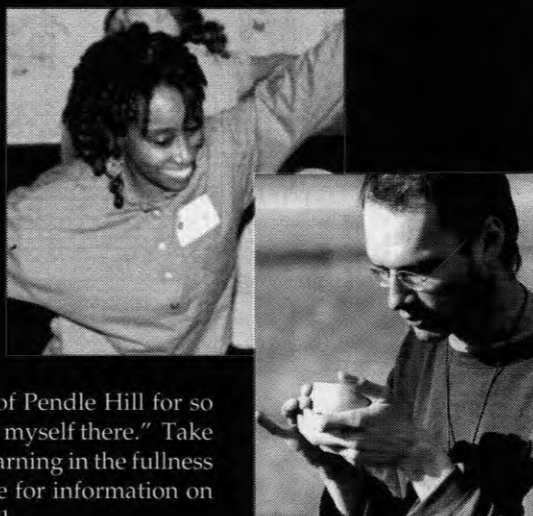
What happens when two visions of God-given authority conflict—when two groups draw from the Bible strong commitments to create a way of life based on divine guidance, yet are seen as absolutely incompatible? In the case of Massachusetts Puritans and early Quakers, the conflict was extreme, including banishment and death by hanging. It is easy to see the Quakers as living in God's word, as "spiritual argonauts," in the words of Rufus Jones, challenging extreme injustice. That is what we might want to see as Friends, and that is certainly what John Greenleaf Whittier saw and vividly portrayed in his six lengthy, dramatic, narrative poems of Quaker heroism.

How do we confront denial of basic rights? How do we face persecution, cruel and unusual punishment? These were the realities for Quakers and others living in Massachusetts in the mid-1600s. These were also realities faced deliberately by Quaker missionaries who ventured into the colony in direct confrontation of law.

Roland Warren, professor emeritus at Brandeis University, gives us material to look afresh into these dramatic episodes, which blend into Quaker lore and mythology with the hanging of Mary Dyer and three others on Boston Commons. Warren describes the

Grow
for
it!

People often say, "I've known of Pendle Hill for so long but never dreamed I'd find myself there." Take time for spiritual renewal, for learning in the fullness of our community. Call or write for information on how *you* can grow at Pendle Hill.



CALL TOLL-FREE 1-800-742-3150



PENDLE HILL

A QUAKER CENTER FOR STUDY AND CONTEMPLATION
Box F • 338 PLUSH MILL ROAD • WALLINGFORD, PA 19086

WESTTOWN SCHOOL

Westtown, Pennsylvania – Founded In 1799

Westtown is a Quaker school of 600 students in Pre-K through 12th grade, co-educational, college preparatory, day and boarding

- * Excellent academic programs
- * Individual attention within a caring community
- * Before and after school day care programs
- * Performing and fine arts
- * 600-acre campus with lakes and woods
- * Outstanding facilities (science center, arts center fieldhouse, 25-meter indoor pool)

For more information and to arrange to visit classes,
please call Sarah Goebel, director of admissions, Westtown School,
Westtown, PA 19395 (215/399-0123)

conviction of the Puritans regarding the divine nature of the commonwealth they were attempting to create, after fleeing from persecution themselves. The Quakers "did not hesitate to engage in verbal harangues against the Puritans, sometimes using language that can only be acknowledged as provocative...." These early Friends are portrayed by Warren as a mix of people inclined to "bizarre deeds" and others of "quiet courage, and disposition to forgive and love those who punished [them]." This perspective challenges my sometimes naive perceptions of early Friends and makes them more vivid, more like Friends I might have known. Warren sees direct confrontation of "the stern Puritan autocracy" as a key aspect of the shift from a "cursed sect of heretics" to a religion that "won the admiration of defenders of freedom everywhere." We agree today that religious freedom is essential, but how would we react to someone in church crying "Repent, repent! ere the Lord shall speak in thunder and breaking seals!"? Such a person would probably be escorted out of most meetinghouses today.

This brief volume blends history and biography with six of Whittier's lesser known poems. These describe, with "poetic license," the persecution of early Friends by Puritans in Massachusetts. Warren vividly brings forth the historic setting of these poems. It is his ability to do this, and to contrast the facts with Whittier's vision, that makes this volume of interest. The context highlights and provides a valuable contrast to the romanticism of Whittier's poems.

Marge Abbott

Marge Abbott is clerk of North Pacific Yearly Meeting and a member of Multnomah (Oreg.) Meeting.

In Brief

Seeking Peace

By Titus Peachey and Linda Gehman Peachey. Good Books, Intercourse, Pa., 1991. 238 pages. \$11.95/paperback. These are true stories of individual Mennonites around the world struggling to live their belief in peace. The authors served as directors of the Mennonite Central Committee relief and development program in Laos. They include a bibliography of books on Anabaptist history and their peace theology.



• Help seekers find your meeting and raise community awareness with a sign from FGC. These black on white, aluminum signs come with a separate directional arrow and can be attached to a utility pole or signpost. The price is \$25 per set of sign and arrow, plus \$5 shipping and handling. Call 800-966-4556 for ordering information.

• North Carolina Friends have produced a video for stimulating discussion about the work and mission of Friends Committee on National Legislation. Featuring interviews with founders of FCNL and past and current staff, it provides a glimpse of the vision of the people dedicated to a Friends' presence in Washington, D.C. To borrow a copy, write or call Bob and Susie Fetter, P.O. Box 8023, Roanoke, VA 24014, (703) 982-1034.

• *The Harmonist*, the only hand-set and hand-printed newsletter in the country is now being published by Christiansbrunn Brotherhood of central Pennsylvania. The monthly newsletter will present the teachings, history, and activities of the Harmonist Brothers who live at a 63-acre, self-sufficient cloister. The \$15 cost per year includes Associate Membership in the Brotherhood and a 10 percent discount on craft items made by the Brothers. For a complementary copy, write Christiansbrunn Brotherhood, RD1, Box 149, Pitman, PA 17964.

• *Dollars or Bombs: The Search for Justice Through International Sanctions* is a working issues report from the American Friends Service Committee. The 22-page report sup-

ports the use of economic sanctions as an effective alternative to war, but warns that the context for sanctions is of major importance because they can make a bad situation worse. Included is a set of action guidelines and case studies on Iraq and South Africa. The cost is \$2 per copy, with discounts for bulk purchases. To order, write or call American Friends Service Committee, 1501 Cherry Street, Philadelphia, PA 19102, (215) 241-7167.

• *Reason, Compassion and the Drug War: A Statement by Religious Men and Women* and Richard J. Dennis' essay, *Toward a Moral Drug Policy*, are available from Religious Coalition for a Moral Drug Policy. The publications are recommended for those doubting the current approach to the drug issue, but who are unsure of any alternative. They sell for \$5.85 and \$2, respectively, and can be ordered from RCMDP, 3421 M St., N.W. Suite 351, Washington, DC 20007.

• *The Fire and the Hammer* is a recording by Leaveners Arts Base, London, England. Arranged from George Fox's *Journal*, plus contemporary Quaker and other writings, this presentation by narrators, choir, tenor soloist, and instrumental group celebrates the spiritual quest of Fox and the early Friends. The 90-minute cassette includes words to the songs and is available for \$12.50 (postage included) from Pendle Hill Bookstore, 338 Plush Mill Rd., Wallingford, PA 19086, (215) 566-4514; Quaker Hill Bookstore, 101 Quaker Hill Dr., Richmond, IN 47374, (317) 962-7575, (800) 537-8838; and Friends General Conference Publications Office, 1216 Arch St. 2-B, Philadelphia, PA 19107, (215) 561-1700, (800) 966-4556.

• The Wilmington College Peace Resource Center now circulates all of the peace and justice audio-visuals previously handled by Dayton AFSC. Peace education films and videotapes on conflict resolution, global education, the environment, and much more are available. For a free A-V catalogue, contact: PRC, Pyle Center Box 1183, Wilmington, OH 45177, (513) 382-5338.

• *Partners for Peace: Quaker International Service and Peacemaking*, by Stephen G. Cary, former American Friends Service Committee staff and committee member, is a report on a 1992 Colloquium on Quaker International Affairs. He examines the connection between reconciliation work and service with advocacy in the historic and future roles of AFSC and (British) Quaker Peace & Service. Economic cooperation and cross-regional dialogue are stressed in future AFSC efforts. The 65-page paperback is available for \$3.50 from AFSC, 1501 Cherry Street, Philadelphia, PA 19102.



What better way to give expression to your Quaker values than by leaving a portion of your estate to FRIENDS JOURNAL? You will assure the growth of Quaker thought and life long into the future. Consider a provision in your will for FRIENDS JOURNAL.

For more information, contact:
FRIENDS JOURNAL
1501 Cherry Street
Philadelphia, PA 19102-1497
(215) 241-7820

DELAWARE VALLEY FRIENDS SCHOOL

Morris & Montgomery Avenues
Bryn Mawr, Pa.

For Students with Learning Differences

College preparatory, Grades 7-12
Summer School

Come to an Open House

526-9595 for info & video,
"Learning with a Difference"

For Prices & Quality in the Quaker Tradition

- Medical Forms
- Computer Forms
- Checks
- Business Printing



Accurate Business Forms

9 Bank St. • Medford, NJ
(609) 654-2374

WILLIAM PENN CHARTER SCHOOL

303 Years of Quaker Education

Est. 1689
Kindergarten through
Twelfth Grade

Operated under Charter issued by William Penn. The William Penn Charter School is a Quaker college-preparatory school committed to nurturing in girls and boys the education of the mind, the quickening of the spirit, and the development of the body. Penn Charter stresses high standards in academics, the arts, and athletics.

Friends are encouraged to apply both as students and as teachers.

Earl J. Ball III, Headmaster
3000 W. School House lane, Philadelphia, PA 19144
(215) 844-3460



A Quaker Sponsored Retirement Community

Contemporary Apartments for an Independent Lifestyle
Personal Care Residence for Assisted Living
A Fully-Licensed Nursing Home On Site
Meals, Transportation, Housekeeping • Cultural and Social Activities
A History of Caring Since 1904 • Beautiful, Secure Setting
Call Carol Nemeroff, Admissions Director: 844-0700
6300 Greene St. • Philadelphia, PA 19144

Subscribe
FRIENDS
JOURNAL
here!

Please begin a
subscription for:

Check(s) are enclosed for
\$_____ payable
to FRIENDS JOURNAL.
(Please add \$6/year for
postage outside North
America.)

FRIENDS JOURNAL,
1501 Cherry St.,
Philadelphia, PA
19102-1497

Name _____

Address _____

☐ 1 year (\$21) ☐ 2 years (\$40)

Name _____

Address _____

☐ 1 year (\$21) ☐ 2 years (\$40)

Name _____

Address _____

☐ 1 year (\$21) ☐ 2 years (\$40)

Name _____

Address _____

☐ 1 year (\$21) ☐ 2 years (\$40)

Milestones

Births/Adoptions

Whitcraft—*Luke Ryan Whitcraft*, on April 23, in Guam, adopted by Connie and John Whitcraft. John is a member of San Fernando Valley (Calif.) Meeting.

Marriages

Black-Kendig—*Lisa Kendig and Eric Black*, on April 17, under the care of Marloma (Calif.) Meeting.

Forbes-Fingesten—*Carole Fingesten and Brian Forbes*, on Oct. 17, 1992. Carole is a member of 15th Street (N.Y.) Meeting.

McCoy-Loeppert—*Liezbette Loeppert and George Robert McCoy*, on Oct. 11, 1992, under the care of 57th Street (Ill.) Meeting, where George is a member. Liezbette is a member of 15th Street (N.Y.) Meeting.

Deaths

Boulding—*Kenneth E. Boulding*, 83, on March 18, of cancer. Born in Liverpool, England, Kenneth attended Oxford University on a chemistry scholarship, but switched to economics. There he became a Quaker because of his commitment to pacifism. He won a Commonwealth Fellowship that brought him to the University of Chicago, and he eventually emigrated to the United States in 1937. Kenneth first met Elise Biorn Hansen in 1941 at a Quaker meeting in Syracuse, New York. They were engaged in 18 days and married two months later. During his career as an economist, Kenneth was heaped with many awards and received 36 honorary degrees. He was also nominated at different times for Nobel Prizes in both peace and economics. He taught at several colleges before settling in Boulder, Colo., in 1967, and joining Boulder Meeting. Both Kenneth and Elise taught at the University of Colorado, she in sociology and he in economics. After retirement in 1980, he continued as a research associate and project director at the Institute of Behavioral Science, and as an itinerant professor. In his academic life, he developed new fields, including grants economics, conflict resolution and peace studies, the economics of peace, general systems theory, and environmental economics. He wrote almost 40 books and three volumes of poetry, and published more than 800 articles. His spiritual beliefs had a strong effect on his intellectual development, and his intellect contributed significantly to Quaker thought and practice. Kenneth Boulding's extraordinary life manifested the very best of Quaker ideals. He had an unswerving and clear vision of what he wanted to do, and that was to make the world a better place. Spontaneously honest, he ceaselessly pushed toward more refined truths. He possessed an ability to take disparate threads and lead others toward an insight—always new, always fresh and unexpected, always searching. He enjoyed creating poetry, watercolors, and clay architectural models alongside his most rigorous intellectual work. As cancer sapped his energy, his purity of spirit strengthened, and those who visited him left renewed. His optimism was boundless to the end. He will be remembered best for his humor and his love and gentle guidance, which inspired many. He is survived by his wife, Elise Boulding; five children, J. Russell, Mark, Philip, William, and Christie Boulding-Graham; and 16 grandchildren.

Greenleaf—*Virginia (Sue) Allen Greenleaf*, 76, on April 27, in Tampa, Fla., following an automo-

bile accident. Active in Southeastern Friends Conference, which became Southeastern Yearly Meeting, Sue served as the second executive secretary, from 1969 to 1982. She provided much information and nurturing to Friends in Augusta, Georgia, and was one of the overseers appointed by Friends World Committee when they became an official meeting. A guiding light, along with her husband Bill, in the establishment of Jacksonville (Fla.) Meeting, she served as recording clerk and was a nurturer of members and attenders, as well as of the two Cuban and Vietnamese refugee families the meeting sponsored. When the Greenleafs moved to Tampa, they became active members of Tampa (Fla.) Meeting, with Sue once again serving as recording clerk. Although Sue rarely gave vocal messages in meeting, her presence was deeply felt and her infectious smile appreciated. A devoted wife, mother, and grandmother, she was diligent in the research of her Quaker heritage. Sue co-authored *Quakers Discover the Southeast* and quietly worked for the improvement of race relations and for peace and justice causes. Forthright and punctual, she was a lively, vibrant presence who "got things done." She constantly reminded that we are governed by the sense of the meeting, arrived at through deep worship. She is survived by her husband, J. William Greenleaf; daughters, Carol G. Letson, and Joan C. Greenleaf; sister, Esther Palmer; grandchildren, Fred and Ann Letson; and Southeastern Yearly Meeting.

Lamborn—Helen Lamborn, 97, on June 7. Born on a homestead near Liberty Square, Pa., she was a birthright member of Drumore (Pa.) Friends Meeting. When she left the farm in the early 1950s, she transferred her membership to Chester (Pa.) Meeting. Helen volunteered for different organizations throughout her life, but her main interest was the American Friends Service Committee. She continued to knit sweaters for them until her final illness. She read continually and was concerned with current affairs, often writing letters to her congressmen expressing her concern for a peaceful world. She was known as a skilled seamstress, and many enjoyed listening to her sing. She was a long-time member of Fulton Grange #66. She is survived by her sister, Esther Palmer; one niece; and five nephews.

Mathiot—Elizabeth Mathiot (Betsy Moen), 54, on March 11, in Madurai, India, of a heart attack. Born in Chicago, Ill., she grew up in Hickory, N.C., where she graduated from Lenoir-Rhyne College with a degree in medical technology. She worked in medical research at Johns Hopkins School of Medicine in Baltimore, Md., and married Thomas Moen in 1964. She received a PhD in demography and sociology from Johns Hopkins School of Public Health and taught at the University of Oregon before going to the University of Colorado in 1976. She became a member of Boulder (Colo.) Meeting in 1984. A 1983-84 sabbatical trip to Asia and India crystallized her concerns about poverty and inequality into a passionate commitment that permeated her life and research. The motto of the Right Sharing of World Resources, "Live simply, that others may simply live," became the cornerstone of her personal life. She was on the national board of Right Sharing, and helped evaluate for them both funding proposals and ongoing projects in India. She was also deeply concerned with the plight of refugees in the United States, visited the border region, and



Moorestown Friends School

Coed College Preparatory
Pre-K -12

*Educational excellence
for over 200 years*

110 East Main Street, Moorestown, NJ • 609-235-2900 ext. 227



ENRICH YOUR MINISTRY AS A SPIRITUAL
DIRECTOR OR GROUP LEADER—

Group Leaders Program—1 year
Spiritual Guidance Program—2 years

Our ecumenical, accredited extension programs are open to clergy, religious, counselors, and laity. Emphasis is on direct contemplative presence to God for others. Both programs include residencies in Washington, DC, as well as monitored work in your own locale.

Ecumenical staff: Rose Mary Dougherty, Tilden Edwards, Gerald May, and others.

For information & application, contact:

SHALEM INSTITUTE FOR SPIRITUAL FORMATION
Mount St. Alban, Washington, DC 20016 Phone: 202-966-7050



Preparing Men and Women to serve as
Pastors, Chaplains, Teachers, Campus
Ministers, Church Administrators,
Peace & Justice workers



Earlham School of Religion

(a fully accredited Quaker seminary
serving all Christian denominations)
Richmond, Indiana

Master of Arts and Master of Divinity programs
one year non-degree program available

Quaker Ministry: An Invitation to Transformation

**GOD'S
WORK
REQUIRES
GIFTED
LEADERS**

CALL TOLL-FREE
1-800-432-1ESR

was very active in Boulder Meeting's efforts in this area. She was a major force in developing on the Boulder campus the International and National Voluntary Service Training (INVST) program, and served as its acting director in 1992. She returned for several extended periods to India, studying grass-roots self-help movements, and especially women's role in these movements. With her passion for economic and social justice came naturally a profound respect for religions and cultures and an abiding interest in studying them. Elizabeth also took much joy in nature, and had a whimsical sense of humor that helped her through difficult times and delighted her friends. She is survived by her ex-husband, Tom Moen; and a large international community of friends, whose lives she has touched deeply.

Osborn—Joseph C. Osborn, 81, on March 28, in Bethlehem, Pa. A descendant of many generations of Quakers, he was born and raised in Muncie, Ind., as a birthright member of Friends Memorial Church (now Meeting) of Muncie. In 1955 he transferred his membership to Lehigh Valley (Pa.) Meeting, for which he was twice appointed clerk as well as member of many committees. He also served on Representative Meeting of Philadelphia Yearly Meeting and on the Friends Camp Association Board for Camp Onas in Ottsville, Pa. During World War II he spent four years in Civilian Public Service camps, including the Smokejumper Unit centered in Missoula, Mont., for which he enthusiastically attended several reunions. Having received his BS in Mechanical Engineering at Purdue University in 1933, and his MS in Engineering Mechanics from the University of Michigan in 1946, he taught mechanics and applied mechanics at Purdue, Montana State, Michigan State, and Lehigh Universities until his retirement in 1977. He was an active member of the American Society of Engineering Education, serving from 1963 to 1988 as Editor of its Mechanics Division Bulletin. A skilled amateur photographer since 1935, he received recognition for many of his black-and-white photographs, which have been displayed in various university galleries and at the 1939 World's Fair in Queens, N.Y. He also sang bass with the Bethlehem Bach Choir for 35 years. A member of local and national model rocketry societies, he took pleasure in sharing the joy of making and launching model rockets with children. Camping and hiking remained avocations throughout his physically active life. At Lehigh Valley Meeting, he is also cherished for his rolls and jellies, his Scrabble playing, and his assiduous care of the meetinghouse. Joseph is survived by his wife, Rebecca (McNees) Osborn; two daughters, Julia B. Osborn and Rachel B. Osborn; a son, Frank E. Osborn; and six grandchildren.

Peacock—Mary Jane (Taylor) Peacock, 76, on May 16, at Foulkeways, Gwynedd, Pa. She was born in Lincoln, Va., and was a birthright member of Goose Creek (Va.) Meeting. She graduated from George School in 1936 and Earlham College in 1941, where she met and later married Edward B. Peacock in 1943. The Peacocks lived in Ohio and North Dakota during World War II while Edward did alternative service in Civilian Public Service. After the war they moved to the Philadelphia, Pa., area and joined Gwynedd (Pa.) Meeting, where they became active members. Mary Jane worked in school cafeterias and later became a dietitian at a county school for the physically handicapped. Mary Jane's first love and interest, however, was handicrafts. She was active until the end of her life in the group of "Friendly Crafters" that made articles to sell for the benefit of Phila-



delphia Yearly Meeting. This interest became a full-fledged activity after she moved to Foulkeways in 1988. She leaves a wonderful legacy of fanciful creatures, which shows her loving, creative approach to life. Mary Jane is survived by a daughter, Carol Peacock Kinne; two sons, Jonathon and Joseph; a brother, Thomas Taylor; a sister, Henrietta Vitarelli; three grandchildren; and several nieces and nephews.

Ristad—Adam Alfred Ristad, on March 31, at home in Nederland, Colo. Adam was born in 1911, in Long Branch, N.J., the son of a Norwegian ship's engineer, and grandson of a ship's captain. Instead of going to high school, he joined the Merchant Marine, serving 20 years on various vessels around the world. At age 35, he went into the advertising business in California and the Southwest. A growing interest in Quakerism led him to work for the American Friends Service Committee as a fund-raiser in the 1950s. After receiving his GED, he entered the University of Utah at age 45, and obtained his BA, and an MA from the University of Colorado when he was 53. He then taught high school history, anthropology, and economics for 16 years. Adam volunteered extensively for the AFSC, Legal Aid Services, and Hospice. A member of Boulder (Colo.) Meeting, he was also active with the Sons of Norway, and other academic and historical societies. In 1985, he worked for the Sanctuary movement, helping to bring political refugees from Guatemala and El Salvador across the border and into Canada. Adam was an active hiker, folk dancer, political activist, peace advocate, amateur actor, and a shameless punster. Even as he suffered severely from Alzheimer's disease, he maintained his high moral standards and sense of humor. Adam was preceded in death by his wife of 18 years, Eloise Ristad, also by a sister, two sons, and a grandchild. He is survived by his other children, Victoria Peterson, Judy Huston, Dona Smith, Rhonda Smith, Tamara Smith, Brian Smith, Sue Sumpter, Carol Plummer, Sheila Ferguson, and Nicholas Marshall-Bonny; and 15 grandchildren.

Szitty—Ruth Mendenhall Outland Szitty, 83, on April 10, in Black Mountain, N.C. A lifelong Friend, activist with the American Friends Service Committee, teacher, and author, she was one of the founding members of the Asheville (N.C.) Meeting. She was born in Lansdowne, Pa., to a family rich in Quaker heritage, and was nurtured in Lansdowne and Rich Square (N.C.) Meetings. She was educated at Westtown School, Guilford College, and Mount Holyoke College. In the 1930s, she taught for the AFSC at Hindman Settlement School in rural Kentucky, and later became principal of Haddonfield Friends School in New Jersey. In 1939, Ruth went to Germany as an AFSC volunteer in the Quakerburo in Berlin, where she helped dissidents and Jews escape the country until almost the moment war broke out. She met her husband, Dr. Sandor Szitty, when she worked for the AFSC Newcomer's Hostel at Quaker Hill, in Richmond, Ind. She later taught on the Cherokee Indian Reservation in N.C. and in public schools around Asheville. An avid gardener and a weaver, she was a life member of the Southern Highland Handicraft Guild. Hers was a life of giving. In her later years she tutored disadvantaged students in public schools and institutions, and served on the boards of AFSC, SANE, and a

number of organizations. She is survived by her daughter, Rachel Setola; a son, Penn Szitty; a sister, Mary Outland Katsuki; a brother, Charles Outland; and four grandchildren.

Utter—Ruth Hentschke Utter, 74, on Nov. 22, 1992, in Long Beach, Calif., of emphysema. Born in Los Angeles in 1918, Ruth was an advocate of whatever seemed to need attention. An avid volunteer of the Woman's International League for Peace and Freedom, League of Women Voters, Friends of the Library, and Partners for Parks, she was a member of Marloma (Calif.) Meeting since 1970. With each new organization came new friends—and dinner guests. Ruth's home became the gathering place for people of many backgrounds. A collector of cookbooks of all kinds of food, Ruth enjoyed testing new recipes from different countries. Despite her illness, she continued her schedule of meetings and gatherings for the final two years of her life. Ruth was preceded in death by her husband, Donald Utter. She is

Classified

For information call (215) 241-7279.
55¢ per word. Minimum charge is \$11.
Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six.
Appearance of any advertisement does not imply endorsement by Friends Journal.

Classified Ad Deadlines:

October issue: August 16
November issue: September 13

Submit your ad to:
Advertising Manager, Friends Journal
1501 Cherry Street
Philadelphia, PA 19102-1497
Fax: (215) 568-1377

Accommodations

Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. Openings immediately and in September; please apply early. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624. (617) 277-9118.

The Berkshires, Massachusetts. Baldwin Hill Farm Bed & Breakfast, Box 125, RD3, Great Barrington, MA 01230. (413) 528-4092. Friend's victorian farm homestead of 450 acres on Berkshire mountaintop. Panoramic views with warm hospitality and country breakfasts. Close to golf, skiing, concerts, drama, museums, shops, trails, and restaurants. Open all year. Pool, hiking, maps, and menus.

Hawaii-island of Kauai. Cozy housekeeping cottages. Peace, palms, privacy. \$60-\$80/nightly. 147 Royal Drive, Kapaa, HI 96746. (808) 822-2321.

NYC—Greenwich Village Accommodation. Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

NYC midtown B&B bargain! Charming, one-bedroom apartments of your own in historical, Eastside neighborhood. \$70-\$125 double, plus \$15 per additional guest. From simple to sublime. (212) 228-4645.

Ocala, Florida, Meetinghouse: Two twin-bed rooms, split plan, private baths, spacious living areas, fully equipped. Reasonable. George Newkirk, Correspondent, 4910 N.E. 16th Street, Ocala, FL 34470-1151. (904) 236-2839.

survived by her son, Donald Jr.; her daughter, Adrienne Utter Calvert; and six grandchildren.

Ward—Mary (Molly) Sutton Ward, 64, on Oct. 17, 1992, at Friends House, Sandy Spring, Md., of a brain tumor. After graduating from Olney Friends School in Barnesville, Ohio, she attended Abbott Art School in Washington, D.C. She drew topographic maps for the Army Map Service and the U. S. Geological Survey, and more recently edited computer-produced maps for the Survey. Her pen-and-ink drawing of Alexandria (Va.) Woodlawn Meetinghouse was published in *Friendly Woman*, and is used by the meeting on its stationery. Holding a dual membership in Alexandria Meeting and the Friends Meeting of Washington, D.C., she was active in Baltimore Yearly Meeting, and served briefly on the Central Committee of Friends General Conference. She is survived by her husband, Leonard B. Ward; a son, Kevin W.; a daughter, Nancylynn; a sister, Jean E. Winder; and a brother, Robert F. Sutton.

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone: 071-636-4718.

Quaker House, Chicago: short- and long-term, inexpensive accommodations available in historical Friends meetinghouse in Hyde Park. Meal options also available. For reservations call (312) 288-3066.

Simple low-cost lodging for individuals and groups. Seminar planning available. Quaker center on Capitol Hill. William Penn House, 515 E. Capitol St. SE, Washington, DC 20003. (202) 543-5560.

South central Pennsylvania. Sojourners welcome in Friends' home; rural surroundings, close to York and Lancaster. One to five people. Self-catering possible. One hour per day work exchange per adult. Resident dog and three cats. For details and reservations (required), call (717) 927-9067.

Mexico City Friends Center. Reasonable accommodations. Reservations recommended. Casa de los Amigos, Ignacio Mariscal 132, 06030 Mexico D.F. 705-0521.

Washington, D.C., sojourners welcome in Friends' home in pleasant suburb nearby. By day, week, or month. For details call: (301) 270-5258.

Casa Heberto Sein Friends Center. Reasonable accommodations. Reservations. Asociacion Sonorense de los Amigos, Felipe Salido 32, Hermosillo, Sonora, Mexico. Friends Meeting, Sundays 11 a.m. Phone: (011-52-621) 7-01-42.

Looking for a creative living alternative in New York City? Penington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

Audio-Visual



Who are Quakers? New Video! VHS, 27 min., by Claire Simon. Lively, informative, for outreach and education. \$26.50 plus \$3 postage. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

Friends Journal OUT LOUD. Now available on audio cassette are six articles on spiritual growth, challenges, and support; personal transitions and political development; simplicity; and the spiritual power of metaphor. Cost: \$8.75 includes postage and handling. Send to FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102-1497. (215) 241-7277.

Books and Publications

Books—Quaker spiritual classics, history, biography, and current Quaker experience, published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.

Coxes of Southeastern Pa., 1708-1978. Few copies left; \$25. Richardson, (215) 692-9926.

Exercise of Conscience: A World War II Objector Remembers, Harry R. Van Dyck. Prometheus, 1990, hardcover. Now at half price, direct from author, \$12.50 plus \$2.50 shipping. 2521 Glenwood, Denton, TX 76201.

Free. Steps Toward Inner Peace, by Peace Pilgrim. Write: Friends of Peace Pilgrim, 43480 Cedar Ave., Hemet, CA 92344.

Free: Quotation Game booklet and play: What Would Peace Do? Peace Publications, 1425 A1A Highway, Apt. 23, Satellite Beach, FL 32937-5408.

Friends General Conference Bookstore annual catalogue available free upon request from FGC Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107. Come visit us when you're in Philadelphia! Bookstore hours: M, T, Th, F: 9-5. For more information, call (800) 966-4556.

Wisdom and Your Spiritual Journey

This provocative new book by Chuck Fager explores wisdom in the Biblical and Quaker traditions. Includes reflections on wisdom as revelation through everyday life; Lady Wisdom (Sophia) as the biblical divine feminine; Jesus as a wisdom teacher, and Quakerism as a wisdom faith. Original, thought-provoking and leavened with humor. Paperback, \$10.95. Order from the FGC Bookstore, 1-800-966-4556.

New! Quakers in Fiction, by Anna Caulfield. Useful, lively information on 370 adult, 250 children's books involving Quaker characters. Indexed. A must for Quaker homes, schools, libraries. Send \$15.95 (includes postage) to Pittenburch Press, 15 A Walnut, Northampton, MA 01060. Also video, *Quaker Britain*, 17 sites, \$22.

Silent Friends: a Quaker Quilt, stories by Margaret Lacey. \$14.95 plus \$1.50 postage from Stormline Press, P.O. Box 593, Urbana, IL 61801.

Quaker Books. Rare and out-of-print, journals, memorials, histories, inspirational. Send for free catalogue or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748.

"Will Forms." Make your own will easily! Easy to fill in blanks. Guaranteed fast delivery. Only \$5.95 (two for \$9.90) to: Forms, P.O. Box 3609, New Haven, CT 06525.

For Sale

Mid-coast Maine. Prime 27-acre saltwater farm. Four bedroom cape, barn. Gardeners' delight. Greenhouse, fruit trees, berries, perennials. Magnificent water view. \$255,000. (207) 354-8128.

Cape Cod. 300-year-old, small, "bowed" roof, Martha Hoxi house on two acres. Adjacent land, guest house, and beach lot also available. Five minute walk to Sandwich Meetinghouse. Write to H. H. VonLaue, Box 576, West Dover, VT 05356. (802) 464-3929.

Peaceable World Murals. Original, by a Quaker artist; acrylic on canvas 10' x 6' with over 20 different nationalities and 40 different animals. Background landscape from British Columbia to Africa. Suitable for home or business (applies to wall with heavy-duty wallpaper adhesive). \$1,900 plus shipping. For 5" x 7" photograph, send \$3 to: Rachel Carey-Harper, Box 585, Dennis, MA 02638.

Typesetting equipment. Compugraphic MCS 10 with 8400 typesetter, two work stations, four disk drives. Price negotiable. Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102. (215) 241-7116.

Opportunities

Consider a Costa Rican study tour. February 3-14, 1994. Call or write Roy Joe and Ruth Stuckey,

1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

300 acres for \$60/month! (Well, almost.) Cooperative ecological village forming. Options for co-housing, single-family dwellings, homesteading in Blue Ridge Foothills (near Charlottesville, Va.). Experienced core-group seeks like-minded souls for harmonious, cross-cultural, multigenerational lifestyle. SASE to Monacan Ridge, P.O. Box 190, Louisa, VA 23093. Voice mail: (804) 980-1019.

Guatemala. Study Español/culture. Individualized instruction. Home stay. Explore women's issues, refugees, poverty, development. Casa 1022 St. Paul Ave., St. Paul, MN 55116. (612) 690-9471.

Personals

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. 1 (800) 233-CMLS; Box 31, Pelham, NY 10803.

Concerned Singles Newsletter links compatible, socially conscious singles concerned about peace, social justice, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

Person to handle public relations and publicity for the New York Quaker Tapestry Project July through October 1993. Send resume to: Quaker Tapestry Project, New York Yearly Meeting, 125 Rutherford Place, New York, NY 10003.

Couple or individual to help care for three children in Vermont Quaker/Zen family. Housing plus salary. Write: Summer-Vine Community Zendo, 19 Vine, Montpelier, VT 05602. (802) 229-9678.

Position available for First-day school teacher for school year September 1993 through mid-June 1994, at Southampton Friends Meeting, Bucks County, Pennsylvania. Curriculum provided. Children range in age from three to ten years old. For complete job description and salary information, please call (215) 757-8415.

Rentals & Retreats

Colorado Mountains. Beautiful, sunny, three-bedroom house near Winter Park. Sleeps eight. Hiking, fishing, golfing, mountain biking, horseback riding, skiing. Thirty minutes to Rocky Mountain National Park. (303) 744-7455.

Handsome private lodge set in a working orchard, in a town that Michener called "perfect." Eight bedrooms, large living and dining areas, kitchen, sauna, woodstove. Ideal for retreat, conference, reunion, or vacation. P.O. Box 534, Walpole, NH 03608. (603) 756-9800.

Pocono Manor. Rustic mountain house. Seven bedrooms, sleeps 15, large mountain view deck, full kitchen, large dining room, access to hiking trails, great golf and tennis, ideal for groups, retreats, families. Year-round week and weekend rentals. Contact: Jonathan Snipes, (215) 736-1856, or 493-3664.

Beautiful S.W. England (U.K.). Your chance to live in part of an English Victorian country mansion. Spacious ground floor garden apartment. Antique furniture. Two bedrooms, two living rooms, two shower rooms, kitchen/breakfast room. Rent: \$11,000 inclusive of taxes for one year. Telephone/fax—Street (U.K.): 0984 24486.

Share award-winning home in Coventry Conn. Swimming pond, stream, woods, gardens, 167 windows. Interdependent, environment-conscious household. Stately dog. Rooms available June. (203) 742-8338.

Woolman Cottage. Minutes from Acadia National Park on Maine coast. Enjoy safe, quiet retreat in rural, shore-front home with kitchen privileges. Reasonable rates. Weekly minimum. Carol Woolman, (207) 288-9695; R.R. 1, Box 1710, Bar Harbor, ME 04609.

Small, comfortable home available for Friends at low cost, whilst we visit our daughters overseas. Three months from November 1993. Further periods later. Cardiff, capital of Wales; good public transport. For further information, telephone 0222 624029 or write, Charles and Doris Gardner, 12 Lon Isa, Cardiff CF4 6ED, U.K.

S.W. Wisconsin vacation in the country. Gardens, animals, 35 acres woods, and paths. Quiet. Simple guest house. Meals with family (up to four). \$250 weekly. (608) 525-8948.

Retirement Living

Foxdale Village, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$38,000-\$120,000; monthly fees from \$1,110-\$2,040. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

The Harned. Lovely old house and carriage house on quiet, residential, tree-lined street south of Media, Pa. Meals served in main house. Short walk to train. Eleven units. 505 Glenwood Avenue, Moylan, PA 19065. (215) 566-4624.

Schools

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (916) 273-3183.

Junior high boarding school for grades 7, 8, 9. Small, academic classes, challenging outdoor experiences, community service, daily work projects in a small, caring, community environment. Arthur Morgan School, 1901 Hannah Branch Rd., Burnsville, NC 28714; (704) 675-4262.

The Meeting School celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regardless of age. Teen-agers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, Rindge, NH 03461. (603) 899-3366.

Global Friends School offers high school academics within the context of real-life experiences, basing studies around service projects in diverse cultural settings. This traveling Friends boarding school is starting its second great year! Costa Rica? The Pacific Northwest? Santa Fe? Come explore with us! Please contact Corinne Joy, GFS, Box 429, Blairsville, GA 30512. (304) 252-4227.

A value-centered school for elementary students with learning differences. Small, remedial classes, qualified staff, serving Philadelphia and northern suburbs. The Quaker School at Horsham, 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an after-school reading program, extended day, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (215) 446-3144.

Olney Friends School. A safe, caring, value-centered, educational community for students in grades 9-12. A college preparatory curriculum emphasizing a belief in the individual and his/her own abilities makes Olney a positive environment in which to live and learn. 61830 Sandy Ridge Road, Barnesville, OH 43713. Phone: (614) 425-3655.

United Friends School: coed; K-6; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

Services Offered

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. (215) 464-2207.



Forum Travel

Quaker-owned and managed travel agency. Friendly, experienced service; domestic and international; overnight delivery. (800) 888-4099.

Friendly financial planning. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments are my specialty. Call Joyce K. Moore, Registered Representative, John Hancock Financial Services, (215) 258-7532.

Loans are available for building or improving Friends meetinghouses, schools, and related facilities. We are Friends helping Friends to grow! For information contact Margaret Bennington, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374. Phone: (317) 962-7573. (Affiliated with Friends United Meeting.)

Quaker Universalist Fellowship is a fellowship of seekers wishing to enrich and expand Friends' perspectives. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write QUF, Box 201 RD 1, Landenberg, PA 19350.

Transcribing: oral history, family stories, etc. \$3/page double spaced, or \$5/page single spaced. Includes 5.25" diskette of ASCII DOS file and postage and handling. For more information, please write or call: Chuck Freidel, 4004 Third Avenue, San Bernardino, CA 92407-3402. (909) 882-4250.

Wedding Certificates, birth testimonials, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020. (215) 752-5554.

Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and business. Call: Sacha Millstone; Ferris, Baker Watts; member NYSE, SIPC. (202) 429-3632 in Washington, D.C., area, or (800) 227-0308.

Electrical Contractor. Residential and commercial installation and repairs. (Phila., Pa., suburbs.) Call Paul Teitman: (215) 663-0279.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure, contact: Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

Summer Camps

The Leaveners (Quaker Performing Arts Project) invites Friends to join us in raising the creative spirit on holiday residential music and drama projects; open to anyone 16 years and over. For more information write to: The Leaveners, 8 Lennox Road, London N4 3NW, England, U.K.

Meetings

A partial listing of Friends meetings in the United States and abroad.

MEETING NOTICE RATES: \$13.50 per line per year. Payable a year in advance. No discount. Changes: \$8 each.

BOTSWANA

GABORONE-Kagisong Centre. 373624 or 353552.

CANADA

HALIFAX, NOVA SCOTIA-(902) 461-0702 or 477-3690. OTTAWA-Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9923.

TORONTO, ONTARIO-Worship and First-day school 11 a.m. 60 Lowther Ave. (North from cor. Bloor and Bedford).

COSTA RICA

MONTEVERDE-Phone 61-09-56 or 61-26-56.

SAN JOSE-Unprogrammed meeting, 11 a.m. Sunday. Phone 24-43-76 or 33-61-68.

EGYPT

CAIRO-First, third, and fifth Saturday evenings, August through June. Call: Stan Way, 352 4979.

FRANCE

PARIS-Worship Sundays 11 a.m. Centre Quaker, 114, rue de Valenciennes.

GERMANY

HEIDELBERG-Unprogrammed meeting 11:00 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06223-1386.

GUATEMALA

GUATEMALA-Unprogrammed. First and third Sundays. Call Trudie Hunt: 0343686, Nancy Espana: 0392461.

MEXICO

MEXICO CITY-Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, 06030, Mexico 1, D.F. 705-0521.

NICARAGUA

MANAGUA-Unprogrammed Worship 10 a.m. each Sunday at Centro de los Amigos, APTDO 5391 Managua, Nicaragua. 66-3216 or 66-0984.

SWITZERLAND

GENEVA-Meeting for worship and First-day school 10:30 a.m. Sunday. 13 ave Mervelet, Quaker House, Petit-Saconnex.

UNITED STATES

Alabama

BIRMINGHAM-Unprogrammed meeting. 10 a.m. Sundays. Creative Montessori School, 1650 28th Court South, Homewood. (205) 592-0570.

FAIRHOPE-Unprogrammed meeting 9 a.m. Sundays at Friends Meetinghouse, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.

HUNTSVILLE-Unprogrammed meeting 10:00 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

Alaska

ANCHORAGE-Unprogrammed. Call for time and directions. (907) 276-1466 or 346-3477.

FAIRBANKS-Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796.

JUNEAU-Unprogrammed. First Day 9 a.m. 592 Seatter Street. Phone (907) 586-4409 for information.

Arizona

FLAGSTAFF-Unprogrammed meeting and First-day school 10 a.m. 402 S. Beaver, 86001.

McNEAL-Cochise Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3894 or (602) 642-3547.

PHOENIX-Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 943-5831 or 955-1878.

TEMPE-Unprogrammed, First Days, 10 a.m., child care provided. 318 East 15th Street, 85281, Phone: 968-3966.

TUCSON-Pima Friends Meeting (unprogrammed). 10 a.m. 931 N. 5th Ave. Information: 325-3029.

Arkansas

FAYETTEVILLE-Unprogrammed. (501) 521-8657 or 267-5822.

HOPE-Unprogrammed. Call: (501) 777-5382.

LITTLE ROCK-Unprogrammed meeting, First-day school and adult discussion at 9:45 a.m., worship at 11 a.m. at Quapaw Quarter Methodist Church, 1601 S. Louisiana. Phone: (501) 224-5267.

California

ARCATA-11 a.m. 1920 Zehndner. (707) 677-0461.

BERKELEY-Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

BERKELEY-Strawberry Creek, 1600 Sacramento. P.O. Box 5065. Unprogrammed worship 9:30 a.m. 524-9186.

CHICO-10 a.m. singing; 10:30 unprogrammed worship, children's class. 2603 Mariposa Ave. 345-3429.

CLAREMONT-Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

DAVIS-Meeting for worship, First Days, 9:45 a.m. 345 L. St. Visitors call 753-5924.

FRESNO-Unprogrammed meeting. Sunday 10 a.m. Child care. University Religious Center, 2311 E. Shaw Ave., Fresno, CA 93710. (209) 222-3796.

GRASS VALLEY-Singing 9:15 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone: 273-1611.

HEMET-Meeting for worship 9:30 a.m., 26665 Chestnut Dr. Visitors call: (714) 925-2818 or 927-7678.

LA JOLLA-Meeting 10 a.m. 7380 Eads Ave. Visitors call 456-1020.

LONG BEACH-10 a.m. Orizaba at Spaulding, 434-1004.

LOS ANGELES-Unprogrammed worship 11 a.m. Sun., 7:30 p.m. Wed. 4167 So. Normandie Ave. (213) 296-0733.

MARIN COUNTY-10 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 382-1226.

MONTEREY PENINSULA-Friends meeting for worship, Sundays, 10:00 a.m. Call (408) 649-8615 or (408) 373-5003.

NAPA-10 a.m., 1777 Laurel. (707) 226-2064.

OJAI-Unprogrammed worship. First Days 9 a.m. Call 646-4497 or 646-3200.

ORANGE COUNTY-Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

PALO ALTO-Meeting for worship and First-day classes for children 11 a.m. 957 Colorado.

PASADENA-Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO-Inland Valley Friends Meeting. Unprogrammed. Call (714) 682-5364 or 792-7766.

SACRAMENTO-Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 452-9317.

SAN DIEGO-Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 583-1324.

SAN FERNANDO VALLEY-Unprogrammed worship, First Days, 11:30 a.m. to 1:30 p.m.; 15056 Bledsoe, Sylmar. 360-7635.

SAN FRANCISCO-Meeting for worship, First Days, 11 a.m. 2160 Lake St. Phone: 752-7440.

SAN JOSE-Worship and First-day school 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0408.

SANTA BARBARA-Marymount School (above the Mission), 10 a.m. Children's program and child care. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: 965-5302.

SANTA CRUZ-Meeting 10 a.m., Loudon Nelson Center. Clerk: Terry Thiermann, (408) 336-2160.

SANTA MONICA-First-day school and meeting at 10 a.m. 1440 Harvard St. Phone: 828-4069.

SANTA ROSA-Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 578-3327 for location.

VISALIA-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 739-7776.

WESTWOOD (West Los Angeles)-Meeting 10:30 a.m.; University Religious Conference, 900 Hilgard (across from SE corner UCLA campus). Phone: (213) 208-2113.

WHITTIER-Whiteleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

Colorado

BOULDER-Meeting and First-day school 10 a.m. Phone Mary Hey at (303) 442-3638.

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at 701 East Boulder Street, Colorado Springs, CO. Tel: (719)

685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

DENVER-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult religious education 9 a.m. Worship and First-day school, 10:30 a.m. Worship at 12100 W. Alameda, Lakewood 10 a.m. Phone: 777-3799.

DURANGO-Unprogrammed worship 10 a.m., First-day school and adult discussion 11 a.m. Call for location, 247-4550 or 884-9434.

ESTES PARK-Friends/Unitarian Fellowship. Unprogrammed worship 10 a.m. Phone: 586-2686.

FORT COLLINS-Meeting for worship and First-day school 10 a.m. 493-9278.

TRINIDAD AREA-Worship 10 a.m. every First Day, 3 Elm St., Cokedale. Clerk: Bill Durland (719) 847-7480.

Connecticut

HARTFORD-Meeting and First-day school 10 a.m. discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: 232-3631.

MIDDLETOWN-Worship 10 a.m. Center for Humanities, 10 Pearl St. Phone: 873-9118.

NEW HAVEN-Meeting and First-day school, Sundays, 9:45 a.m. at Connecticut Hall on the Old Campus of Yale University. Clerk: Bonnie Mueller, 25 Tuttle Ave., Hamden, CT 06518, (203) 228-0579.

NEW LONDON-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.

NEW MILFORD-Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.

POMFRET-1st and 3rd First Days of each month. 10:30 a.m. 928-6356 or 928-5050 for more information.

STAMFORD-GREENWICH-Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 637-4601 or 869-0445.

STORRS-Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.

WILTON-Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.

WOODBURY-Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

Delaware

CAMDEN-Worship 11 a.m., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 284-4745, 697-7725.

CENTRE-Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.

HOCKESSIN-First-day school 10 a.m., worship 11 a.m. N.W. from Hockessin-Yorklyn Rd. at first crossroad.

NEWARK-First-day school 9:30 a.m., worship 10:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave, (302) 368-7505.

ODESSA-Worship, first Sundays, 11 a.m.

WILMINGTON-Worship 9:15 a.m., First-day school 10:30 a.m. Alapocas, Friends School.

WILMINGTON-Worship and First-day school 10:30 a.m. 4th & West Sts. Phone: 652-4491.

District of Columbia

WASHINGTON-Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). (202) 483-3310. Unprogrammed meetings for worship are held at:

FLORIDA AVE. MEETINGHOUSE-Worship at 9 a.m. and *11 a.m. Sundays, also 7 p.m. Wednesdays. First-day school at 11:20 a.m.

QUAKER HOUSE-2121 Decatur Pl., adjacent to Meetinghouse. Worship at *10 a.m.

*Interpreter for the hearing impaired at 10 and 11 a.m.

FRIENDS PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11:00 a.m.

WILLIAM PENN HOUSE WORSHIP GROUP-515 E. Capitol St., SE. (202) 543-5560. Worship at 11 a.m.

Florida

CLEARWATER-Worship 10 a.m. St. Paul's School, Oct-May (homes June-Sept.) Clerk: Priscilla Blanshard, 8333 Seminole Blvd #439, Seminole, FL 34642. (813) 397-8707.

DAYTONA BEACH-Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 672-6885 for information.

FT. LAUDERDALE-Worship group. (305) 360-7165.

FT. MYERS-Meeting at Lee County Nature Center Days at 10:30 a.m. Telephone: (813) 334-3533, 489-3531; or in Naples, 455-8924.

GAINESVILLE-Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 462-3201.

JACKSONVILLE-Meeting for worship, First Days. For location and time phone (904) 768-3648 or 733-3573.

KEY WEST-Worship group Sunday 10:30. 618 Grinnell Street in garden. Phone: Sheridan Crumlish, 294-1523.

LAKE WALES-Worship group, (813) 676-2199.

LAKE WORTH-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 585-8060.

MELBOURNE-10:30 a.m. Call (407) 777-1221, 724-1162, or 676-5077.

MIAMI-CORAL GABLES-Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Eduardo Diaz, 13625 S.W. 82 Ct., Miami, FL 33158. (305) 255-5817.

OCALA-Sundays 10 a.m. 1010 N.E. 44 Ave., 32671. George Newkirk, correspondent, (904) 236-2839.

ORLANDO-Meeting and First-day school 10 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

ST. PETERSBURG-Meeting, First-day school, and Teen Group 10:30 a.m. 130 19th Ave. S.E. Phone: (813) 896-0310.

SARASOTA-Discussion 9:30 a.m., worship 10:30 a.m., College Hall, New College, For directions, call 359-2207. Ann Stillman, clerk: 355-8193.

STUART-Worship group. (407) 286-3052 or 335-0281. May through October (407) 287-0545.

TALLAHASSEE-Worship Sunday 4 p.m. United Church, 1834 Mahan Dr. (US 90 E). Unprogrammed. Potluck first Sunday. (904) 878-3620.

TAMPA-Meeting and First-day school 10 a.m.; Hillsborough Developmental Center, 14219 Bruce B. Downs Blvd. Phone contacts: 238-8879 & 977-4022.

WINTER PARK-Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 894-8998.

Georgia

ATHENS-Worship and First-day school 10 to 11 a.m. Sunday; 11 to 12 discussion. Athens Montessori School, Barnett Shoals Rd., Athens, GA 30605. (706) 353-2856 or 548-9394.

ATLANTA-Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. Perry Treadwell, (404) 377-2474.

AUGUSTA-Worship 10:30 a.m. at Meeting House, 340 1/2 Telfair St. (404) 738-8036 or (803) 278-5213.

CARROLLTON-Worship first and third Sundays. 114 Oak Ave., Carrollton, GA 30117. Contact Marylu (404) 832-3637.

ST. SIMONS ISLAND-Weekly meeting for worship in homes, 10:30 a.m. Call (912) 638-1200 or 437-4708, Visitors welcome.

STATESBORO-Worship at 11 a.m. with child care. (912) 764-6036 or 764-5810. Visitors welcome.

Hawaii

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call: (808) 322-3116, 775-9780, 962-6957.

HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave. Overnight inquiries welcomed. Phone: 988-2714.

MAUI-Friends Worship Group. Contact: John Dart (808) 878-2190, 107-D Kamnui Place, Kula, HI 96790; or (808) 572-9205 (Witarelis).

Idaho

MOSCOW-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (509) 334-4343.

SANDPOINT-Unprogrammed worship group at Gardenia Center, 4 p.m. Sundays. Various homes in summer. Call Elizabeth Willey, 263-4290.

Illinois

BLOOMINGTON-NORMAL-Unprogrammed Sun. 11:00 a.m. Sept.-May, Campus Religious Center, 210 W. Mulberry, Normal. Summer-homes. (309) 888-2704.

CHICAGO-57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: 288-3066.

CHICAGO-Chicago Monthly Meeting, 10749 S. Artesian. Worship 11 a.m. Phones: 445-8949 or 233-2715.

CHICAGO-Northside (unprogrammed). 2201 W. Roscoe. Worship 10:30 a.m. For further information call (312) 929-4245.

DECATUR-Worship and First-day school, 9:30 a.m. at Macon County Farm Bureau, 1150 W. Pershing Rd., Phone: 422-9116 or 877-0296.

DOWNERS GROVE-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

EVANSTON-Worship 10 a.m. 1010 Greenleaf, 864-8511.

GALESBURG-Peoria-Galesburg Meeting. 10 a.m. in homes. (309) 343-7097 for location.

LAKE FOREST-Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (708) 234-8410.

McHENRY COUNTY-Worship 10 a.m. (815) 385-8512.

McNABB-Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meetinghouse 2 miles south, 1 mile east of McNabb. Phone: (815) 882-2214.

OAK PARK-Worship 10 a.m., First-day school and child care 10 a.m., Oak Park Art League, 720 Chicago Ave. Phone: (708) 386-8391.

QUINCY-Friends Hill Meeting. Unprogrammed worship 10 a.m. 223-3902 or 222-6704 for location.

ROCKFORD-Meeting for worship, First Days, 10:30 a.m., Friends House, 326 N. Avon. (815) 962-7373, 963-7448, or 964-0716.

URBANA-CHAMPAIGN-Meeting for worship 11 a.m. 714 W. Green St., Urbana. Phone: (217) 328-5853 or 344-6510.

Indiana

BLOOMINGTON-Meeting for worship 10:30 a.m. Moores Pike at Smith Road. (812) 336-5576.

EVANSVILLE-Worship 11 a.m. Sundays at Patchwork Central, 100 Washington Ave.

FORT WAYNE-Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-9342, for time and place.

HOPEWELL-Unprogrammed worship 9:30 a.m., discussion 10:30 a.m. 20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. 478-4218.

INDIANAPOLIS-North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed, worship 10 a.m. Children welcome. 926-7657.

PLAINFIELD-Unprogrammed worship 8:30 a.m., meeting for study and discussion 9:30 a.m., programmed meeting for worship 10:40 a.m. 105 S. East St. at the corner of U.S. 40 and East St. David Hadley, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

RICHMOND-Clear Creek, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerk: Margaret Lechner. Paul Barton-Krieser. (317) 966-9286.

SOUTH BEND-Worship 10:30 a.m. (219) 232-5729, 256-0635.

VALPARAISO-Duneland Friends Meeting. Singing 11:30 a.m., unprogrammed worship 11:45 a.m. Community United Methodist Church, 2847 Calumet Ave., 46383. Information: (219) 462-9997.

WEST LAFAYETTE-Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

Iowa

AMES-Worship 10 a.m. Ames Meetinghouse, 427 Hawthorne Ave. Information: (515) 292-1459, 292-2081.

DES MOINES-Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4717.

IOWA CITY-Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call 351-2234 or Selma Conner, 338-2914.

WEST BRANCH-Unprogrammed worship 10:30 a.m., discussion 9:45 a.m. except 2nd Sunday. 317 N. 6th St. Call: (319) 643-5639.

Kansas

LAWRENCE-Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 11 a.m. 749-1316, 843-4895.

MANHATTAN-Unprogrammed. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. School year: 10 a.m. silence, 11 a.m. discussion. June/July: members' homes, 9:30 a.m. 539-2636, 539-2046.

TOPEKA-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th Topeka. First-day school and child care provided. Phone: (913) 233-5210, or 273-6791.

WICHITA-Heartland Meeting, unprogrammed worship 11:00 a.m., First Days. Room 113, St. Paul's United Methodist Church, 13th and Topeka. (316) 262-8331. Carry-in lunch and business following worship on last First Day of month.

WICHITA-University Friends Meeting, 1840 University. Sunday school 9:30 a.m., Meeting for worship 10:45 a.m. Gene Maynard, pastor. Phone: (316) 262-0471.

Kentucky

BEREA-Meeting Sunday 9 a.m. Berea College: (606) 986-1745.

LEXINGTON-Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. Phone: (606) 223-4176.

LOUISVILLE-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana

BATON ROUGE-Unprogrammed meeting for worship 10 a.m. 333 E. Chimes St. Co-clerks: Marshall Vidrine, (504) 629-5362; Ralph McLawry, (504) 755-6595.

NEW ORLEANS-Unprogrammed meeting for worship Sundays 10 a.m. 7102 Ferret St. (504) 885-1223 or 861-8022.

RUSTON-Unprogrammed. Call: (318) 251-2669.

SHREVEPORT-Unprogrammed. Call: (318) 797-0578.

Maine

BAR HARBOR-Acadia. Unprogrammed meeting for worship 6 p.m. (7 p.m. June, July, Aug.). 288-3888 or 288-4941.

BELFAST AREA-Unprogrammed meeting for worship, 9 a.m. Phone: (207) 338-4476.

BRUNSWICK-Unprogrammed worship 10 a.m. 333 Maine St. 833-5016 or 725-8216.

EAST VASSALBORO-Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meetinghouse, China Road, Gerald Robbins, clerk. (207) 923-3088.

MID-COAST AREA-Unprogrammed meeting for worship, First-day school, 10 a.m. at Lincoln Academy, Lincoln Road, Newcastle. 563-1701 or 354-8714.

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Community Center. 989-1366.

PORTLAND-Unprogrammed worship, First-day school, 10:30 a.m. 1845 Forest Ave. (Rte. 302). Call (207) 797-4720.

WATERBORO-Unprogrammed worship, First-day school 9 a.m. Conant Chapel, Alfred. (207) 324-4134, 625-8034.

WHITING-Cobscook Friends Meeting. Meeting for worship, First Days, 10:00 a.m. Walter Plaut, clerk. (207) 733-2191.

Maryland

ADELPHI-Worship 8:30 and 10 a.m. Sunday. Sunday school 10:20 a.m. (10 a.m. fourth Sun.). Adult 2nd hour 11:30 a.m. 1st/3rd/5th Sun. Nursery, 2303 Metzert, near U. of Md. (301) 445-1114.

ANNAPOLIS-351 Dubois Rd. Worship 11 a.m. Betty Lou Riley, clerk (410) 267-6840, or Dorothy Kinsman (410) 956-2983.

BALTIMORE-Stony Run: worship 9:30 and 11 a.m. except 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.

BALTIMORE/SPARKS-Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (410) 771-4583.

BETHESDA-Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8681.

CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Joseph Whitehill, P.O. Box 1020, Chestertown, MD 21620. (301) 778-1130.

DARLINGTON-Deer Creek Meeting. Worship 10:30; clerk, Anne Gregory, (410) 457-9188.

EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (301) 820-8347, 820-7952.

FALLSTON-Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Nancy Paaby, (410) 877-7245.

FREDERICK-Worship and First-day school 10 a.m. 22 S. Market St., Frederick. 293-1151.

SALISBURY-Unprogrammed worship 11 a.m. First-day school and adult class 10 a.m. Carey Ave. at Glen. (301) 543-4343, or 289-6893.

SANDY SPRING-Worship 9:30 and 11 a.m., first Sundays 9:30 only. Classes 10:30 a.m. Meetinghouse Rd. at Rte. 108.

SOUTHERN MARYLAND-Patuxent Preparative Meeting. Worship 10 a.m. Call Ann Trentman 884-4048 or Peter Rabenold 586-1199.

UNION BRIDGE-Pipe Creek Meeting. Worship 11 a.m. Margaret Stambaugh, clerk, (301) 271-2789.

Massachusetts

ACTON-Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts. West Concord (during summer in homes). Clerk: Edith Gilmore, 371-1619.

AMESBURY-Worship 10 a.m.; 120 Friend St. Call 948-2265 or 388-3293.

AMHERST-NORTHAMPTON-GREENFIELD-Worship and First-day school 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; if no answer 584-2788 or 549-4845.

BOSTON-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

CAMBRIDGE-Meetings, Sundays, 9:00 and 11:15 a.m. During July and Aug., Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 876-6883.

DEERFIELD-GREENFIELD-Worship group Thursday 5:30 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.

FRAMINGHAM-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscoot traffic lights). (508) 877-1261.

GREAT BARRINGTON-South Berkshire Meeting, Blodgett House, Simon's Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 528-1847 or (413) 243-1575.

MARTHA'S VINEYARD-Visitors Welcome! Worship 10:30 a.m. Location varies, call 693-0512 or 693-0040.

NANTUCKET-Unprogrammed meeting 10 a.m., June 15-Sept. 15., Fair Street Meeting House. After Sept. 15, 15 Maria Mitchell Library, Vestel Street, 228-1690, 228-0136, 228-1002.

NORTH EASTON-Worship 10:30 a.m. First Days. Place: call Thomas Monago, (508) 339-6053. Mail: P.O. Box 500, N. Easton, MA 02356.

NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass. Clerk: Bruce Nevin, 281-5683.

NORTHAMPTON-Worship 11 a.m., adult discussion 9:30; child care. Smith College, Bass Hall, room 210. (413) 584-2788.

SANDWICH-East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (508) 747-0761.

SOUTH YARMOUTH-CAPE COD-Unprogrammed worship 10 a.m. 58 N. Main St. 362-6633.

WELLESLEY-Meeting for worship and Sunday school 10:30 a.m. at 26 Benvenue St. Phone: 237-0268.

WEST FALMOUTH-CAPE COD-Meeting for worship, Sunday, 11 a.m. Rte. 28A.

WESTPORT-Meeting, Sundays, 10:00 a.m. Central Village. 636-4963.

WORCESTER-Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

Michigan

ALMA-MT. PLEASANT-Unprogrammed meeting 11 a.m.; discussion 10 a.m. First-day school. Clerk: Don Nagler, (517) 772-2941.

ANN ARBOR-Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (313) 761-7435. Clerk: Walt Scheider, (313) 663-3846.

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Library. N.E. corner Lone Pine & Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (313) 377-8811. Clerk: Margaret Kanost: (313) 373-6608.

DETROIT-First Day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

EAST LANSING-Unprogrammed Worship and First-day school, 12:30 p.m. All Saints Episcopal Church Lounge, 800 Abbott Road. Accessible. Call 371-1754 or 351-3094.

GRAND RAPIDS-Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 942-4713 or 454-7701.

KALAMAZOO-Meeting for worship and First-day school 10 a.m., discussion and child care 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

KEWEENAW-Unprogrammed worship, First-day school. Rt. 1, Box 114a, Atlantic Mine, 49905. (906) 296-0560.

Minnesota

BRAINERD-Unprogrammed meeting and discussion, Sundays 6:30. Call: (218) 963-7786.

DULUTH-Unprogrammed worship, First Day, 9:30 a.m. Sundays, 1730 E. Superior St. David Harper, clerk: (218) 525-5877.

MINNEAPOLIS-Minneapolis Friends Meeting, 3125 W. 44th St., Mpls., MN 55410. Unprogrammed worship, 8:30 a.m.; First-day school and Forum, 10 a.m.; Semi-programmed worship 11:15 a.m. Summer worship schedule is 9:00 and 10:30. (612) 926-6159.

NORTHFIELD-SOIGN-CANNON FALLS TWP.-Cannon Valley Friends Meeting. Unprogrammed worship 10 a.m. Child care. (507) 663-7969.

ROCHESTER-Unprogrammed meeting. Call: (507) 282-4565 or 282-3310.

ST. CLOUD-Unprogrammed meeting 3:00 p.m. followed by second hour discussion. First United Methodist Church, 302 S. 5th Ave.

ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m., Weyerhaeuser Chapel, Macalester College two blocks east. Call: (612) 699-6995.

STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 10 a.m. Phone (612) 777-1698, 777-5651.

Mississippi

HATTIESBURG-Unprogrammed worship, each Sunday 10 a.m., Wesley Foundation, 210 N. 32nd St.; child care available. (601) 261-1150.

Missouri

COLUMBIA-Discussion and First-day school 9:30, worship 10:30 a.m. 6408 Locust Grove Dr. Call: (314) 442-8328 for information.

KANSAS CITY-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.

ST. LOUIS-Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 962-3061.

SPRINGFIELD-Preparative Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. Contact Louis Cox: (417) 882-3963.

Montana

BILLINGS-Unprogrammed worship, 10:30 a.m., Meeting for Learning 11:15 a.m. Child care. 2032 Central Avenue or call: (406) 252-5065 or (406) 656-2163.

HELENA-Call (406) 449-6663 or (406) 449-4732.

MISSOULA-Unprogrammed 10 a.m. Sundays. 432 E. Pine. (406) 543-8497.

Nebraska

LINCOLN-Discussion 10 a.m., worship 11 a.m. 3319 S. 46th. Phone: 488-4178.

OMAHA-Unprogrammed worship 10:30 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 558-9162.

Nevada

RENO-Unprogrammed worship 10:30 a.m. Youth Center next to YMCA, 1300 Foster Drive. 747-4623.

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-4743.

DOVER-Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Chip Neal, (603) 742-0263, or write P.O. Box 243, Dover, NH 03820.

GONIC-Programmed Worship 2nd and 4th Sundays. 10:30 a.m. Maple St. Clerk: Evelyn Lang. Phone: (603) 895-9877.

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Erica Brinton, (603) 643-4138.

LANCASTER-Unprogrammed meeting at the Episcopal Rectory nearly every Sunday evening at 5:30. Check for time. (602) 962-5290.

NORTH SANDWICH-10:30 a.m. Contact: Webb, (603) 284-6215.

PETERBOROUGH-Monadnock, Meeting at Peterborough/Jaffrey Line on Rt. 202. 10:30. (603) 924-6150, or Stine, 878-4768.

WEARE-10:30 a.m., Quaker St., Henniker. Contact: Baker (603) 478-3230.

WEST EPPING-Unprogrammed. 10 a.m. on 1st and 3rd First Days. Friend St. directly off Rt. 27. Clerk: Fritz Bell (603) 895-2437.

New Jersey

ATLANTIC CITY AREA-Worship 11 a.m., 437A, S. Pitney Rd. Near Absecon. Clerk: Robert L. Barnett, (609) 965-5347.

BARNEGAT-Meeting for worship 11 a.m. Left side of East Bay Ave., traveling east from Rte. 9.

CAMDEN-Newton Friends Meeting. Worship First Day 10:30 a.m. Cooper & 8th Sts. (by Haddon Ave.). Information: (609) 964-9649.

CAPE MAY-Beach meeting mid-June through Sept., 8:45 a.m., beach north of first-aid station. (609) 624-1165.

CINNAMINSON-Westfield Friends Meeting, Rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

CROPWELL-Meeting for worship 10:45 a.m. Old Marlton Pike, one mile west of Marlton.

CROSSWICKS-Meeting and First-day school 9:30 a.m. (609) 298-4362.

DOVER-RANDOLPH-Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987.

HADDONFIELD-Worship 10 a.m.; First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 428-6242 or 428-5779.

MANASQUAN-First-day school 10 a.m., meeting 11:15 a.m. Rte. 35 at Manasquan Circle.

MARLTON-See CROPWELL.

MEDFORD-Worship 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. (609) 953-8914 for info.

MICKLETON-Worship 10 a.m., First-day school 11 a.m. (609) 848-7449 or 423-5618.

MONTCLAIR-Meeting and First-day school 11 a.m. except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 746-0940. Visitors welcome.

MOORESTOWN-Meeting for worship 9 a.m. and 11 a.m., except 10 a.m. second Sunday Sept., last Sunday Dec., and third Sunday June. First-day school 10 a.m. Oct., to May; Main St. (Rte. 537) and Chester Ave. (Rte.) 603. Worship also at Mt. Laurel Meetinghouse, June through Sept. 10:30 a.m., Moorestown-Mt. Laurel Rd. (Rte. 603) and Hainesport Rd. (Rte. 674). Call: (609) 235-1561.

MOUNT HOLLY-Meeting for worship 10:30 a.m. High ana Garden Sts. Visitors welcome. Call: (609) 261-7575.

MULLICA HILL-Main St. Sept.-May FDS 9:45, meeting for worship 11 a.m. Meeting only, June, July and Aug., 10 a.m.

NEW BRUNSWICK-Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. (201) 846-8969.

PLAINFIELD-Meeting for worship and First-day school 10:00 a.m. Wednesday at 8:00 p.m. 225 Watchung Ave. at E. Third St. 757-5736.

PRINCETON-Worship 9 and 11 a.m. First-day school 11 a.m. Oct-May. Quaker Rd. near Mercer St. (609) 924-7034.

QUAKERTOWN-Worship and First-day school 10:30 a.m. Box 502, Quakertown 08868. (201) 782-0953.

RANOCAS-First-day school 10 a.m., meeting for worship 11 a.m.

RIDGEWOOD-Meeting for worship and First-day school 11 a.m. 224 Highwood Ave. (201) 445-8450.

SALEM-Meeting for worship 11 a.m., First-day school 9:45 a.m. July and Aug. worship 10 a.m. East Broadway.

SEAVILLE-Meeting for worship 11 a.m. (July/Aug. 10 a.m.) Main Shore Rd., Rte. 9, Seaville. (609) 624-1165.

SHREWSBURY-Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (908) 741-4138.

SOMERSET/MORRIS COUNTIES-Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship 10 a.m. Sept.-May. (908) 234-2486 or (201) 543-7477.

SUMMIT-Meeting for worship and First-day school 11 a.m. (July, Aug., 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

TRENTON-Meeting for worship and primary First-day school 10 a.m. Hanover and Montgomery Sts. Children welcomed and cared for.

TUCKERTON-Little Egg Harbor Meeting. Left side of Rte. 9 traveling north. Worship 10:30 a.m.

WOODBURY-First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone: (609) 845-5080, if no answer call 845-9516.

WOODSTOWN-First-day school 9:45 a.m., worship 11 a.m. July and Aug., worship 10 a.m. N. Main St. Phone: (609) 358-3528.

New Mexico

ALBUQUERQUE-Meeting and First-day school 10:30. 1600 5th St., N.W., (505) 843-6450.

GALLUP-Friends Worship Group, First Day 10:30 a.m. For information, call: (505) 722-5315.

LAS CRUCES-10 a.m. Sunday, worship, First-day school. 2610 S. Solano. 522-0672 or 526-4625.

SANTA FE-Meeting for worship, Sundays 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

CHAMISA PREPARATIVE MEETING at Westminster Presbyterian Church, St. Francis and Manhattan. Worship and First-day school, 4:30 p.m. (summer varies). (505) 473-9110.

SILVER CITY AREA-Gila Friends Meeting. 10 a.m. Call: 388-3388, 536-9565, or 535-4137 for location.

SOCORRO-Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0277.

New York

ALBANY-Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 436-8812.

ALFRED-Meeting for worship 10:30 a.m. each First Day in The Parish House, West University St.

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 271-4074 or 962-3045.

AUBURN-Unprogrammed meeting 1 p.m. Seventh-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

BROOKLYN-Worship and First-day school 11 a.m. (child

care provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO-Worship and First-day school, 11 a.m. 72 N. Parade near Science Museum. Call: for summer hours. 892-8645.

BULLS HEAD RD.-Worship 10:30 a.m. Sundays. N. Dutchess Co., 1/2 mile E. Taconic Pky. (914) 266-3223.

CANTON-St. Lawrence Valley Friends Meeting, (315) 386-4648.

CENTRAL FINGER LAKES-Penn Yan, Sundays, Sept. through June, 160 Main St. rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone: (716) 526-5196.

CHAPPAQUA-Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 238-3170.

CLINTON-Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-2243.

CLINTONDALE-Clintondale Friends Meeting. 302 Crescent Ave. Sunday school 9:45 a.m., worship 11 a.m. (summer hours: July-Aug. 9:30 a.m.) Daniel P. Whitley, Pastor. Phone: (914) 883-6456.

CORNWALL-Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4463.

EASTON-Unprogrammed worship and First-day school 11 a.m. Rte. 40. (518) 664-6567, 692-9227, or 677-3693.

ELMIRA-10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 733-7972.

FREDONIA-Unprogrammed meeting 10:30 a.m. Call: (716) 672-4427 or (716) 672-4518.

HAMILTON-Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (315) 684-9320.

HUDSON-Meeting for worship 10:30 a.m. first and third Sundays. 343 Union St. (518) 851-7954, 966-8940, or 329-0401.

ITHACA-Worship 11 a.m., Anabel Taylor Hall, Oct.-May, worship 10:30 a.m., Hector Meeting House, Perry City Rd., June-Sept. Phone: 273-5421.

LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)-Unprogrammed meetings for worship, 11 a.m. First Days, unless otherwise noted.

EASTERN LONG ISLAND (3 worship groups) Sag Harbor: 96 Hempstead St., Sag Harbor. (516) 725-2547.

Southampton: Administration Building, Southampton College. (516) 287-1713.

Southold: 2060 Leeward Drive. (516) 765-1132.

FLUSHING-Discussion 10 a.m.; FDS 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

HUNTINGTON-LLOYD HARBOR-11:30 a.m., St. Paul's Methodist Church, 270 Main St., Northport, NY. Tel: (516) 757-4548.

JERICHO-Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

LOCUST VALLEY-MATINECOCK-10 a.m. all year, FDS Sept.-June. Duck Pond and Piping Rock Rds.

MANHASSET-Adult class 10 a.m., FDS 11 a.m., Winter. (Worship 10 a.m. June - August.) (516) 365-5142.

ST. JAMES-CONSCIENCE BAY-Friends Way, off Moriches Rd. Adult discussion, FDS, and singing. (516) 862-6213.

SHELTER ISLAND EXECUTIVE MEETING-10:30 a.m. Summers: Circle at Quaker Martyr's Monument, Sylvester Manor. (516) 749-0555. Winters: 96 Hepstead St., Sag Harbor. (516) 324-8557.

WESTBURY-550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178.

MT. KISCO-Croton Valley Meeting. Meetinghouse Road, opposite Stanwood. Worship 11 a.m. Sunday (914) 666-8602.

NEW PALTZ-Worship, First-day school and child care 10:30 a.m. 8 N. Manheim. (914) 255-5678.

NEW YORK CITY-At 15 Rutherford Place (15th Street), Manhattan; unprogrammed worship every First Day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First Day of every month. Earl Hall, Columbia University: unprogrammed worship every First Day at 11 a.m. At 110 Schermerhorn St., Brooklyn: unprogrammed worship at 11 a.m. every First Day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

OLD CHATHAM-Meeting for worship 11 a.m. Powell House, Rte. 13. Phone 794-8811.

ONEONTA-Butternuts Monthly Meeting. Worship 10:30 a.m. first Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450, Delhi, 829-6702; Norwich, 334-9433.

ORCHARD PARK-Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-5749.

POPLAR RIDGE-Worship 10 a.m. (315) 364-7244.
POUGHKEEPSIE-Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 454-2870.
PURCHASE-Meeting for worship and First-day school 11 a.m., Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).
QUAKER STREET-Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.
ROCHESTER-Labor Day to May 31, Meeting for Worship 9 a.m. and 11 a.m. First-day school 11 a.m. June 1 to Labor Day worship at 10 a.m. with babysitting available, 41 Westminster Rd., 14607. (716) 271-0900.
ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 623-8473.
RYE-Unprogrammed meeting for worship 9 a.m., 624 Milton Road. Phone (914) 967-0539.
SARANAC LAKE-Meeting for worship and First-day school; (518) 523-1899 or (518) 523-3548.
SARATOGA SPRINGS-Worship and First-day school 11 a.m. Phone: (518) 399-5013.
SCARSDALE-Meeting for worship, second Sunday in Sept. through June, 11 a.m.; July through first Sunday in Sept. 10 a.m. First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Rd.
SCHENECTADY-Meeting for worship 9:30 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 377-4912.
STATEN ISLAND-Meeting for worship Sundays at 11 a.m. Information: (718) 273-0493.
SYRACUSE-Worship 10:30 a.m. 821 Euclid Ave.

North Carolina

ASHEVILLE-Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 227 Edgewood Rd. (704) 258-0974.
BOONE-Unprogrammed worship 11 a.m., Unitarian Fellowship. King Street, Boone, N.C. Call for information. Michael Harless, (919) 877-4663.
BREVARD-Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth Aves. (704) 884-7000.
CELO-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (704) 675-4456.
CHAPEL HILL-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Child care. During June, July and August, worship at 10 a.m. Clerk: Marnie Clark, (919) 967-9342.
CHARLOTTE-Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 2327 Remount Rd. (704) 399-8465 or 537-5808.
DAVIDSON-10 a.m. Carolina Inn. (704) 892-3996.
DURHAM-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Alice Keighton, (919) 489-6652.
FAYETTEVILLE-Unprogrammed. Phone 485-5720.
GREENSBORO-Friendship Meeting (unprogrammed) 1103 New Garden Rd. Worship 10:30 a.m. Call: (919) 294-2095 or 854-5155.
GREENVILLE-Unprogrammed worship and First-day school. 355-7230 or 758-6789.
GUILFORD COLLEGE, GREENSBORO-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:45 a.m. Gary C. Dent, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (919) 292-5487.
HICKORY-Unprogrammed worship, First-day school 10:15, forum 11:30. 328 N. Center St., (704) 324-5343.
RALEIGH-Unprogrammed. Worship 10 a.m. 625 Tower Street.
WENTWORTH/REIDSVILLE-Open worship and child care 10:30 a.m. Call: (919) 349-5727 or (919) 427-3188.
WILMINGTON-Unprogrammed worship 11:00 a.m., discussion 10:00 a.m., 313 Castle St.
WOODLAND-Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk. (919) 587-9981.

North Dakota

FARGO-Unprogrammed meeting, 10:30 a.m. Sundays, 1239 12th St. N. 234-0974.

Ohio

AKRON-Unprogrammed worship and First-day school. United Church of Christ, 750 Work Dr., 44320; in little chapel in the back; 253-7141 (AFSC).
ATHENS-10 a.m. 18 N. College St. (614) 592-5789.
BOWLING GREEN-Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:
BLUFFTON-Sally Weaver Sommer, clerk, (419) 358-5411.

FINDLAY-Joe Davis, (419) 422-7668.
TOLEDO-Rilma Buckman, (419) 385-1718.

CINCINNATI-Eastern Hills Friends Meeting (previously Clifton Friends Meeting), 1671 Nagel Road, Sunday 10 a.m. (513) 232-5348.
CINCINNATI-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Byron Branson, clerk.
CLEVELAND-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.
COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave. Call the Meetinghouse at (614) 291-2331 or Gerry Brevoort at (614) 268-2002.
DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236 Phone: (513) 426-9875.
DELAWARE-Unprogrammed meeting and First-day school, 11:00 a.m.-12:00 p.m., room 311 of the Hamilton/Williams Campus Center at Ohio Wesleyan University. For summer and 2nd Sundays, call (614) 362-8921.
GRANVILLE-Area worship group meets Sundays 10 a.m. For information, call Mike Fuson: (614) 587-4756.
KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell, clerk. Phone: (216) 869-5563.
MANSFIELD-Unprogrammed meeting 10 a.m., first and third Sundays. (419) 756-4441 or 269-8335.
MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First Day mornings at 10:30 o'clock. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.
OBERLIN-Unprogrammed meeting, First Days: (216) 775-2368 or (216) 774-3292.
WAYNESVILLE-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-8959.
WILMINGTON-Campus Meeting (United FUM and FGC), College Kelly Center. Unprogrammed worship 10:15 a.m. Barbara Olmsted, clerk, (513) 382-4118.
WOOSTER-Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 345-8664 or 262-7650.
YELLOW SPRINGS-Unprogrammed worship, FGC, 10 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, John Eastman: (513) 767-7919.

Oklahoma

OKLAHOMA CITY-Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10 a.m., Quaker study group, midweek. (405) 632-7574, 631-4174.
STILLWATER-Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.

Oregon

ASHLAND-Meeting for worship 10 a.m.- Sunday. 1150 Ashland St. (503) 482-4335.
CORVALLIS-Meeting for worship 9:30 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.
EUGENE-Meeting for worship 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.
FLORENCE-Central Coast Meeting for worship 11 a.m., second and fourth Sundays. (503) 997-4237 or 997-7024.
PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship 10 a.m. Phone: 232-2822.
SALEM-Meeting for worship 10 a.m., Forum 11 a.m. YWCA, 768 State St., 399-1908. Call for summer schedule.

Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 884-2865.
BIRMINGHAM-First-day school 10 a.m., worship 10:15. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.
BUCKINGHAM-Worship and First-day school, 11 a.m.-12 (June, July, Aug.: 10-11, no FDS). Routes 202-263, Lahaska. (215) 794-7299.
CARLISLE-First-day school (Sept.-May). Worship 10 a.m. 163 E. Pomfret St., 249-2411.
CHAMBERSBURG-Meeting for worship 10:30 a.m. (717) 263-6976.
CHELLENHAM-See Philadelphia listing.
CHESTER-Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts., (215) 874-5860.
CONCORD-Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block south of Rte. 1.
DARBY-Meeting for worship and First-day school 11 a.m. Main at 10th St.

DOLINGTON-MAKEFIELD-Worship 11-11:30 a.m. First-day school 11:30-12:30. East of Dolington on Mt. Eyre Rd.
DOWNTOWN-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile east of town). 269-2899.
DOYLESTOWN-Meeting for worship and First-day school 10:30 a.m. East Oakland Ave.
DUNNINGS CREEK-First-day school/Meeting for worship begins 10 a.m. N.W. Bedford at Fishertown. 623-5350.
ERIE-Unprogrammed worship. Call: (814) 866-0682.
FALLSINGTON (BUCKS COUNTY)-Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.
GLENSIDE-Unprogrammed, Christ-centered worship. First-day 10:30 a.m., Fourth-day, 7:30 p.m. 16 Huber St., Glenside (near Railroad Station) Ph. 576-1450.
GOSHEN-First-day school 10 a.m., worship 10:45 Goshenville, intersection of Rte. 352 and Paoli Pike.
GWYNEDD-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Sumneytown Pike and Rte. 202.
HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.
HAVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.
HAVERTOWN-Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Havertown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.
HORSHAM-First-day school, meeting 11 a.m. Rte. 611.
HUNTINGDON-Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4038.
INDIANA-Unprogrammed meeting for worship, 10:30 a.m., first and third Sundays. United Ministry, 828 Grant St. (412) 349-3338.
KENDAL-Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.
KENNETT SQUARE-First-day school 10 a.m., worship 11 a.m. Union and Sickles. Betsy McKinstry, clerk, (215) 444-4449.
LANCASTER-Meeting and First-day school 10 a.m. 110 Tulane Terr. 392-2762.
LANDSOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Landsowne and Stewart Aves.
LEHIGH VALLEY-BETHLEHEM-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Rte. 512, 1/2 mile north of Rte. 22.
LEWISBURG-Worship 10:30 a.m. Sundays. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-0191.
LONDON GROVE-Friends meeting Sunday 10 a.m., child care/First-day school 11 a.m. Newark Rd. and Rte. 926.
MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.
MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-June, 125 W. Third St.
MEDIA-Providence Meeting, 105 N. Providence Rd. (215) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.
MERION-Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.
MIDDLETOWN-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. 358-1528.
MIDDLETOWN-First-day school 9:30 a.m., meeting for worship 11 a.m. Seventh and eighth months worship 10-11 a.m. At Langhorne, 453 W. Maple Ave.
MILLVILLE-Worship 10 a.m., First-day school 11 a.m. Main St. Dean Gorton, (717) 458-6431.
NEWTOWN (BUCKS CO.)-Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 968-3801.
NEWTOWN SQUARE (DEL. CO.)-Meeting 10 a.m. Rte. 252 N. of Rte. 3. (215) 566-4808.
NORRISTOWN-Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Phone: 279-3765. Mail: P.O. Box 823, Norristown, PA 19404.
OXFORD-First-day school 10 a.m., Meeting for worship 11 a.m. 260 S. 3rd St. (215) 932-8572. Janet P. Eaby, clerk. (717) 786-7810.
PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk: 234-8424.
PHILADELPHIA-Meetings 10:30 a.m. unless specified; phone 241-7221 for information about First-day schools.

BYBERRY-one mile east of Roosevelt Boulevard at Southampton Rd., 11 a.m.

CENTRAL PHILADELPHIA-Meeting for worship 11 a.m. (10 a.m. July and August), 15th and Cherry Sts.

CHELSEHAM-Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m.

CHESTNUT HILL-100 E. Mermaid Lane.

FOURTH AND ARCH STS.-10 a.m. on Thursdays.

FRANKFORD-Penn and Orthodox Sts., 10:30 a.m.

FRANKFORD-Unity and Wain Sts., Friday eve. 7:30 p.m.

GERMANTOWN MEETING-Coulter St. and German-town Ave.

GREEN STREET MEETING-45 W. School House Lane.

PHOENIXVILLE-Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rte. 23. Worship 10 a.m., forum 11:15.

PITTSBURGH-Meeting for worship and school 10:30 a.m.; 4836 Ellsworth Ave., (412) 683-2669.

PLYMOUTH MEETING-Worship, First-day school 11:15 a.m. Germantown Pike and Butler Pike.

POCONO-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (717) 689-2353 or 689-7552.

POTTSTOWN-READING AREA-Exeter Meeting. Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection and Yellow House. Worship 10:30 a.m.

QUAKERTOWN-Richland Monthly Meeting, 244 S. Main Street, First-day school and meeting for worship 10:30 a.m.

RADNOR-Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithan, Pa. (215) 688-9205.

READING-First-day school 10 a.m., meeting 11 a.m. 108 North Sixth St. (215) 372-5345.

SOLEBURY-Worship 10 a.m., First-day school 10:45 a.m. Sugar Rd., 2 miles N.W. of New Hope. 297-5054.

SOUTHAMPTON (Bucks Co.)-Worship and First-day school 10 a.m., Adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

SPRINGFIELD-Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2425.

STATE COLLEGE-First-day school and adult discussion 10 a.m. worship 11 a.m. 611 E. Prospect Ave. 16801.

SWARTHMORE-Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

UPPER DUBLIN-Worship and First-day school 11 a.m. Ft. Washington Ave. and Meetinghouse Rd., near Ambler.

VALLEY-First-day school and forum 10 a.m. (except summer), Worship 11:15 (summer, 10). Monthly meeting during forum time 2nd Sunday of each month. West of King of Prussia on old Rte. 202 and Old Eagle School Rd.

WEST CHESTER-First-day school 10:30 a.m., worship 10:45. 425 N. High St. Caroline Helmuth, 696-0491.

WEST GROVE-Meeting for worship 10 a.m. 153 E. Harmony Road, P.O. Box 7.

WESTTOWN-Meeting for worship 10:30 a.m. Sunday. Westtown School campus, Westtown, PA 19395.

WILKES-BARRE-North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m., For summer and vacations, phone: (717) 675-2438 or (717) 825-0675.

WILLISTOWN-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1.

WRIGHTSTOWN-Rte. 413. Gathering 10 a.m. Meeting for worship 10 a.m. First-day school, children 10:15 a.m., adults 11 a.m.

YARDLEY-Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.

YORK-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St.; clerk, Lamar Matthew: (717) 843-2285.

Rhode Island

PROVIDENCE-Meeting for worship 11 a.m. each First Day. 99 Morris Ave., corner of Olney St.

SAYLESVILLE-Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

WESTERLY-Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 596-0034.

WOONSOCKET-Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Unprogrammed worship 9:30; pastoral worship 11 a.m. (401) 762-5726.

South Carolina

BEAUFORT/FRIPP ISLAND-Unprogrammed meeting, 11 a.m. First Day, in homes. Call Diane or Ash Kesler: (803) 838-2983.

CHARLESTON-Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 723-5820.

COLUMBIA-Worship and First-day school 10 a.m. PALM Center, 728 Pickens St. (803) 256-7073.

GREENVILLE-Unprogrammed worship and First-day school 5:00 p.m. Third Presbyterian Church, 900 Buncombe Street. (803) 233-0837.

HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (803) 365-6654.

South Dakota

SIoux FALLS-Unprogrammed meeting 11 a.m. 2311 S. Center Ave., 57105. Phone: (605) 338-5744.

Tennessee

CHATTANOOGA-Worship 10 a.m., discussion 11:30 a.m. 335 Crestway Drive. Co-clerks: Becky Ingle, (615) 629-5914; Judy Merchant, (615) 825-6048.

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. Rt. 8, Box 25. Gladys Draudt, clerk: 484-6920.

JOHNSON CITY-Tri-Cities Friends (unprogrammed). Information: Sharon Gittlin, (615) 282-5034.

MEMPHIS-Unprogrammed meeting and First-day school 11 a.m. year round. S.E. corner Poplar & E. Parkway. (901) 323-3196.

NASHVILLE-Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Hibbard Thatcher, clerk.

WEST KNOXVILLE-Worship and First-day school 10 a.m. D.W. Newlon, 693-8540.

Texas

ALPINE-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (915) 837-2930 for information.

AUSTIN-Forum 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. Paul Stucky, clerk.

CORPUS CHRISTI-Unprogrammed worship 9:30 a.m., discussion 10:45 a.m.; 5872A Everhart, 993-1207.

DALLAS-Sunday 10 a.m. 5828 Worth St. Clerk, Jim Garretson: (214) 238-0546, or call 821-6543.

EL PASO-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 534-8203. Please leave a message.

FORT WORTH-Unprogrammed meeting at Wesley Foundation, 2750 West Lowden, 11 a.m. Discussion follows worship. (817) 428-9941.

GALVESTON-Worship, First Day 11 a.m.; 1501 Post Office St. (409) 762-1785 or 740-2781 or 762-7361.

HILL COUNTRY-Unprogrammed worship 11:00 a.m., discussion 10:00 a.m. Kerrville, TX. Clerk: Polly Clark: (512) 238-4154.

HOUSTON-Live Oak Meeting, 1003 Alexander. Meeting for worship 11 a.m. year round. Discussion 9:30 a.m. except summer. Phone: clerk, Dee Rogers, (713) 358-3711 or Meetinghouse, (713) 862-6685 for details.

LUBBOCK-Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 747-5553 or 791-4890.

MIDLAND-Worship 5 p.m. Sundays. Clerk, Mike Gray: (915) 699-5512.

RIO GRANDE VALLEY-Winter worship group Sunday mornings. For location call Carol J. Brown 686-4855.

SAN ANTONIO-Unprogrammed worship 10 a.m. Discussion 11 a.m. at Methodist Student Center, 102 Belknap. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

TYLER-Unprogrammed. Call: (903) 725-6283.

Utah

LOGAN-Unprogrammed meeting and First-day school. Sundays, 10:30 a.m. 220 N. 100 E. Call: 563-3345, or 752-2702.

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Friends Meeting House, 161 E. Second Ave. Phone: (801) 359-1506, or 582-0719.

Vermont

BENNINGTON-Worship, Sundays, 9:30 a.m. Old First Church barn on Monument Circle at the obelisk. (802) 447-7980 or (802) 442-4859.

BURLINGTON-Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 660-9221.

MIDDLEBURY-Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (802) 388-7684.

PLAINFIELD-Each Sunday at 10:30 a.m. Call Hathaway, (802) 223-6480 or Gilson, (802) 684-2261.

PUTNEY-Worship, Sunday, 10:00 a.m. Rte. 5, north of village, Putney.

WILDERNESS-Sunday meeting for worship at 10 a.m. in Wallingford. Rotary Building, N. Main St. Phone Kate Brinton, (802) 228-8942, or Leo Cadwallader, (802) 446-2565.

Virginia

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 7654-6404 or 455-0194.

CHARLOTTESVILLE-Discussion 9:45 a.m., worship 8:30 a.m. and 11:00 a.m. (child care available). Summer worship only 8:30 a.m. and 10:00 a.m. 1104 Forest St. Phone: (804) 971-8859.

FARMVILLE-Worship 10 a.m., discussion 11 a.m. 223-4160.

HARRISONBURG-Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (703) 828-3066 or 885-7973.

LEXINGTON-Maury River Meeting, First-day school and unprogrammed worship 10 a.m. Discussion 11 a.m. Phone (703) 463-9422.

LINCOLN-Goose Creek United Meeting for worship and First-day school 10 a.m.

MCLEAN-Langley Hill Meeting. Junc. old Rte. 123 and Rte. 193. 10 a.m. First-day school, adult forum 11 a.m.

NORFOLK-Worship and First-day school at 10 a.m. Phone (804) 627-6317 or (804) 489-4965 for information.

RICHMOND-Worship 9:30 & 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. (804) 358-6185.

RICHMOND-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 379-8506.

ROANOKE-Worship 10:30 a.m. Info.: Fetter, 982-1034; or Waring, 343-6769.

VIRGINIA BEACH-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rad., Virginia Beach, VA 23451.

WILLIAMSBURG-Unprogrammed meeting for worship 4 p.m. Sundays. First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

WINCHESTER-Hopewell Meeting. 7 mi. N. on Rte. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: (703) 667-1018.

Washington

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 587-6449.

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater. First Sunday each month; potluck breakfast at 9 a.m. Address: P.O. Box 334, Olympia, WA 98507. Phone: 943-3818 or 357-3855.

PULLMAN-See Moscow, Idaho.

SEATTLE-University Friends Meeting 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m., Weds. 7 p.m. 547-6449. Accommodations: 632-9839.

SPOKANE-Unprogrammed worship. 747-7275 or 536-6622.

TACOMA-Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

TRI-CITIES-Unprogrammed worship. Phone: (509) 946-4082.

WALLA WALLA-10 a.m. Sundays. 522-0399.

West Virginia

MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Lurline Squire, (304) 599-3109.

PARKERSBURG-Mid-Ohio Valley Friends. Phone: (304) 428-1320.

Wisconsin

BELOIT-Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

EAU CLAIRE-Menomonie Friends Meeting for worship and First-day school at the Meetinghouse (1718 10th Street, Menomonie, 235-6366) or in Eau Claire. Call: 235-5686 or 832-0721 for schedule.

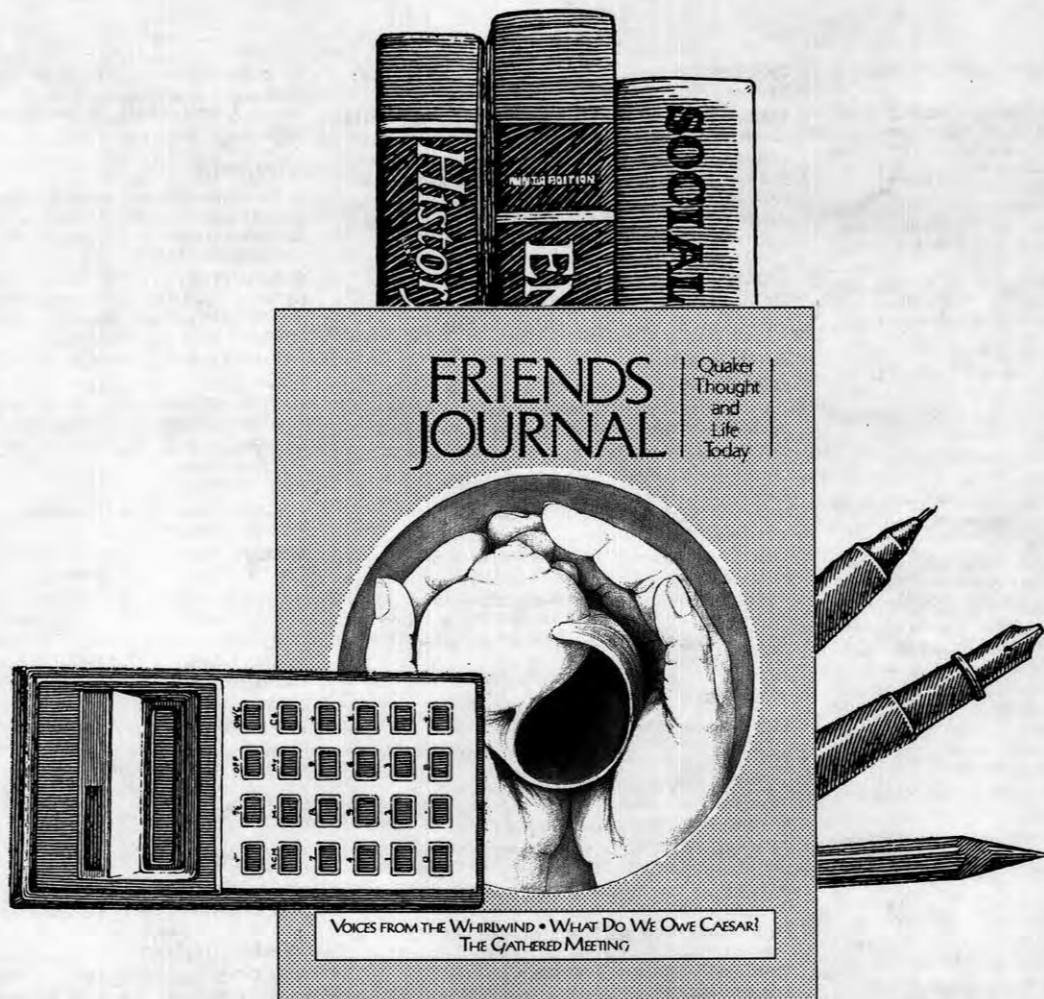
GREEN BAY/APPLETON-Meeting for worship and First-day school 11 a.m. Contact Peri Aldrich, clerk: (414) 865-4151.

MADISON-Meeting House, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9:00 and 11:00 a.m., Wednesday at 7:00 a.m., 12:00 noon, 5:15 and 8:30 p.m. Children's classes at 11:00 a.m. Sunday.

MILWAUKEE-Meeting for worship 10:30 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

Wyoming

JACKSON HOLE-Meeting for worship 9 a.m. (May 1 through September 30, 8:30 a.m.) Unprogrammed. For location, call (307) 733-5432.



Send FRIENDS JOURNAL to school.

FRIENDS JOURNAL is designed to nourish the mind as well as the soul with articles on social and political concerns, spiritual journeys, and Friends news. Students will appreciate the JOURNAL as a way to keep in touch with these and other aspects of the community of Friends. You can help continue a young person's connection with his or her community with a special school-year subscription to FRIENDS JOURNAL. Student subscriptions last for 9 issues and are offered at the special rate of \$12. Orders should be received by September 3 to insure receipt of the October issue.

I'd like to send Friends Journal to a student away at school. Enclosed is \$12.

Send to: _____ Gift from: _____

Address _____ Address _____

City/State/Zip _____

FRIENDS JOURNAL

1501 Cherry Street
Philadelphia, PA 19102-1497
(215) 241-7115 Fax: (215) 568-1377