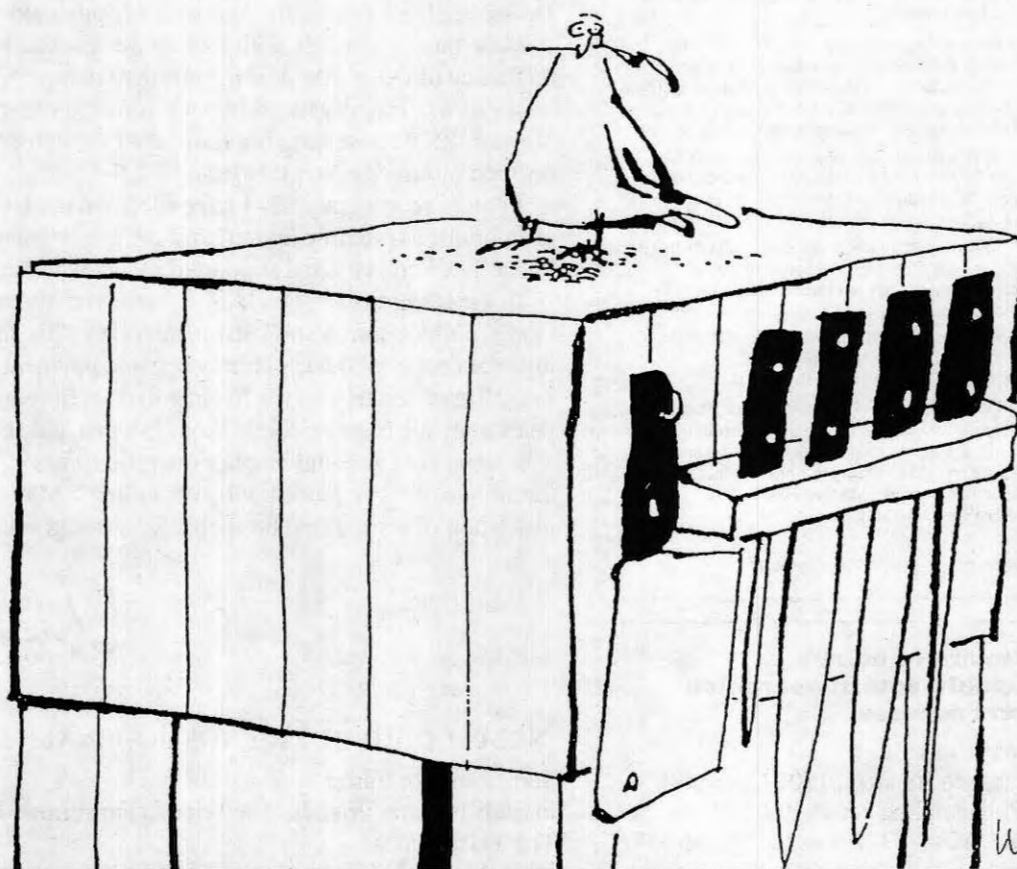


February 1994

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

*War Tax Resistance*  
*Family Day at an Arms Fair*  
*Spirit-Led Listening*



QUAKER  
CROSTIC  
CHALLENGE  
PAGE 24



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**Among Friends**

# Steady Drops

**M**y mail slot at home tells me it's that time again. The forms and booklets and bank statements have arrived. I begin to look at my calendar to set aside a weekend when I may begin again the unpleasant task and gear up to meet the dreaded deadline. How is it possible, I ask myself, that another year has passed and I must start the painful process all over again?

The date I have in mind, of course, is the one we've all grown accustomed to, April 15. And the agonizing question is the same for us each year: Should I willingly pay my taxes when our government continues to use such a large portion for military purposes?

For many years I sought ways to protest. I started by submitting a letter with my 1040 objecting to the large sums going to the Pentagon and the neglect of other needed programs. No one responded. At other times I requested a refund so I might send a sum to a human service program not being adequately funded. Nice idea, I thought, but IRS didn't think so. One year they told me the request was "frivolous," and they tried to penalize me for asking. My lawyer got them to drop the matter. Then about 15 years ago I stopped filing a tax return altogether, choosing instead to write a letter to the president explaining why I was not willing as a Friend to pay for things like B-1 bombers, cruise missiles, or Star Wars.

The latter approach clearly got the attention of IRS officials. Suddenly I was "playing in the big leagues." The government took me to court on two occasions and threatened to do the same to my present employer unless my back taxes, interest, and penalties were paid at once (FJ May 1992). Reluctantly, and after much soul searching, the JOURNAL agreed to pay. I released them to do so, being convinced we had resisted as long as we could and had explored all legal means. Friends rallied to support us with financial gifts to help pay the large debt. In December 1993 I made my last monthly payment to the JOURNAL.

I continue to struggle with IRS on this matter, which dates back to my tax resistance of the 1980s. The government disagreed with our math for what we believed was actually owed in back taxes. My lawyer is maneuvering to try to prevent IRS from seizing my Individual Retirement Account, an argument to be decided by a judge later this year.

In more recent tax years I have filed and paid, trying to claim as many exemptions as possible and to limit the government's take. I have lobbied for the Peace Tax Fund Bill and supported others who are resisting.

In the current issue, David Shen writes of his experience of trying to "Follow God's Will." Susan Van Haitsma interviews her fellow Texan Paula Rogge, a medical doctor who has publicly resisted payment of taxes for war. Atlanta Friend Perry Treadwell tells of the leading that set him on the road to tax resistance 20 years ago. We must celebrate these Friends and seek ways to help them.

Roman poet and philosopher Lucretius wrote, "The drops of rain make a hole in the stone not by violence but by oft falling." May our steady tapping away at the institution of warmaking be such a force for good.

*Vinton Deming*

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Cover and adjacent art by Len Munnik,  
courtesy of Fellowship of Reconciliation.





## Showing a commitment

Phillips P. Moulton says, in his article on the Third World Kairos Documents (*FJ* Oct. 1993), "The convictions expressed in the South African document, and in the others as well, are very close to those of pacifists. *Only when strictly nonviolent methods are perceived to have failed do the signatories approve of resorting to violence that involves killing*" (emphasis is mine).

It struck me, because I don't think a person can really be nonviolent if one has in mind that one can resort to violence if nonviolence does not work, any more than one can really be committed to marriage if one has in the back of one's mind that one can always get a divorce if it does not work out as one expected or hoped.

Jane Morgan  
Yellow Springs, Ohio

## Stop funding SOA

Cheers for the November 1993 *FRIENDS JOURNAL*. It's splendid! Peg Morton's article on Guatemalan refugees was especially good. I was glad to note her challenge: "Let's join the nationwide effort to close the School of the Americas" (SOA) and to learn about Pro-Nica, the project supported by Southeastern Yearly Meeting, which can supply information on Friends' efforts to close the SOA.

The School of the Americas indeed should be closed. Our tax dollars shouldn't be funding a school for terrorists.

According to the United Nations Truth Commission, SOA graduates were involved in the murders of six Jesuit priests, four U.S. church women, and hundreds of little children and other defenseless civilians in El Mozote, El Salvador. And those are just some of the more widely known crimes committed by SOA-trained soldiers.

Funding the SOA is expensive as well as wrong. Wouldn't it be great if our government closed the school and gave the money to Head Start? For once Head Start could be fully funded!

My meeting recently learned about a project called SOA Action, which is sponsored by San Jose Friends (their address is SOA Action, 1051 Morse St., San Jose, CA 95126). We wrote to them and just today received a packet of excellent information which will help us as we urge Congress to close the SOA.

Millions of U.S. tax dollars each year can be used for good and not for evil if only we can persuade our Congress to stop funding the SOA. Friends, let's do it!

Marjorie T. Schier  
Levittown, Pa.

## The mystical experience

In H. Otto Dahlke's article ("Welcome to the Darkness," *FJ* Oct. 1993), he mentions the "excess of spirit" which led to one of the experiences of early Friends, that of quaking. Another physical manifestation of the Holy Spirit is reported by Rufus Jones. After an automobile accident, he felt he had moved to a new level of life due to a spiritual and physical revitalization. He referred to this experience when he wrote, "There is a type of organic mysticism which is much more common than highly conscious mysticism is" (from *Friend of Life* by Elizabeth Gray Vining, p. 250).

Historical documentation exists in Friends literature and elsewhere regarding the physical effects on the human body as a result of the mystical experience. Were the first Quakers persecuted as much for what they experienced through their bodies as they were for the words they spoke? They were jailed, burned at the stake for witchcraft, and hanged. Today many Friends and others who experience "excess of spirit" are diagnosed as having bipolar disorder (manic depression) or schizophrenia; they may be confined in mental institutions, heavily medicated with toxic drugs, and suffer brain damage due to electroshock. The methods are different from the early days, but the goal is the same: to maintain control over those who may have experienced a greater source of power. In the 1600s, through fear and ignorance, society condoned this goal and accepted the methods used. Today we do the same.

It is time we paid attention to the energy behind the mystical experience and do so in the context of our 300-year-old spiritual history as Quakers. As we look at this phenomenon, our knowledge concerning mysticism will expand into other eras and other cultures, and we will see the rise of the Quaker religion in the context of the evolving nature of human beings.

Jean Roberts  
Sultan, Wash.

## Friends decision-making

I would like to comment on two letters in the October 1993 *Forum* on Friends' method of making group decisions. John Zakelj calls it a "consensus process." But often what is called a consensus is a compromise in which each of the disagreeing sides gives up part of what it had hoped to gain. The letter does not mention divine guidance. I believe it is mentioned in most yearly meetings' *Faith and Practice*. Divine guidance is sought and found through silence, prayer, and

patience. When found and followed, it will bring a more satisfactory solution than mere consensus. It may be difficult to know when divine guidance has been found and followed.

The letter from Esther Greenleaf Murer rightly states that unanimity is not required. It says that a Friend who "stands in the way," i.e., does not agree with the decision, should be "teachable," by which she seems to mean this Friend should eventually realize the decision was right.

Daniel Pastorius, in 1688, presented a petition against slavery to Philadelphia Yearly Meeting, which promptly rejected it. During Pastorius's lifetime, which ended in 1720, the yearly meeting continued to accept slavery, a position I believe Pastorius never accepted. I have occasionally been a lone or almost lone dissenter from a decision by my monthly meeting, but I did not regard the matter vital enough for me to hinder the decision. I hope that on a really vital subject (such as the Friends peace testimony), divine guidance will make me, as well as other Friends, "teachable."

Ralph H. Pickett  
Lima, Pa.

## Support for resisters

I do not think Quaker work is done when our money, today, is put to work killing people in the new, high-tech military. In this light, a query for all Quaker organizations: If there are Friends willing to risk prison and all they own for principles espoused (at least historically) by the Religious Society of Friends, what will Quaker organizations do to support them?

At the very least, monthly and yearly meetings should reinstitute or reactivate committees for sufferings to document and affirm individual acts of conscience which accord with Quaker principles.

I would urge much more. Let us not let our institutions become more important than the conscience of people in them. We can always build another institution. Let our institutions lead us in principled stands. Let them set examples for us. Force the IRS to come in physically, using the violence they command, to seize what they say is the state's. Do this out of principle, but also to educate the public and Congress that there is not religious freedom, that we've legislated and adjudicated away the First Amendment so that now one is only free to believe—not to act on one's deepest beliefs in any way. Let the mainstream churches see by our experience what this means for them—that a future hostile government has precedent to forbid them to meet and worship—so that they will come to defend our common rights.



Do this, and I have faith the Religious Society of Friends will once again grow, not diminish. Willing money will support publications and organizations that have their assets seized because they support the conscience of their members and staff.

We will grow because we will become a vital organization instead of an organization of vital people.

*Errol Hess*  
Bristol, Tenn.

## Friends can help

I read with interest and empathy Anne's article, "Darkness and Beyond" (*FJ* Dec. 1993), about her battle with mental illness.

I think it is important to note that the Society of Friends has shown concern for the mentally ill since 1671, when George Fox suggested that Friends "seek a place wherein persons distracted or troubled of mind could seek refuge." This regard was evidenced when William Tuke built The Retreat in York, England, in 1796 and when Philadelphia Yearly Meeting founded Friends Hospital, devoted to the care of "persons deprived of the use of their reason."

Friends Hospital and The Retreat were important leaders of what has been called the "moral revolution" in psychiatric care. Unlike other 18th century mental institutions where cruelty and inhumanity were common, these institutions emphasized that there is that of God in every person and that each patient—regardless of religion, race, degree of illness, or economic circumstances—is treated with respect, kindness, and dignity.

For 180 years Friends Hospital has been providing a full range of therapeutic services to patients in need, while remaining faithful to the basic tenets of our Quaker founders. We know that 29 million in our country suffer from mental illness, yet less than 20 percent seek help. Friends

Hospital attempts to reach out to those who are hesitant to seek help. Depression screenings, community lectures, and hospital events and tours are all efforts to make individuals suffering from a mental illness feel they are not alone.

Friends Hospital sometimes uses the slogan "Friends can help." The play on words can apply not only to the hospital, but to concerned individuals. Reach out to those who seem withdrawn, depressed, or significantly changed. Be willing to help another find professional help. The concern of Friends, along with professional treatment, was key to Anne's recovery.

*William M. Uffner*  
Philadelphia, Pa.

## Born again?

"Around here, there're more Baptists than people!"

These were the words of Bill Moyers about his small hometown in Texas. Having just moved to central Ohio, I now understand what he meant. The first born-again Christian came to my door a few days after we moved in. My new neighbor arrived with some bread and these first words: "Aren't you a new pastor?"

I tried to be polite, but she persisted in finding out my religious persuasion—a way, I suspect, of assessing my suitability as a neighbor. I wanted to remind her of the admonition of Jesus that a neighbor is simply a person in need—not one who shares your dogma. But at the mere mention of the words *Unitarian Universalist*, her whole demeanor changed, and she grabbed the door handle to make a quick exit, exclaiming, "Well, we're all God's children." "Does that include me?" I asked, knowing full well it did not. She hurled a few biblical passages at my heart, but I dodged and threw back a few of my own.

Now, my region surely is not the buckle of the Bible belt, but only a slim thread. But I wish my visitor had asked if I had been "born again." I would have loved to tell her the story of the old New England Unitarian who was asked that question by a pesky evangelist, and responded without missing a beat, "No, I was born right the first time."

I try to be understanding. There is much I can learn from these new neighbors. I try to remember the Quaker ethic to look for that of God in everyone. I acknowledge that she takes her faith seriously, studies the Bible, and even teaches her children at home because the public schools do not express her values.

The trouble is that there is an arrogance about her that disturbs me, and with which I admit having a hard time. I don't know—there's something about that arrogance that strikes me, well, as downright unChristian. To be quite honest, I am not sure how this woman might have dealt with a darker-skinned Jesus hanging around with prostitutes, fishermen, and tax collectors, not owning a home, talking about the poor in spirit and God's love for all humanity. Would she deny him, as she does me, my Universalism?

Yes, sister, God loves us. But can you?

*John Morgan*  
Westerville, Ohio

## Appreciates the contact

For seven months last year my husband and I were volunteers at Sheldon Jackson College, a small Presbyterian-related college in Sitka, Alaska. We are retired, fairly active, and enjoy the stimulating atmosphere of this location in southeast Alaska. Our room and board is provided by the college; my husband works in maintenance and I work in the child care center connected with the college.

In Sitka, many people use boats for fishing either as a livelihood or as an avocation. In summer months, cruise ships often stop, and the Russian history attracts visitors from many places.

Each month when *FRIENDS JOURNAL* arrives it satisfies my need for contact with Quakers, since there is no local meeting here. Sometimes I think *FRIENDS JOURNAL* is sort of an anachronism when it's stacked next to today's newspaper or the weekly news magazines. But I consistently feel comforted knowing it will arrive again each month and inspire argument or agreement from me. I appreciate your publication whether I'm in the small town of Sitka (about 8,000 people) or back home in San Jose, Calif. (about 800,000).

*Julia Holtzinger*  
San Jose, Calif.



**A turn-of-the-century view of Friends Hospital**

## Self-determination for Haiti

In the fall I was in Haiti with Cry for Justice, a nonviolent presence. We were struck by the level of violence, pervasive terror, and grinding poverty. At least 4,000 people have been killed since the coup. President Aristide and countless other Haitians have had to remain in exile, and thousands, including public officials, are hiding within the country. The United States continues the evil policy of returning those who flee from the repression.

The seeds of what is happening were sown in 1914, when U.S. political leaders wanted to build a financial empire as well as take over Haiti's control of the Windward Passage to guarantee access to the Panama Canal. U.S. firms used their control of Haiti's national bank to prevent release of revenues to the government, thus crippling it. In 1915, U.S. troops invaded Haiti and forced a treaty giving us virtual control over the country. Franklin D. Roosevelt, then assistant secretary of the navy, drafted a constitution that would allow foreigners to own land. The Haitian Congress refused to ratify it and was dissolved. The constitution was "ratified" by a "vote" controlled by U.S. marines. They withdrew in 1934 after a brutal occupation, having trained and equipped an army that would continue to protect our interests.

When Aristide was elected president in 1990, most assembly plants in Haiti were owned by U.S. companies. Some were paying workers only 14 cents an hour. Aristide worked to halt the drug trade and to make economic reforms, including raising the minimum wage. It seems clear that U.S.-based transnationals and our government do not want Aristide to return because they want to control Haiti's economy. It is important to note that the current U.S. secretary of commerce represented the Duvalier dictatorship in the early '80s, and Duvalier's supporters have been returning to Haiti.

Let us call on President Clinton to begin supporting self-determination for Haiti. We can urge Congress to join Rep. Joseph Kennedy in calling for investigations into the CIA's support for Haitian regimes, including its use of disinformation (lies) and its involvement with drug traffickers.

Joan H. Nicholson  
New York, N.Y.

## Sexual abuse

I applaud your addressing the issue of sexual abuse (*FJ* Nov. 1993). However, as a survivor of childhood sexual abuse, I am disturbed by the simple treatment of the

subject and the focus on inclusion of offenders.

I suggest that Friends should first look at what can be done to support survivors of sexual violence, prevent further violations, educate Friends communities, and only then explore appropriate ways to include offenders. Otherwise, offenders remain in the position of power.

Focusing on how to make offenders welcome is likely to make survivors of abuse feel excluded. If the meeting is not a safe place, it is unlikely that survivors will disclose the truth, and they may leave without ever saying why. "Safe" means that support and protection of all survivors is of primary importance within the meeting, and inclusion of the offender secondary. Offenders have needs, too, but it may not be possible to meet both.

Sexual abuse is a unique form of violence. It is such an absolute violation of trust at the core of an individual's being that it is akin to soul murder. Most often, sexual offenders were known and trusted by their victims. Offenders are usually in positions of authority and power; bigger, stronger, older, and supported by the community. The imbalance of power that exists between perpetrators and their victims is often what allowed the crime to occur and remain secret.

How should a meeting respond to murderers—soul murderers? I'm not sure I believe reconciliation is possible. Many survivors may prefer separation. However, I believe there is healing available to both parties through a private intervention process managed by an experienced sexual abuse healing professional. The survivor gets to confront the offender, expressing the pain and side effects of the violation. The offender has the opportunity to apologize, show remorse, and offer restitution. This can only happen when the power imbalance is corrected and the survivor is supported and protected from further victimization. In my opinion, this approach is the only way to heal the fragmentation caused by sexual violence.

For more information, I suggest the *Lear's* magazine series, "Incest: A Chilling Report." It has received awards for its completeness and accuracy, and been used to educate people who work with sexual abuse survivors and offenders.

Mary Tadlock  
Raleigh, N.C.

Efforts to minimize sexual abuse of children can be noted in almost all centuries and cultures, but are also among the most baffling problems with which humanity struggles. Unfortunately, recent decades have seen a skyrocketing of media

focus on this ancient problem, which is currently being attacked with ferocious emphasis upon criminalization. Mass media connotes that the severity of punishment deters crime. Much evidence suggests that extremely strong probabilities of punishment deter crime, but that severity of punishment is almost irrelevant when most violators are not severely punished. Most sexual child abuse has been covered up and will continue to be covered up no matter how large the budget of the child abuse police force. Because of the contagion between generations, adequate and prompt therapy for both victim and aggressor is helpful in minimizing sexual abuse. However, complete abolition of child sexual abuse should be recognized as an unattainable goal.

Dozens of falsely accused humans are languishing in jail because of the current fad of expediting criminal prosecutions. Scores of families are disrupted because middle-aged women have been stimulated by therapists to falsely accuse their fathers of statutory rape, even though dozens of psychiatrists dispute the theory that memory of rape can be suppressed for decades. Hundreds of victims of incest by siblings have achieved normal sex lives as adults. Quakers may have as high a percentage of sexual abuse as the Methodists, but both need to seek spiritual discernment rather than being distorted by the sensationalist journalism about sexual abuse that inundates mass media.

John Ewbank  
Southampton, Pa.

## All are welcome

As of Tenth Month 1993, our meeting has begun meeting at the Binghamton, N.Y., YWCA at 10:30 a.m. each First Day. We welcome Friends to join us whenever they are in the area. In some ways, this is a return home, since we met at this location years ago. Mail may be addressed to Binghamton Community Friends Meeting, c/o YWCA, 80 Hawleg St., Binghamton, NY 13901.

Larry Jones, clerk

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Addresses are omitted to maintain the authors' privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL to be forwarded. Authors' names are not to be used for personal or organizational solicitation. -Eds.



# Spirit-led Listening

I've just returned from a weekend away, with other Quakers, looking at issues around leadership. As we shared our stories and experiences, there was one story I was encouraged to tell on paper.

In our meeting for worship we often have an attendance of about 100. Of the numerous regular attenders, there was one who had the felt mission to prescribe a non-theistic approach to life. As a scientist he could prove there was no God, and he waxed eloquently to convince the assembled meeting for worship of the same.

Initially his messages were absorbed by the overall spirit of the meeting, and sank into the silence. Soon he applied for membership. As clerk of Overseers at the time, I struggled with the Overseers Committee to discern what was the best way for us to assist this person to find his right relationship to the meeting.

We decided to invite him, along with four of the Overseers, to dinner at the clerk's home. We relaxed during the meal and then offered the attender the opportunity to talk to us about his world view: his spiritual sense of humankind and the universe. He was eager and ready. He told us about his life, how initially he had been naive and trusting and then betrayed. He explained how he had become a scientist and in science found his salvation. Science was the only sound basis for his life. We listened. We accepted. We understood.

We listened and we listened. We asked clarifying questions to encourage the expression of the many faceted sides of his thinking. And we listened. We occasionally and simply reflected back.

*Margery M. Larrabee is a member of Friends Meeting of Washington, D.C., and the Baltimore Yearly Meeting Counseling Service. A psychotherapist and workshop leader, she attends the spiritual nurture course of the School of the Spirit.*

by Margery M. Larrabee

Mostly we listened. We accepted and we understood.

At one point I asked if he would like to hear what each of us as a Quaker believed. He wasn't ready to do that. So we listened some more. The hour got late. The other Friends had to leave.

I encouraged the attender to stay, explaining that I didn't have a sense of closure to our conversation. Would he be willing? He stayed. I listened. I accepted. I understood. And once again I asked, "Wouldn't you like to know what I as a Quaker believe?" At this point, now 12:30 a.m., he said yes. I explained simply my belief in God and the implications of that

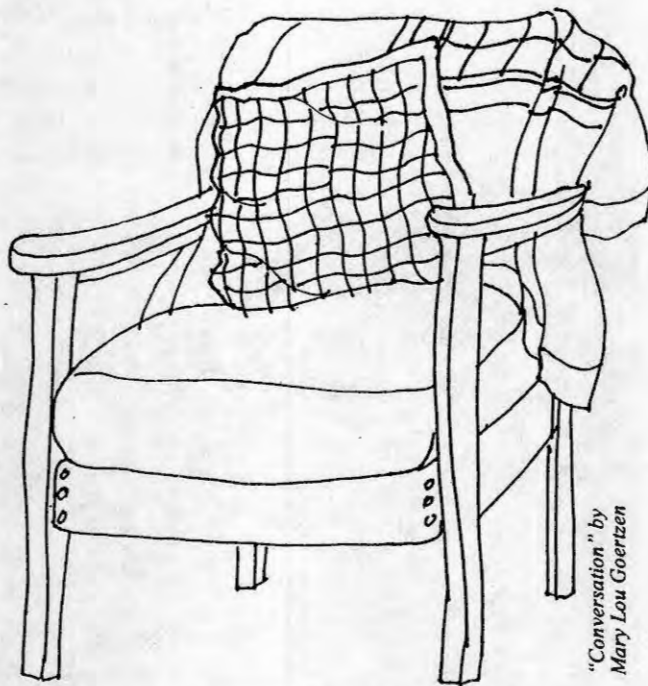
belief for my life. And as I spoke he would periodically mutter as though incredulous. "You really believe that...? You really believe that...?" "Yes, I believe with my whole being," and I told some of my stories. I also

explained that I believed and respected the importance of his choosing his own beliefs that might well be different from mine. His beliefs sounded in line with those of some Quaker Universalists. But it was important that we accept each other's spiritual journey and not invalidate it.

He abruptly decided to leave with a sense of "Well, that's it." I agreed we had gone as far as we could. Before the week was out and before the next Overseers meeting, he had withdrawn his membership application and his determination to confront the meeting.

What happened? It is part of a mystery. And yet, perhaps we can note several aspects of the experience.

We related to the individual as a per-



"Conversation" by  
Mary Lou Goertzen

son who presented a problem to be resolved rather than seeing him as a problem himself. The problem was ours as well as his and was framed: What was the best way for this attender to find his right relationship to the meeting? The



desire was to move us all forward and to be open to ways we might need to change, as well as ways he might need to change.

We genuinely wanted to hear him. And we listened, and listened, with acceptance (not agreement) and understanding. In this situation he was *listened into his own awareness*.

Once the attender had a sense of being accepted and understood, he no longer had a need to be defensive or to prove his point of view. Out of his own freshly gained awareness, he had to face the simple reality of our differences with him and consider his actual options: becoming a Universalist Quaker, or participating at the Friends meeting without denigrating other Quakers' beliefs. He chose to do neither.

In advance, the Overseers were committed to staying outside our reactivity and negativity as much as possible. So

we accepted the discipline of holding to that clear and centered place within—as a place from which to listen. Afterward, we noted with gratitude that essentially we were sustained in that practice.

As he got ready to leave, I was aware of the love and compassion I had felt for this man particularly during the last period of the evening he was in my home. He had let himself come to a difficult and disconcerting awareness.

Perhaps what was most pervasive, most powerful, most present was the sense of the spirit over all as we listened to each other and to that of God in ourselves and each other. I experienced a spacious awareness, an entrance into another's experience, and a growth process in which we learned about each other deeply, and in which we each participated. There was an openness and engagement with the attender, and some-

thing that held life-giving promise and possibility, no matter what hard things we might be called upon to do.

Can we take the time, energy, and resource for such a process when it appears appropriate?

What are the consequences of our not taking this kind of time for such a process?

Are we growing in our capability to focus on and act from that clear centered place in which we are empowered to do this kind of listening?

Are we growing in our ability to be aware when we are acting from reactive places? Are we naming them and finding a way of responsibly working through those reactions without unwarily projecting on other people?

I would be very interested in hearing from others who have engaged in spirit-led listening. □

## February at the Quaker Graveyard in Haverford, Pennsylvania

(for Robert Lowell)

by Andy Shanken

The fall dew glowed, scared.  
The cracked grass and a gloating wind  
moved me along the sorry rows.  
There was nothing to see. Nothing.  
No ghosts. No Quaker ghosts.  
Even between the winter wheat,  
small, and green and in retreat,  
the stones cast no shadow.

Whole families subsided into fertility,  
bubbled up rich brown earth.  
In death's perverse, weather-tilled bog,  
my footprints filled immediately:  
"Spring up brave shoots  
for whatever they seem  
death and life are in cahoots."

A Yarnall, Joneses, Chases, and Stokes,  
But no Hutton, and no ghosts.  
No freedom, but for the weeds  
and the tilted stones like crooked teeth.  
No grace, but slight, simple solidity  
in the rocking, cold stones.

No seats; no rest for the living.  
So I couldn't sit and wait for him.  
There were leaves, but not from last year's fall,  
and a Coke can, despite the ban.  
Oh! and plenty of peace,  
like the quiet of Meeting.  
But to me a flowerless, doveless, Siberian peace.

Where was Addison Hutton?  
Perhaps unmarked in this old Quaker graveyard  
where the stones guard  
a precious moment of silence.



John H. Pierse

*Andy Shanken, of Scottsdale, Ariz., spends time substitute teaching, studying Yiddish, climbing mountains, and trying to publish poetry.*

# FOLLOW GOD'S WILL

by David Shen

**L**ast February, the Internal Revenue Service served a levy on my wages. Two months of dialogue with IRS, lawyers, administrators, and F/friends has demonstrated what prophets have taught: follow God's will, and life—aliveness, joy—will follow.

For 12 years, I have withheld a portion of my income tax from IRS. I refuse to give money to the military to kill people. There is too much need around us. For the last three years, I have given this portion to My Brothers' House, a homeless shelter my Quaker meeting supports in the inner city of Philadelphia. Each year at tax time, I sigh deeply. I know IRS may punish me. And I know I stand on the side of life.

For these 12 years, IRS and I have been corresponding politely. They send me notices; I write back. Since I receive notices of intent to levy and since they have not levied, I assume I have been lost in their millions of files. I was surprised, then, when my college employer received the levy on my salary.

My first talks with IRS, lawyers, and F/friends left me feeling depressed and helpless. IRS would get what they thought was theirs.

Then God intervened. Inadvertently, my lawyer angered me. In my anger, I took a position of reducing my wages to a level IRS could not levy. (By law IRS must leave me a wage to live on.) I had not considered it before, since doing so would cost me \$2,200—more than the levy's \$1,200.

I knew God wanted me to do this. I cried over the prospect of losing 20 percent of my income. Days later, F/friends reaffirmed my inner voice: "God prepares you to seek Truth and love. Look at what God has wrought with your work with Iraqi children and your intimacy with your father."

It was clear: to pay the levy would be to move against the flow of God's will for me. God wanted me to stand for life. In that knowledge (Light), I found my-

*David Shen is a member of Central Philadelphia (Pa.) Meeting. He teaches college math and provides medical assistance to children in Iraq.*



self invigorated and alive, far from my initial feelings of helplessness and depression. I was back in God's flow. Everything became easy. Tension left; I grew calm.

I approached the college dean, my superior. "Reduce my wages," I said, "so IRS cannot satisfy its levy." But the dean shocked me. Her superior, the vice president, would not allow me to reduce my wages. I had to quit or pay the levy.

I sought what God now wanted me to do. After a conversation with one of my students, I decided to continue teaching and pay the levy. I would, however, also continue learning about love and Truth. Could I reach administrators, I wondered, if I used Gandhi's principle of self-suffering? I would direct suffering to me, and not to the college, by teaching at reduced income rather than quitting and leaving the college with 80 angry students.

I met with the administrator who wrote my paycheck, the department chair, the dean again, and then the vice-president. Three respected my position (the vice-president didn't reveal his stand). The

payroll administrator blurted out, "Isn't there a legal way you can do this [pay income tax without paying the military]?"

When I met with the president of the college, six weeks had passed and the levy was almost fully paid. He was busy. He startled me by agreeing with my right to take my position, and he would seek how I could do so at the college. Two weeks later, he informed me he could not find a legal way to accommodate me.

I, though, was thrilled. In our two conversations, the president and I connected. We talked about my tax situation for 20 minutes and unexpectedly talked about his and my family for 90 minutes. He was late for one of his appointments. As I waved goodbye, he asked, "Stop in for coffee again, will you?"

What did I learn? I am poorer by \$1,200, but I am richer in intangible ways. I feel in the flow of God's will for me and feel connected to people—F/friends who support me and opponents who respect me. I am invigorated and happy.

I share this with you: follow God's will, and life—aliveness, joy—will follow. Remind me, if I forget. □

**Each year  
I have  
withheld  
a portion  
of my  
income  
tax. I  
know IRS  
may  
punish  
me. And I  
know I  
stand on  
the side  
of life.**



# A DOCTOR'S PEACE TESTIMONY

## An Interview with Friend and Tax Resister Paula Rogge

by Susan Van Haitsma

*Paula Rogge is a Friend and physician who has practiced war tax resistance for the past 13 years. Her war tax resistance is integrally connected with her years as a Friend, her medical work serving indigent patients and persons with AIDS, and her experiences living in a low-income, ethnically diverse neighborhood.*

*The following is adapted from an interview conducted with Paula in January 1993 at her home in Austin, Texas.*

### **Q. What were the motivating factors in your decision to become a tax resister?**

Deciding to refuse to pay taxes for war was a slow, gradual process for me. When I lived in Champaign-Urbana, Illinois, as a teenager, I began attending the Friends meeting because I knew the Friends opposed the Vietnam War, and I also felt the war was wrong. Several years in a row, I leafletted in front of the post office on April 15 with Quakers and other peace people from Champaign-Urbana. We leafletted with pie charts that showed how federal taxes were being spent. I especially remember that the leafletting was done in a friendly manner and people seemed to take the fliers with interest. Even though not all of the leafletters were tax resisters, I could see that they were very concerned about military spending and were simply urging others to question that as well.

*Interviewer Susan Van Haitsma is also a tax resister living in Austin, Texas. Susan is resident caretaker of the Austin (Tex.) Friends Meetinghouse.*

As I grew older and attended Illinois Yearly Meeting, I heard more about tax resistance. I met two men who had served time in prison for refusing to pay war taxes or resisting cooperation with the Internal Revenue Service. I saw them as very committed people with a lot of integrity, and I could see that the yearly meeting supported them. So, at some level I felt that tax resistance was the logical extension of my pacifist views, and I knew there was a community of support for tax resistance among the Friends and the wider peace community as well.

Through the Friends, I also met several conscientious objectors who had either refused to register for the draft or had performed alternative service. Again, there was a sense that we don't have to go along with what we think is wrong. We can say "no"—and there will be consequences. It may change our lives—it may be difficult at times—but there is another way.

Later, I went to medical school, entered a residency program, and began to earn a salary. That first year of residency I decided to refuse to pay whatever taxes I owed. I'd had six to seven years to think it over, and had found that my convictions had remained the same. As a doctor doing my best to make people well, I felt I could not simultaneously pay for weapons that would hurt people.

I think another important motivating factor in becoming a tax resister was the very fact that I *had* just graduated from medical school. For me, that had meant jumping a big hurdle—making it through an obstacle course and surviving. I think somehow that gave me the chutzpa or the courage to go ahead and take that first step as a tax resister.

### **Q. How did you go about your tax resistance?**

That first year, I think I owed one dollar. I refused to pay the dollar and sent a letter to the IRS explaining my position. The next year, I increased the number of withholding allowances on my W-4 form so that I owed the IRS at the end of the year instead of vice-versa. I began by refusing to pay 40-50 percent of my federal tax money because at the time, that was the approximate percentage being used to fund current and past wars. Then, over time, I realized that of the 50-60 percent I was paying, 40-50 percent was still being used for military purposes, so I stopped paying the whole kit and caboodle. I stopped paying all taxes because I had no control whatsoever over



how the money was being spent. In the last several years I've also stopped paying social security taxes because the government borrows from those funds to help cover the deficit, indirectly financing the defense system. So, it's been a gradual process of taking my tax resistance further and further. I've always filed, and the IRS and I have always agreed about how much I've owed (now over \$60,000 including penalties and interest). At this point, I don't feel led to stop filing. For myself, I feel better being open about it, but I realize many tax resisters don't file, and I respect their reasons for going that route.

### **Q. Have you redirected your tax money?**

The first couple of years that I did tax resistance, I put the money aside in a bank account, assuming it would be seized. It wasn't seized right away, however, and I'm afraid the money was spent without having been donated as it should have. But I learned, and since then I've made sure the amount of money owed in taxes and social security is donated every year to charitable groups.

I've had a lot of fun giving this money away. Sometimes when I have sent the contribution, I have included a note explaining that the donation represents refused war taxes, and I have received supportive notes in return. It's a very empowering feeling to know that my money is doing some good.

### **Q. Have there been special ways in which you would say your life has been affected positively by your practice of tax resistance?**

When I finished my residency, I worked in a migrant clinic for two years in the Rio Grande Valley in Harlingen, Texas: a very conservative community. The second year I was there, I wrote a letter to the editor of the local paper explaining that I was a war tax resister and why. The newspaper editor phoned me to make sure I really wanted the letter printed! I said yes, and they did print it. I was afraid of the response I might get from the community, but I felt it was important to be public about my stance. After the letter was printed, the other doctors in Harlingen actually became much friendlier and began to take a certain interest in me. I don't think any of them agreed with the tax resistance, but they seemed to respect my position. Several nurses and a nuclear medicine technician I hadn't known before introduced themselves and expressed their support of my war tax resistance. I didn't get any negative reactions.

In 1987, I began a medical family practice in Austin, Texas, along with another doctor. The first year into the practice, the IRS sent notice that my wages would be garnisheed. I asked that my salary be lowered to \$100 per week, as that is the amount exempt from levy. In order to supplement this reduced income,

I began to work moonlighting jobs in various agencies: the city Health Department, Planned Parenthood, and the State Commission for the Blind, for example. I had to find new moonlighting jobs every two years or so because that was about the length of time it usually took the IRS to catch up and begin attaching wages again.

Something good happened as a result of this. I've had to explain to all potential employers that at some point the IRS would begin to levy my wages and when that happened, I would no longer be able to work for them. When I explained this to the Texas Commission for the Blind during my interview, for example, they were quite taken aback, and I thought I probably wouldn't get the job. But, a few weeks later, they did hire me! The woman who hired me said she understood why I was doing tax resistance and that she agreed with my convictions. I came to feel a real sense of support and community there.

### **Q. In March of 1990, the IRS seized your automobile. Could you describe what happened?**

Well, some time before the car was seized, an IRS agent, accompanied by a law officer, came to our clinic to pay me a visit. I could tell they were nervous and even a bit hostile. But as we sat and talked, and I explained why I simply could not pay for war, I could see them both soften a little. Toward the end of the interview, the officer began asking questions about our practice and commented that it was unusual for us to be located in such a poor neighborhood. As they were leaving, I complimented the officer on his cowboy boots—he had on some kind of exotic boots—and I think he was tickled pink that I had noticed them. He told me where he had gotten them. It was kind of a humorous exchange and I felt very good about that. We had related as people.

I figured that since my wages had become uncollectible and I had no bank account, eventually my car would be seized. But even so, the morning it happened, it came as a bit of a shock.



**Paula Rogge with her car, which was seized by the IRS and later bought back and donated to her medical practice.**

My IRS agent came to the house and, poor woman, she was just shivering in her shoes, she looked so nervous. She placed a sticker on the car and then asked if she could use my phone to call the tow truck! I decided that they were going to tow it one way or another, so I invited her in to use the phone. I had a sick patient in the emergency room at the time, so I took a taxi to the hospital right away. Having a patient to worry about took my mind off the car long enough to ease my worry about the situation. Then

**"My tax resistance has definitely been a faith journey. If I'm willing to take risks for the truth and do what I'm led to do, then God will honor that."**

friends came forward and loaned me their cars without my having to ask. A month following the seizure, the car was auctioned. About 20-30 Quakers and other friends came and protested the auction, asking potential buyers not to bid on the car. At least one potential buyer was convinced to refrain from bidding, but a used car dealer did, in the end, buy the car. A week following the auction, a doctor I had once worked with phoned and said that he wanted to buy the car back from the car dealer and donate it anonymously to our practice. That was such a wonderful surprise. I was very moved because I respected him very much as a doctor. I talked the offer over with friends. Though I didn't want the money going, even indirectly, to the IRS, I did want this doctor to have an opportunity to support the whole cause of war tax resistance, and this was his way of contributing. I decided to accept the car. It came back with new tires, looking much cleaner than it had before it was seized! A friend of the doctor had also done a tune-up on it—

and it was great. I think the best part of this story is that when I tell it, people chuckle. You see, it's such a good example of how limited the power of the IRS is in the face of creative resistance. It's also an example of how our needs are often met in unexpected ways when we take a stand for peace.

I think these three experiences in particular—the return of my car, receiving the job at the Commission for the Blind, and the reaction to the letter in Harlingen paper—were all occasions when I felt that speaking out for truth actually *opened* doors and tore down barriers between other people and me. When I was willing to take a stand for what I felt was right, I discovered a community of support I hadn't realized existed.

**Q. Has being a tax resister influenced your involvement in other peace and justice work?**

Well, I think the same motivations that led me to become a tax resister also led me to work for peace in other ways. I've been visiting for several years in a federal prison, for example, and I've learned that prisoners can be beautiful people who have made mistakes, but who still have potential for change. In many cases, they have taught *me* things about how to live with more faith and how to be a good friend. During this past year, I've also become involved with the Alternatives to Violence Project (AVP), which teaches nonviolent conflict resolution skills. As part of that, AVP works on building self-esteem, developing communication skills, and building community. To me, these are the essential ingredients in terms of preventing violence and stopping violence once it begins. I went into medicine because healing is important to me. However, I'm also interested in the healing of relationships and in seeing people heal their sense of self. I think that's what AVP is about, and I think tax resistance is about that as well. Paying for weapons has harmed people. Healing has come through connecting personally with each other and directing our resources to meet all of our basic human needs.

**Q. Have there been other aspects of your life affected by your practice of war tax resistance?**

People have asked me, "If you don't believe in paying for military defense, what kind of defense would you use?" I

think this is a good question, and I think consistency is important; that is, if I believe in using nonviolent forms of defense on a national scale, then I must know how to use nonviolent forms of defense on a personal scale, too.

When I first moved into the neighborhood in which I live, my housemate and I were burglarized twice within three months. It is likely the burglars were neighbors or friends of neighbors. That was scary, and in talking with friends (including the fellows I visit in the federal prison!), we realized there were many options in the way we could respond to the burglaries. We could put up burglar bars (my prisoner friends' advice), get guard dogs, hide valuables in a secret place, etc. Then one of the Quakers in the Austin Meeting suggested we have an open house and invite all the people in the neighborhood. So we did, and I think it was the right thing to do! We invited everyone in the immediate neighborhood and Friends from the meeting, too. People knew, after that, they were welcome in our house. I became friends with people in the neighborhood, especially some of the children. We haven't been burglarized since then. I feel safe and secure in the neighborhood now, and I really do believe that our best security lies in reaching out to people.

**Q. How has being a tax resister affected your spiritual life?**

My tax resistance has definitely been a faith journey. At times, I've worried about how I'd make it, financially, but whenever I've needed another moonlighting job, one has become available. I'm learning to be less anxious and more flexible. When a way seems to be blocked, I remind myself there's a better way to go. I think there is something like miraculous thinking involved here—when you give thanks for what you have, even to the point of thanking God for the disappointments. If I'm willing to take risks for the truth and do what I'm led to do, then God will honor that. My needs have been *more* than provided for in the past, and I trust they will be provided for in the future. □

**Epilogue:**

The close of 1993 finds Paula working part-time as an emergency room doctor, organizing actively with AVP and her neighborhood association, and, as a new venture, studying film production at the University of Texas.



# FRUITS OF A LEADING

by Perry Treadwell

**T**oday I received another one of those white envelopes from the Internal Revenue Service—the ones that tell me I failed to pay \$35 in 1986 or \$106 in 1988 and now I owe a lot more in penalties and interest. I file them away with the other ones from last year and the year before.

But this time their arrival reminded me of an anniversary of sorts. It has been 20 years since I first refused to pay that portion of my federal income taxes which, I believed, went to war. I refused to pay for people to kill other people.

A year later I resigned my tenured university position (*FJ* 11/15/74) and drastically simplified my lifestyle so the fruits of my labors would not be used for war.

Some might view this as an overly drastic step. My earnings, they might say, could have been useful for doing good works. True! But it was my leading, as strong a leading as I may ever have in a meeting for worship.

Yes, I have had a twinge of regret or two. But my leading has opened up so many exciting and productive adventures that the road not taken has little curiosity for me. I have participated in a variety of peace actions. I have learned nonviolence and conflict resolution in the West Philadelphia Life Center and so-journed at Pendle Hill. I have led simple living workshops when very few people recognized our complicity in the destruction of our environment.

My life has been rich knowing I have helped revitalize a community, educated about AIDS, experimented with solar energy, started men's support groups, overseen the building of a new Friends meetinghouse, and lived in an intentional community and in solitude.

What has pleased me the most is what I have learned—sometimes with more than a little pain—from the hundreds of people who have passed through my life for long or brief periods. When I began leading workshops on how to make friends, I experienced how important it is to establish deep friendships.

*Perry Treadwell has been clerk of Atlanta (Ga.) Meeting and is a Southern Appalachian Yearly Meeting and Association representative to Friends General Conference. He has written Making Friends, Leaving Loneliness Behind.*



Cathy Weber

Many ills of this society can be attributed to the absence of friends, at least in part. We have become so busy trying to survive, we are losing the social support systems—family, friends, community—that help us to survive physically and psychologically.

I believe friendship is something Friends can model for the rest of society. I still get that little twist in the stomach when those IRS letters come. Sometimes the IRS actually raids a bank account or Individual Retirement Account. However, I know that Friends are there should I ever need their support in not cooperating with a government whose only answer to conflict is violence. I have been able to simplify my life to a point where I am below the taxable level. Friends' support has helped.

The richness of my life is proportional to my friendships. That is what I have learned in 20 years, and that is what I pass on to others. □



# As Long as We Both Shall Live

## One Meeting's Path to a Same-Gender Marriage Minute

by Debra Kolodny and Betty Renshaw

**I**n the Spring of 1991, Adelphi (Md.) Friends Meeting approved a minute acknowledging our affirmation of the sanctity of same-gender relationships.

Approval of the minute stands as a testament to the careful, inclusive, and prayerful process which guided the meeting through two intensive years of dialogue, and through several years of exploration and education before that. The meeting was led by a powerful commitment to honoring that of God within each person.

This commitment was motivated in part by our knowledge that some of the children of the meeting might grow up to find themselves in same-gender unions. What was the meeting's obligation to our children? What message did we want to send them? The commitment was fueled as well by the recognition that many same-gender couples in our meeting were already living in committed relationships. What was our obligation to these couples? Did we want to say we honored and held sacred their partnerships? What might be the benefit to the entire meeting of em-

bracing greater diversity in loving relationships?

Queries underlying our exploration also focused on how learned attitudes and scriptural teaching affect our individual and collective views

*Debra Kolodny and Betty Renshaw are members of Adelphi (Md.) Meeting. They extend thanks to Jo Francis, Martha Gay, and Rick Picardi for their assistance in the process of writing this article.*

and attitudes about same-gender relationships. When members spoke honestly and sincerely of their desire to accept the minute, but were having difficulty doing so because of their understanding of Scripture, proponents of the minute listened. Individuals shared dinners, phone calls, and conversations after meeting for worship to open the door to greater comfort and understanding for every member of the community.

We explored what impact this minute might have on the meeting and we asked ourselves what relevance there was in the fact that same-gender couples in the state of Maryland cannot gain legal recognition as married couples. Ultimately, we agreed not to take on the battle for legalizing same-gender marriage. We did agree, however, to assist any couple under the care of the meeting to secure such legal documents as partnership contracts, powers of attorney, and the like. We wanted a same-gender couple to have as many of the rights and privileges as possible that a legally married couple can enjoy.

Just how did Adelphi reach this point? Initial consideration of the question arose in the early 1980s, when a hypothetical inquiry to the Ministry and Oversight Committee regarding same-gender unions went unanswered—partly because its hypothetical nature made focusing on the question difficult.

Early in 1988, however, the meeting began to address in earnest issues of concern to lesbians, gays, and bisexuals. Prompted by a desire to open dialogue in the meeting among people of different sexual orientations, a second hour (a discussion period following meeting for worship) was held and was very well attended. The sense of the hour was one of considerable support for the lesbian, gay, and bisexual members of the community, although no one was "out" regarding his or her orientation at that time. For some time thereafter, literature was made available and the meeting continued the dialogue through our monthly newsletter.

In the Spring of 1989, Ministry and Worship Committee formed a subcommittee to organize a six-week series of workshops designed to enhance understanding of and appreciation for lesbian,



Drawings by Lucy Sikes

gay, and bisexual people, particularly those in our community. During the workshops, careful attention was paid to using language in ways least likely to cause hurt to anyone. Discussions were held to address and overcome negative stereotypes, relevant scriptural guidance was explored, minutes on same-gender unions were reviewed, and consciousness-raising exercises (which some participants found deeply touching) were offered. The workshops gave those with questions or concerns the opportunity to listen, learn, and open their hearts on this important and sensitive question. They also provided a caring and supportive space within which community members could learn more about each other and could listen to our respective truths.

The final stage of Adelphi's work on this matter was sparked by a request to sponsor a volunteer under the Quaker Volunteer Witness (QVW) program.

QVW's policy excluding lesbians and gays pushed the meeting to explore our collective view on questions around the rights of and respect for the lesbian, gay, and bisexual members of our community.

A second subcommittee was formed, this time under the care of the Peace and Social Order Committee. Membership came from Ministry and Worship, Peace and Social Order, and Pastoral Care committees, as well as the workshop series subcommittee. While exploring the general question of the acceptance of sexual orientation differences in our community, the committee decided that same-gender marriage was a critical issue for Adelphi to resolve.

This decision was in part driven by our awareness that other meetings were exploring whether to affirm same-gender unions, usually in response to a couple's request for clearness. We knew

of at least one instance where a couple's request languished for over five years because the meeting had reached no consensus on the general question before being asked to address the request of that couple.

Concerned Friends did not want to see a similar scenario played out at Adelphi. Without any specific request before the meeting, the members of the Subcommittee on Lesbian and Gay Concerns felt that the creation of, and, they hoped, the

## Adelphi's Minute

Our understanding of the spirit of Christ, reflected in the Gospels, leads us to affirm one another and our loving responsible relationships. To do so strengthens our community, opens us to the full richness of diverse loving relationships in our meeting, and gives persons in such relationships the support

of a loving community.

We accept and appreciate diversity in our community and welcome all who share our search for Truth. Just as a marriage between a woman and a man may provide mutual nurture to both the couple and the meeting, committed same-gender relationships may also be a source of spiritual growth. We recognize the Light in all sincere, loving, supportive relationships, which are characterized by growth, and in which faith, hope, love, and truth abide.

Upon request by a couple, Adelphi Friends Meeting will recognize same-gender relationships through the same careful process we customarily use to arrive at clearness for all couples who wish to unite under our care. We consider the obligations undertaken in these relationships by both the couple and the meeting to be those of marriage. We expect the couple to become each other's next of kin, to care for one another and for any children brought into the union, and to share equitably their worldly goods. The oversight committee will work with the couple in securing appropriate legal arrangements to protect the relationship.

We recognize our responsibility to provide continuing nurture to all unions under the care of the meeting. Jesus calls us to a life of love.

—Adelphi Friends Meeting,  
May 1991



approval of a same-gender marriage minute could serve to preempt such a situation. The subcommittee also believed the meeting's understanding of and respect for sexual orientation difference could best be fostered in the context of a concrete proposal, such as one on same-gender marriage. With the focus now on a minute concerning marriage, the subcommittee was placed under the care of the Pastoral Care Committee.

Heterosexual, lesbian, and bisexual Friends and attenders, some in committed relationships, others single, ranging in age from 25 to 63, participated in this committee, shepherding the minute from conception to approval. It was an eclectic group of women and men. We were determined to test the leading, and just as determined to be patient.

Queries were developed to help the meeting look at various aspects of the question. Small groups from the meeting gathered for at-home potluck dinners to talk about the proposed minute. Articles were placed in the monthly newsletter discussing the status of the minute and the legal issues that same-gender couples would need to deal with if they wanted their union to have the same effect as a state-sanctioned heterosexual marriage.





As successive drafts of the evolving minute were considered by Pastoral Care Committee and the meeting for worship for the conduct of business, copies were widely circulated, and the progress of the entire process regularly reported upon in an effort to keep everyone up-to-date.

Some of us struggled to balance the urgings of most of the meeting to approve the minute quickly with the need to ensure true acceptance of it by all. We took pains to create safe space for people opposing the minute to speak without censure. Two second hours were held to open dialogue on the minute itself. The first was an hour of worship-sharing during which overwhelming support for the minute was expressed. In an attempt to ensure that those who felt discomfort were not silenced, individuals spoke privately with those known to have reservations, asking them their concerns, answering their questions. The other second hour was in small-group format, because some had felt uncomfortable with worship-sharing. We hoped to better respect different views by using varying formats for discussion. One of the queries the small groups discussed during this hour was, "Do you feel safe expressing yourself on this issue? What might help you feel safer?" Again, there was resounding support for the minute.

With all the groundwork laid and the time seeming right, Pastoral Care Committee brought the proposed final draft of the minute to the meeting for worship for the conduct of business for a first read-

ing, recommending that the minute be held over for a month. There was a brief discussion, led by that committee. At the May 1991 business meeting, Adelphi Friends Meeting quickly approved a minute on same-gender unions under the care of the meeting. Spirit-filled silence marked the moment—followed by a tangible, quiet joy which spread throughout the meeting room.

Once the minute was approved, a mailing was prepared to go to various Quaker organizations and to monthly meetings that had expressed interest. This included a cover letter from the clerk of the meeting, a copy of the minute, and a history of the process as summarized by Pastoral Care Committee. In addition, members of the working committee have visited other monthly meetings, both nearby and distant, to talk about our process.

As of this writing, no same-gender couple has requested to be recognized under the care of the meeting. However, a number of our members and attenders are now open about their lesbian, gay, or bisexual orientation, and the meeting's careful and graceful journey through this process has left us stronger and richer as a community. □

*Those interested in receiving the mailing mentioned above, or in arranging a visit, may contact Rick Picardi at 4211 Rainier Ave., Mt. Rainier, MD 20712; (301)864-5270 (home), or (202)260-5756 (work).*

# A Welcome for Michael

by Susanna Thomas

*Quakers and baptism? Stephen Zunes wrote an article on the subject last October; Susanna Thomas now offers a different approach. We invite submissions from other Friends as well on the various ways of welcoming newborn children to our meetings.—Eds.*

I had come to meet Michael, the newest baby in our meeting, but he was fast asleep in his crib. His mother, Anna, offered a cup of tea. As she set out the tea on her dining room table, within hearing of her newborn baby, Anna said, "I'm so glad you've come today because Art and I have a question for you. Do Quakers have anything like a baptism for a baby? We have special recognition services for weddings and funerals. Do we ever have them for the birth of a baby?"

Anna explained that she and Art had a longing to have some sort of recognition of Michael's birth. Reminding me of her Roman Catholic background, she admitted that part of the need came from a recognition of the importance of baptism in her parents' religious beliefs. Like most Catholics, her parents believe that baptism is integral to the salvation of a child's soul.

Looking to reconcile her parents' convictions with her own Quaker leadings, Anna and Art met with a friend who is a Catholic priest in an-

*Susanna Thomas is clerk of Storrs (Conn.) Meeting.*



other town to ask if a modified baptism was possible for the baby. Their friend replied, "What would be the point of it? You do not intend to raise the child as a Roman Catholic, do you?"

She went on to say that after talking to the priest, they were prepared to drop the whole idea. Then their thinking shifted. They had come to realize that pleasing her parents had little to do with their own desire to celebrate their son's birth. They wanted to share in a meeting for worship their deep gratitude for the birth of a healthy child, their joy at welcoming him into the world, and their appreciation of the support of Friends and friends in this meaningful life experience.

I assured Anna I would take her ques-

tions to Ministry and Counsel and, surely, we would find a way to celebrate the life of Michael. In July the meeting had recognized the beginning of a marriage with a meeting for worship full of joy, love, and support. In November we had met to mourn the death of a young man in a meeting for worship full of compassion and gratitude for the good he had brought to the life of his friends and family. There is a yearning within us to mark life's transitions, to give events meaning, to set them in the context of our spiritual lives and our connection with one another in a spiritual community.

Ministry and Counsel agreed immediately to set up a clearness committee. The committee met with Ann and Art

(and Michael asleep in his basket). As the new parents explained their purposes, the committee found itself echoing their need for celebration of this new life. Soon we had set a date, approved a rough draft for a certificate based on the Quaker marriage certificate, and planned refreshments and child care. We found ourselves calling it "A Celebration of Life."

So on the Saturday before Christmas, 40 Friends and guests gathered for worship to celebrate the life of Michael and all new life. A brief introduction to Quaker worship was given, since this was a new form of worship for many in the group. Out of the silence came messages of support and caring for this new baby and his parents. It was noted that his presence in a Quaker meeting was putting into place a series of influences that would affect his life. There were messages from parents sharing their experiences of parenthood as a terrifying, rewarding responsibility and how they had grown in the Spirit in the process. It was a full and gathered meeting.

Michael slept through it all. He awoke in time to smile for the signing of the certificate. Michael's many friends returned his smiles as they signed the certificate. □

### *Certificate of Welcome*

On this nineteenth day of the twelfth month in the year nineteen hundred and ninety-two, Art Wood and Annamarie Andrews presented their son, Michael John Andrews Wood, to Storrs Friends Meeting, promising, with the aid of the Holy Spirit and the support of family and friends, to raise him in the knowledge and love of God.

We, the undersigned, having been present at this celebration, have as witnesses thereto, set our hands.



Irving Amen

# THE ORANGE HOUSE CRISIS

by Edward Borgers

**In a world  
where there  
is so much  
that is  
destructive  
and  
discouraging,  
a group of  
California  
Friends have  
found  
something  
remarkably  
constructive.**

**O**ne noon without warning, some dozen inspectors from as many city departments appeared at the door of Orange House, demanding to make instant inspections. Their demands were backed by armed police, with a police helicopter circling overhead.

Not surprising. This stretch of Orange Avenue was in the heart of the Long Beach, California, ghetto, a high crime area. This particular building, a twin to the family residences around it, had been making neighbors nervous for years. These neighbors recognized gang garb all too well, and the sight of half a dozen or so young black males regularly entering and leaving this one building made them uneasy. Old cars being tinkered with in the back yard spoiled the scenery. And some neighbors were openly racist.

Other incidents in the neighborhood this year had been even more sinister. A drive-by shooting that riddled the front of Orange House proved to many that this must be a center of gang warfare. And another night when there was a fatal shooting on the Long Beach waterfront, some 50 forbidding figures from Los Angeles, heavily armed, had gathered at Orange House—grim-faced, dangerous. No one knew what had followed, but it was a frightening situation. No wonder a crescendo of complaints flooded City Hall, and no wonder the councilmen had ordered a quick inspection for guns and drugs.

The massive inspection revealed nothing. Well—get the junk cars out of the yard. (Done, promptly.) And how about a coat of paint for the front of the house, too? (Done, as quickly as the impoverished residents could scrape together the money!)

But the situation was an unhappy one all around. The inspectors were frustrated by the futility of all their efforts, and

*Edward Borgers is professor emeritus of journalism at the University of Southern California. A former clerk of Marloma (Calif.) Meeting, he has served on several committees of his quarterly meeting.*

were now more certain than ever that Orange House must be hiding something. The inhabitants were demoralized, convinced that no matter how innocent they might be, they would be relentlessly harassed and punished.

This was the situation that Marloma (Calif.) Monthly Meeting faced in the late spring of 1993. Orange House was the vision of a former California Yearly Meeting minister, Fred Newkirk. Fred was an employee of a miniscule-funded operation, the Long Beach Inner Cities Ministry. The "Orange House" they had acquired had become a residence hall for young black males recently released from prison.

In fact, the atmosphere in the house is welcoming and supportive. For those who intend to stay, the rules are strict: no drugs, no drinking, no smoking. Do your share to make the place neat. And several ideas are firmly taught: If you don't like the way your life has been going, you are the one who must turn it around. If you fail, no one else is to blame.

Fred Newkirk describes himself as a "radical Christian." To him Jesus is a unique embodiment of God, a living force with which the worshiper can make direct contact and achieve results not available to the non-believer. The reality and the power of this conviction are evident in every word and action of the house residents.

And in a world where every door is shut against African Americans, the relatively uneducated, and ex-convicts, Orange House residents are finding occasional employers who recognize that someone who has learned responsibility the hard way may be a better than average employee. Some residents, too, have shown flair for capitalism at its best. They have created and sold sweaters, smartly designed with messages like, "Stop the Madness!" Other house residents are writing and have found a publisher for a book on life in the Long Beach streets.

Equally evident is the total commit-





**An informal gathering of Marloma Monthly Meeting and Orange House residents. Fred Newkirk, who started the Orange House project, is in the doorway.**

ment of Orange House residents to the Quaker principle of nonviolence. Veterans of lethal gang warfare, they now carry no arms—neither inside nor out of the house. The drive-by shooting, in fact, was the act of outsiders, and a case of mistaken assumptions. Instead of retaliating, Orange House residents sought out their attackers, persuaded them of their error, and received an apology. As a result, there was a de-escalation rather than an escalation of the bloodshed all too familiar to the territory.

The invaders from Los Angeles were former associates of Orange House men and had expected their former allies to join them in a war of revenge. But Orange House talked them out of the idea.

With its own recent riots and burnings, Long Beach has been simply the southern extension of Los Angeles. Marloma Friends, haunted like so many of our fellow-citizens by the sense of billowing tragedy all around, and all too aware of the meeting's small size and smaller resources, looked to see if there was anything positive we could do to improve life in the community. Friends discovered Orange House and learned of the crisis of the armed invasion by the city inspectors.

To our own surprise, we found we had some powerful assets. One was that as solidly middle-class people, we sympathetically understood the fears of Orange House's neighbors. At the same time we had come into Orange House as concerned friends, who had seen for our-

selves the project's marvelous force for good. Also, we had the reputation of being caring and responsible citizens. It was possible, then, for us as *disinterested* (not *uninterested*) outsiders to approach members of the City Council and say to them, "In a world where there is so much that is *destructive* and discouraging, we think we have found something remarkably *constructive*. We'd like to invite you to Orange House to have lunch and take a look yourselves at what's going on."

They could not all come at the same time. But several have already come, and we expect more will. Those who came did look, they did ask, and they did listen—fairly and carefully. Before one's eyes, in a matter of minutes, suspicion and hostility turned into appreciation and remarkably imaginative creativeness. There is space here to mention only one of their many suggestions: "You have a big back yard. Give a garden party. Invite the neighborhood. Put it in the papers that the City Council is coming. We'll be there."

So Marloma Friends were able to play a special catalyst role. The young men themselves assure us too that even more important is an even simpler Quaker trait: the willingness to listen. As one of them put it, "It's so great, just to have somebody who's willing to sit down and talk. Aside from Fred Newkirk, you're the first people who were willing to come regularly and do that. It's the first time anybody's cared what we think." □

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# "Nothing Is Impossible"

## TRAVELING AMONG BOLIVIAN QUAKERS

by Pam (Jeffery) Barratt

I first discovered the upbeat attitude of Latin American Quakers at the Friends World Conference in Honduras in 1991. Travels to Guatemala, El Salvador, and now Bolivia confirm my first impression. Latin American Quakers are full of joy. Their spirit of thankfulness is not only refreshing but also surprising considering the problems of their countries.

I was disappointed with how little time was devoted to the discussion of Quaker actions at the 1991 conference. (The theme of the conference had been "Faith in Action.") My explanation for this was that the repressive governments of most of the attenders had made it too risky for such discussions to take place. I now realize my view of action was limited to political action, just as my understanding of Quakerism had been limited to unprogrammed meetings.

My month of traveling in Bolivia with my husband, who is an English Quaker, has given me a clearer understanding of Latin American Quakerism. While there, we visited many Quakers and Friends schools. The significance of what we observed, however, cannot be explained adequately without giving the reader some background information about the country itself.

Unlike most Latin American countries, Bolivia has had a decade of peace and political stability. In August 1993, a U.S.-educated president (Goni) and an Aymara vice-president (Hugo) were elected. Hugo is the first indigenous person to be elected to a top political office in Latin America. Liberal reforms may be forthcoming. Prior to this last decade,

however, political instability was the norm. Bolivia was noted for having more heads of state than years since its independence (1825). Avoidable wars with neighbors reduced its size and caused it to lose its access to the sea.

The recent political stability will not be able to solve Bolivia's most formidable problem: its terrain. Two branches of the Andes surround that huge plateau: the Altiplano—3,700 meters in elevation—where the majority of Bolivians live. Daytime temperatures are in the 50s. Neither mudbrick homes nor the office buildings of La Paz are heated. Perhaps the beauty of the surrounding snow-

these percentages go up to 86 percent and 59 percent respectively for rural people 50 years or older. The gender discrepancy largely comes from a family's reluctance to allow their daughter to go on to a more distant school. Rural women tend to children, home chores, and crops, as well as shepherding flocks of llama. Even if a woman is lucky enough to attend three years of primary school, she often can't get the chance to use her reading skills; consequently they are soon forgotten. Teachers in government schools usually have 100 or more students, and their salaries are around \$60 per month.



Although education in Bolivia is deplorable, the use of child labor is more disheartening: In La Paz, traffic is jammed with vans that serve as minibuses. Each van driver has a boy, often under ten years of age, whose job is to constantly call out the window the route that the van will take. This is necessary because so many poten-

tial riders are illiterate. The boy is typically paid three bolivianos (\$.75) for this twelve-hour-a-day job. He is unable to attend school. Also, boys as young as eight work in the tin mines. They are paid ten bolivianos (\$2.00) for nine hours of work. Out of this, they pay for their own equipment: lamps, dynamite, nitroglycerin fuses, and coca leaves. All miners chew coca before entering the mine. About every four hours they'll come out to chew fresh leaves. Coca staves off hunger. During the working day they don't consume any food.

Also, boys as young as eight work in the tin mines. They are paid ten bolivianos (\$2.00) for nine hours of work. Out of this, they pay for their own equipment: lamps, dynamite, nitroglycerin fuses, and coca leaves. All miners chew coca before entering the mine. About every four hours they'll come out to chew fresh leaves. Coca staves off hunger. During the working day they don't consume any food.

Bolivian Quakers are responding to these problems most appropriately, it seems to me. In the last 20 years, they have established 23 Quaker schools—more than there are in Great Britain. Teachers and administrators in these school are paid less (only about \$40 a month), but class sizes are much smaller

Like Guatemala, Bolivia has a large indigenous population (60-70 percent), most speaking the Quechua or Aymara languages. Educating such a diverse group of people is difficult. For example, overall rural illiteracy is 43 percent among women and 19 percent among men, but

*Pam (Jeffery) Barratt is a member of Langley Hill (Va.) Friends Meeting. In July 1993 she and her husband were married in Birkenhead Meeting in England, where he is a member.*



(25 students per teacher) than those in government-run schools. Sponsoring and guiding each school is an evangelical Friends meeting.

Most of the students in these Quaker schools are indigenous, yet their parents want them to be taught in Spanish. We visited a Quaker friend, Lito Llanque. Lito lives with his family in El Alto, the large indigenous suburb of La Paz. He became intrigued with unprogrammed meetings while attending the Friends World Conference in Honduras. With Friends, Lito formed a "silent" meeting and a Quaker school in which the first three primary grades are taught in Aymara. These Quakers are proud of their culture. Most Aymara traditions are very suitable for survival under the harsh conditions of the Altiplano. It used to be, Lito told us, that there were over 100 different varieties of potatoes and plants that the Aymara ate. Most could be dry-stored for winter months. Now they are eating too many processed foods of far less nutritional value.

Lito's school, Cecilio Guzman de Rojas, was teaching its students about their rich Aymara heritage, until the gov-

ernment temporarily closed the school for lack of latrines. The work of Lito and the other teachers in this school is voluntary. Until they can muster the time and money to build the latrines and the other classrooms, the students are attending another nearby Quaker school. What they want more than anything else is money for a photocopier because there is no Aymara curriculum anywhere in the country. As Lito is a superb artist, the curriculum booklets he has written are also beautifully illustrated and their content is excellent.

Books are extremely expensive in Bolivia. Few people read books because the general level of education is so low and most people work 12 hours a day. Consequently, it must not be a viable market for local publishers. Imported books are expensive. On the other hand, the quality of the newspapers is superior to those in the United States and Great Britain. We figured this was because the publishers knew that the only people who read their papers were highly educated.

We were taken to several Quaker schools: Cecilio Guzman de Rojas in El Alto; Res Salimon in El Alto and Colegio Los Amigos in La Paz, both sponsored by Iglesia Nacional Evangelica de Los Amigos (INELA); and Villa Alicia Colegio and Jorge Fox in the Altiplano.

We were very impressed with the dedication of the staff in these schools. The students seemed happy and eager to learn. They were often engaged in copying into their notebooks material the teacher wrote on the blackboard. Rarely do they work from a book or even a handout in class. Villa Alicia Colegio has two labs and trained teachers, but virtually no lab equipment—not even a mechanical balance in the chemistry lab. These schools do more than teach. They are community centers. With simple, basic equipment they could make water and soil tests, for

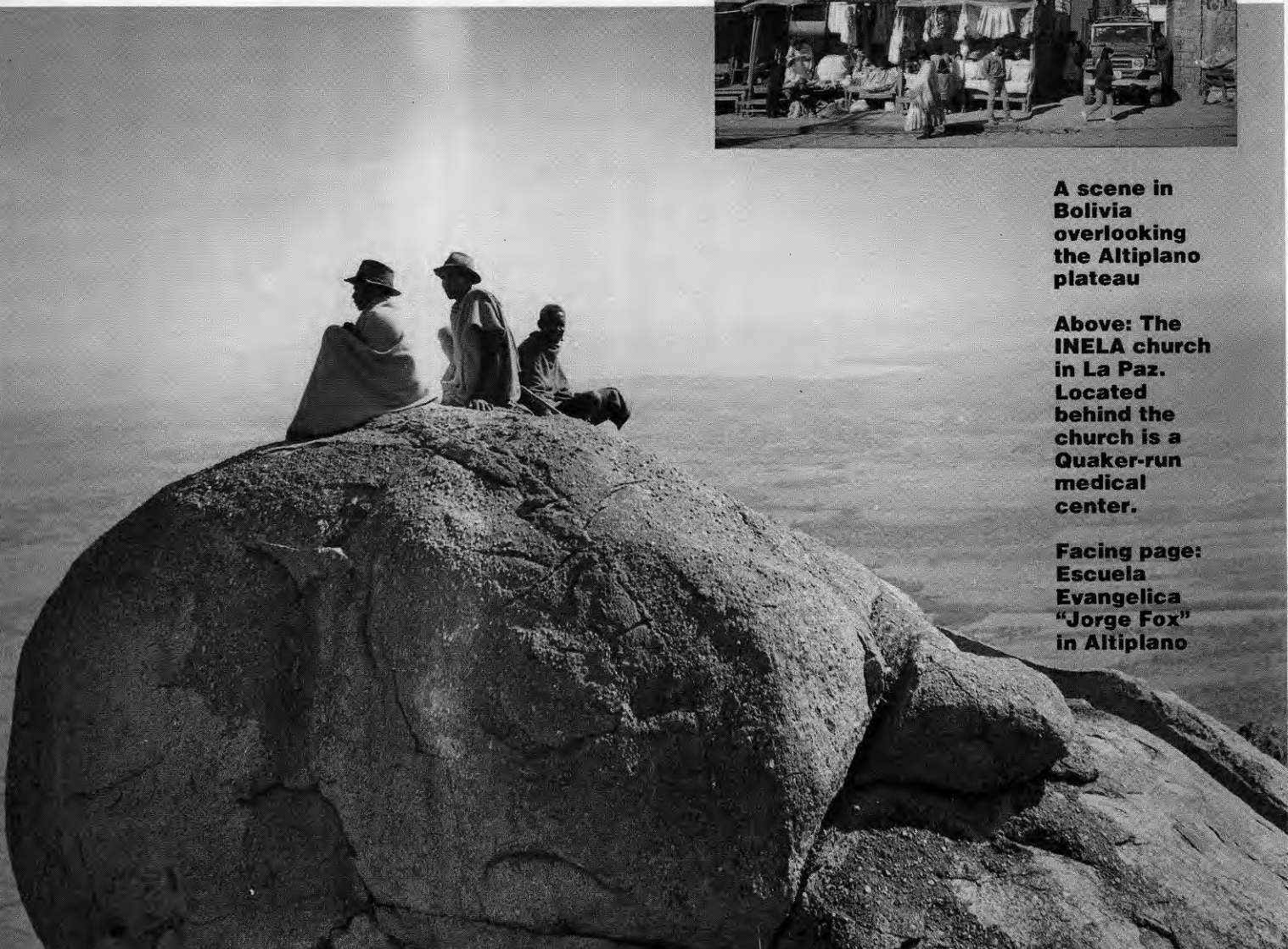


**A scene in Bolivia overlooking the Altiplano plateau**

**Above: The INELA church in La Paz. Located behind the church is a Quaker-run medical center.**

**Facing page: Escuela Evangelica "Jorge Fox" in Altiplano**

*Photos courtesy of Friend World Committee for Consultation*





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example, to benefit the community's living conditions and agricultural practices.

The INELA school in La Paz has a medical clinic associated with it and a social action group with various health and agricultural projects. They would like to have a theological center where people could be trained in theology, leadership, and administration. They also want to start a workshop training artisans, so the theology students could finance their education. They have access to wool and expert weavers. What they want is a market in the United States or Great Britain in which there is no middleman. They can make wall hangings, rugs, tablecloths, blankets—as well as smaller items like sweaters, hats, mittens, socks, ponchos, etc. They want to get involved with foreign trade wherein *they* make a profit.

We traveled to the beautiful little town of Coroico in the tropical forests on the eastern slopes of the Andes (altitude: 2,000 meters). We just happened to notice a small sign high on a building that read "Iglesia Evangelica Amigos." Inside we were greeted by a most gracious man, Vicente Apaza Condori. Years ago, he had been a Quaker teacher at an INELA school. An accident threw him over a cliff, and a vehicle landed on top of him. Vicente was so thankful to God for saving his life that he decided to start a Quaker school and meeting. The meeting is now associated with Central Yearly Meeting.

Vicente's sermon that night was spoken both in Aymara and Spanish. He introduced us to the meeting and explained we were "silent" Quakers. From the Bible he read the passage about wherever two or three are gathered the Lord is present. He said a person is with God while working in the field, walking to town, anywhere and everywhere. "We come together in this meeting to celebrate the spirit of love, but this is not the only place we are with God." In Latin America, meetings are typically held several times a week. They include a lot of hymn singing. The four hymns sung in the beginning are a way of calling people in the community to gather. Singing well is a definite asset to a Latin American pastor.

The next day we returned to visit Vicente's school, where there are 64 students taught in two shifts by three teachers, one of whom is Vicente. Each earns 120 bolivianos (\$30) a month. The curriculum is well thought out. Aymara is taught to the intermediates. Vicente wants to teach typing, but he has only one me-



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chanical typewriter. With three others, he said, he could start a typing class. They are in the process of building four more classrooms and some latrines. He said with \$1,000 more, the project could be completed. Vicente's wife and three of their children are living in La Paz so she can earn money sewing trousers. He can't send money home as there is barely enough to feed himself and his two sons living with him. He tries to get home to La Paz once every three months, but it is so expensive!

In a country where the level of education is so low, it seems appropriate that the meetings for worship are programmed. Illiterate attenders can learn only orally. The variety of native languages requires translations of whatever is said. The one book people are certain to know about is the Bible. The Bible and a person directing meeting help to bring people together so they can celebrate God's love in unity.

Poverty in Bolivia is extensive and often extreme. Bolivian Quakers have responded by sharing their faith. In the name of religion you can safely propose changes. Latin American Friends are evangelical, but not in a way of insisting on a theological orthodoxy. To attract people to your meeting, you have to do more than ask them to come in, sit down, and be quiet for an hour. Hymn singing, sermons, plus a chance to move and speak all help to attract newcomers. By bringing in more and more people, Quakers are able to establish schools. Evangelism is accepted in Latin America. It isn't seen as a threat to the local government. Quakers have used it as an effective means of making changes in their poverty-stricken country. These Quakers reap satisfaction from knowing their action (evangelism) is completely directed by their faith. Their other source of joy, I feel, is their success. There are 203 Quaker meetings in Bolivia today. □

## "WE ARE THANKFUL FOR WHAT WE GET"

Quakers living in wealthy nations may feel the obligation to try to redirect the world's wealth to obtain a more equitable distribution. We are often unaware of how much good a little of our money can do in such a poor country as Bolivia. Perhaps Friends may consider sending a donation for one of the five projects listed below. As Vicente said: "Nothing is impossible, if you believe in God. There is so little food, but we are thankful for what we get."

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<b>Lab Equipment</b>	"Villa Alicia Colegio"	Villa Alicia Colegio c/o INELA (address below)
<b>Artisan Training Center</b>	"INELA"	INELA (address below)
<b>Typewriter</b>	"Iglesia Evangelica Amigos Central de Bolivia"	Vicente Apaza Condori Casilla 992 La Paz, Bolivia
<b>Completion of Vicente's school</b>	"Iglesia Evangelica Amigos Central de Bolivia"	Vicente Apaza Condori (address above)

The address for INELA is Iglesia Nacional Evangelica de Los Amigos, Max Paredes No. 776, Casilla 13897, La Paz, Bolivia.

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—Pam Barratt

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# Quaker Crostic

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The letters of the words defined by the clues given should be filled in the blanks on the facing page and from there entered in the numbered squares below. This will form a quotation when read from left to right, with the ends of words marked by black squares. The first letters of each of the words opposite the clues when read vertically will give the author and title of work for this quotation.

1J	2B		3Q	4R		5A	6Y		7N	8L	9EE	10Q	11AA	12DD	13M		14K	15AA	16BB	17DD	18FF	
26EE	27B	28A	29L	30BB	31CC	32X	33EE	34AA	35D		36A	37EE	38CC	39M		40B	41D	42AA	43M	44J	45U	46
54H	55H	56Q	57V	58FF		59U	60X		61U	62I	63V	64EE	65M	66I	67Y		68R	69AA	70X	71EE		72
78C	79FF	80FF	81BB		82W	83Y	84I	85DD		86M	87EE	88A	89Q	90DD	91Y	92P	93A		94Y	95Z	96AA	97
	104CC	105X		106K	107I	108Y		109C	110A	111E	112C	113E	114N	115R		116O	117W	118Z	119N		120H	121
	130T	131A	132B	133L	134C	135S	136D	137C		138O	139R	140F		141BB	142P	143N	144O	145K	146F	147S	148H	149
156M	157U	158T	159O	160AA		161N	162C	163W	164O	165K	166W		167E	168U		169O	170V	171Z	172C		173A	174
180A	181I	182Z	183J	184P	185G	186A	187D	188V		189H	190G	191T	192N	193R	194L		195N	196C	197F	198U	199D	
203P	204V	205C	206N	207O	208W		209W	210D	211BB		212X	213B	214Y	215G		216N	217A	218S		219C	220M	221

ANSWER: (Milliecent) Foster: "A Call to Quaker Participation" (an article in *Quaker Life*, October 1980)  
 "If we as (Quakers) claim special exemptions from military preparation or service, then we have more than ordinary call to work on the onerous task of civilian problems. Our sacrifice in this field should be such that our neighbors cannot doubt our caring for each and all."

A FENNY DRAYTON  
 B OXFAM  
 C SWARTHMOOR HALL  
 D TUMOROUS  
 E EBRO  
 F RUFUS  
 G AHAB  
 H CATCHPOOL

I ACHIEVE  
 J LIGHT  
 K LICIT  
 L TUMBRIL  
 M OFF LIMITS  
 N QUICKSAND  
 O ULVERSTON  
 P ARCH

Q KIWI  
 R EUSTON  
 S ROWDIER  
 T PENN  
 U AEROBICS  
 V RAPACIOUS  
 W THAT OF GOD  
 X IRENE

Y CHEESECAKE  
 Z ISAAC  
 AA PENDLE HILL  
 BB ASPIRES  
 CC TORO  
 DD INNER  
 EE OVERRAN  
 FF NORMA



9BB	20V	21AA	22V	23AA	24FF	25L	
47A		48AA	49E	50DD	51H	52Z	53U
73Y		74J	75V	76I	77Y		
	98C	99S		100C	101D	102CC	103Y
	122U	123L	124O	125BB	126J	127I	128G
	150K	151T		152M	153H	154V	155F
75C	176W		177H	178D	179S		
00W	201F	202S					

- A. 36 28 110 180 47 88 131 5 93 173 186 217 Fox birthplace (2 wds.).
- B. 132 27 2 213 40 "Fairer World" relief organization.
- C. 137 100 219 205 98 162 78 109 196 112 172 175 134 97 Where the judge fell (two wds.).
- D. 199 41 136 210 187 101 178 35 Adjective for a Scots beastie.
- E. 111 167 49 113 It flows through Zaragoza.
- F. 140 197 146 201 155 One of the Jones boys. A red, was he?
- G. 190 215 128 185 Captain of a Quaker whaler.
- H. 189 54 55 148 153 51 177 120 221 British Friend working in Nazi Berlin.
- I. 84 66 107 127 181 76 62 Oh! German and the night before earn me in the middle.
- J. 126 1 183 74 44 See DD.
- K. 165 145 14 150 106 Not illegal.
- L. 194 8 29 133 46 123 25 Guillotine conveyance.
- M. 86 121 156 220 43 39 65 152 13 Proscribed (2 wds.).
- N. 7 114 206 143 119 161 216 192 195 Shaky ground.
- O. 164 159 124 149 144 169 116 138 207 Town near C.
- P. 142 92 203 184 Street address for FGC.
- Q. 10 89 3 56 Aussie's neighbor. It's a bird!
- R. 4 139 115 68 193 129 Station for Friends House, London.
- S. 179 99 72 218 147 135 202 More boisterous.
- T. 130 158 191 151 Quaker writing implement?
- U. 45 168 53 59 198 157 122 61 Recommended exercises.
- V. 63 75 20 204 22 154 57 170 188 Avaricious.
- W. 176 174 117 82 200 209 208 163 166 Key Quaker phrase (3 wds.).
- X. 32 60 70 105 212 Quakerly Greek name.
- Y. 94 83 67 73 6 77 214 91 103 108 Deli item or leg display.
- Z. 182 118 95 52 171 One of the Peningtons.
- AA. 48 11 34 160 15 21 69 23 42 96 Locale of Quaker vision (2 wds.).
- BB. 16 141 30 125 211 81 19 Reaches, breaches.
- CC. 31 38 102 104 Matador's opponent.
- DD. 17 85 90 50 12 Another Quaker phrase—see J for second word of phrase.
- EE. 33 64 26 37 87 9 71 Took possession of an area.
- FF. 58 79 80 18 24 Shearer.

# LOST CHILDREN

## FAMILY DAY AT AN ARMS FAIR

by A. Robert Smith

I went to the 40th Annual Azalea Festival Air Show here in Virginia last April. I was not looking for gorgeous floral displays for which this region is justly proud, but to seek evidence that this event was part of an international weapons bazaar in disguise. It was that, and worse.

For the second year since the end of the Cold War, the National Security Industrial Association—a trade organization of U.S. armament manufacturers—put on a symposium in a hotel here, bringing in speakers from the Pentagon, State Department, and defense industries to speak on the theme “International Defense in the Clinton Era.” For the invited officials from some 70 foreign governments, the drill was like a Dale Carnegie self-improvement workshop, except the object was not winning friends so much as intimidating rival governments. The hot topics included:

- Advanced land combat
- Sharing technology and bringing it into use
- Small-business utilization in the international defense marketplace
- Precision strike weapons.

Among the uninvited guests were several demonstrators from the Catholic Worker, who protested aloud, made the newspapers by getting arrested, and made their point that the government should be trying to reduce arms instead of promoting their sale. So did a handful of less demonstrative Friends with a sign-carrying vigil on the sidewalk outside.

Much as we might hope that the collapse of one superpower might induce the surviving superpower to retool weapons plants for peaceful products, the

entrepreneurs of death-dealing technology we refer to as “defense” contractors are hustling for new markets abroad. That’s what the symposium and air show were all about, in the name of advancing “global security,” as Defense Secretary Les Aspin put it in sending greetings.

For the arms merchants, there were talks addressing “The international market,” “Making sales: Where to start,” “Closing the deal,” and “Getting paid: resolving the credit crunch.”

For the entrance fee of \$395, buyers could learn how to tap into high-tech’s powerful potential. The symposium’s program carried a full-page ad that proclaimed, “Who needs more proof [than Desert Storm] that technology wins wars?” You could watch videos of weapons in action in Iraq, mingle with sales reps eager to take your order, and practice closing the deal.

The air show at the Norfolk Naval Air Station was overloaded with planes the

Navy doesn’t own, such as the F15, flown in from Luke Air Force Base in Arizona for the occasion; and the Stealth bomber, from Hillman Air Force Base in New Mexico. Here you could even kick the tires and mount the armament of your choice—real touchy-feely stuff.

If you can’t afford a new model, there were used vehicles as well, such as the F4, a 1965 McDonnell Douglas model now owned by the Air National Guard of Nebraska. Why Nebraska needs fighter aircraft is admittedly puzzling, but this plane had a “For Sale” sign on the windshield.

“What will you take for it?” I asked a crew member.

“Well, we’ve been getting \$1.5 million for them from Spain,” he remarked. Israel is another satisfied customer of this model, he assured me.

The Stealth bomber isn’t for sale, I was told—at least not as of this writing. It’s still the newest item in the U.S. arsenal. Having one on display gave the show a sense of being very current: the world’s top merchandise. The Stealth bomber was doing air shows all up and down the East Coast all last year, flying out of Langley Air Force Base in Virginia, a crewman told me.

What isn’t clear is how much or whether the Clinton administration intends to continue helping the arms merchants. It’s obviously a big temptation to promote sales overseas in the interest of boosting U.S. jobs and the balance of payments. We may not make world class autos anymore, but nobody builds deadlier fighter planes than we do.

The Bush administration began to subsidize and promote weapons sales very dramatically three years ago. Until then, when McDonnell Douglas wanted to show off its aircraft manned by U.S. military crews, they had to lease them from



Photos courtesy of A. Robert Smith

*A. Robert Smith, a former Washington correspondent, is editor of the magazine Venture Inward, and a member of Virginia Beach (Va.) Friends Meeting.*



the government, paying up to \$1 million for each aircraft at each air show.

But in 1991 George Bush quietly approved a welfare program for the arms industry. Ever since then the taxpayers have picked up the tab for delivering U.S. weapons to arms fairs in Europe, the Middle East, Asia, South America, and Canada. At the 1991 Paris Air Show, for example, 19 U.S. military planes and 150 military personnel were dispatched to the French capital on industry's behalf at a cost of \$900,000, not including the expense of fuel and maintenance—costs the contractors used to pay.

An arms happening in Singapore cost the taxpayers over \$1 million to supply helicopters and jet fighters.

Last year's Paris Air Show saved us some bucks because the Pentagon was miffed that the French evidently have been using their spy network to gather industrial secrets from U.S. weapons manufacturers in order to compete for arms sales. As protest, the U.S. representatives boycotted the Paris show.

A better basis for ending U.S. participation in arms fairs here and abroad would be candidate Clinton's seeming wish to reduce arms in the Third World. Clinton bashed Bush by saying the "failure to come to grips with conventional arms sales carries with it a very high price tag in terms of instability, conflict, and the tragic human loss, vast property damage, and high financial cost."

Bush was vulnerable because in 1991, while telling Congress that one of his post-Gulf War goals was to curb the sale of arms to Middle East nations, he simultaneously ordered the Pentagon to help arms contractors find overseas buyers. That year the United States exported a record \$23 billion in arms, including a \$2.5 billion sale of tanks to Kuwait. The U.S. had captured 57 percent of the Third World market for arms. About 90 percent of it went to *unelected* governments.

As president, Bill Clinton has yet to translate his campaign rhetoric into action. The current political reality he faces

is that many members of Congress are promoting sales of surplus arms to protect jobs in their districts, just like farm state lawmakers protect subsidies for tobacco and peanuts.

The military, which has worked closely with industry since World War II, has institutionalized weapons displays as family fun, such as the Azalea Festival Air Show. Each year for 40 years there has been an Azalea Queen from one of the NATO countries, often an ambassador's daughter (four have been presidents' daughters), who presides over this celebration of the West's military alliance.

Last year's show at the air base, with free admission, outdrew the circus, and attracted much the same crowd—young families seeking thrills. Anyone, of any age, with a trigger finger was offered a chance to climb into cockpits and aim the guns. Nice, clean family fun to go with the picnic lunch

mother packed and dad carried and spread out on a blanket by the runway to watch our aerial gladiators roar through the skies overhead!

The "lost children" signs posted about the base seemed symbolic of the U.S. condition. Baby-boomers who have never known a time of real peace have been so conditioned to the military as part of the U.S. way of life that we flock to be entertained, disconnecting ourselves from the horrors their weapons have visited upon untold thousands of people in faraway lands who had the misfortune of being tagged "the enemy."

Unaccustomed to peace, we seem wary of it, more concerned about the economic dislocations of closing bases and arms factories. Subconsciously we cling to outdated notions of national security built into the U.S. psyche over the past two generations.

Just as defense contractors avoid converting to peaceful pursuits by peddling arms wherever they can, we seem afraid to claim a peace dividend and risk relationships in the global community based on trust, goodwill, and the power of a peaceful purpose. □





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## Reports

### Canadian Yearly Meeting

Canadian Yearly Meeting met together, 240 adults and young Friends, at Pickering College in Newmarket, Ontario, Aug. 14-21, 1993. It was our 160th yearly meeting, the 38th as a united Canadian meeting.

We came together knowing we would be holding under prayerful consideration matters that were laid over from last year. We approached our deliberations on sexual harassment with trepidation and anxiety. Many Friends felt sad that explicit direction had to be given to forbid sexual and gender abuse, both physical and verbal, within Canadian Yearly Meeting. Working through pain and anger born of abusive experiences has been a demanding but essential task. We have become more open as we acknowledged there have been abuses in our meetings. We increased our understanding and respect for one another as women and men met separately and together every evening. The queries we wrote reflected the need to find a process as a united meeting to heal and support the abused, abuser, and the meeting, as well as to examine our behavior and attitudes in dealing with one another. We felt the Spirit drawing us together as we moved forward in this work.

The ad hoc committee on war tax concerns has found a method which potentially will allow Canadian Yearly Meeting to redirect the military portion of employees' income tax remittances to the federal government's Debt Service and Reduction Fund. This is not an entirely satisfactory solution, but perhaps a first step. We were also heartened that Canadian Yearly Meeting is organizing shipment of medical supplies to Cuba in response to appeals from Cuban Friends.

We were inspired by the Sunderland P. Gardner lecture presented by Friends who worked with the Friends' Ambulance Unit in China during and just after the 1939-1945 War. They spoke of the clearness of their discernment to take on this service, the life-long influence of this experience, and its effects on their spiritual life.

Many Friends experienced feelings of intense urgency around consideration of proposed revisions to the Discipline on marriage. Friends seemed close to unity with the exception of non-legally sanctioned marriages, including same-sex marriages. Concerns were also expressed about the inadequacy of the care and support of marriages already under the care of meetings. We were moved by a minute from the Junior Young Friends in which they supported same sex marriage and hoped the yearly meeting would welcome all Friends equally. After deep consideration Friends still are not clear. We will return to this deliberation, which we acknowledge has been painful for many, in 1994.

During the Canadian Friends Service Committee evening, Ursula Franklin challenged us to find alternatives to the use of military force in the UN's "peace-keeping" operations. In small groups we examined our own limits around the use of force in our lives as community peacemakers. The results indicated clearly our need for prayerful reflection on our understanding of and commitment to the peace testimony.

Young Adult Friends came together with a strong interest for revitalized outreach and involvement. A more structured youth program fostered stronger bonds among Junior Young Friends. The meeting received with pleasure an epistle and banner from the children of London Yearly Meeting. The presence of children and teenage Friends at yearly meeting has given us great joy. We especially enjoyed the Quaker Pageant on the final evening.

We are thankful for the diverse gifts distributed among our members. We are blessed by the Spirit in a growing sense of love among us. Friends were reminded that we are deepening our faith in God's truth as we work through difficult issues. Like a tree in a storm, our faith must give us the flexibility to bow, and the strength not to break.

*Elaine Bishop*

### North Pacific Yearly Meeting

As we gathered July 22-25, 1993, for the 21st annual session of North Pacific Yearly Meeting on the campus of Oregon State University in Corvallis, we sought to put into practice the theme of our gathering, "Extending the Boundaries of Our Community." The session included 306 adults, 63 Junior Friends, and 70 children and infants.

A "Rainbow of Decades" grew on one lobby wall. Each Friend was asked to attach a colored square to the rainbow representing the decade of his/her birth. The rainbow remained up through the session, reminding us of the age diversity of our yearly meeting.

Gordon Browne of Friends World Committee for Consultation, Section of the Americas, our Friend in Residence, inspired us with the query "How large are our hearts?" Joy causes us to open our boundaries; fear causes us to close them. He asked us to approach our community as we would a meadow full of a variety of flowers and grasses, valuing each other for the range of our differences as well as for the ways in which we are alike.

We are attempting to reduce the separations among generations. Junior Friends challenged us to accept them as equal partners in our search for the Light. One response was the formation of cross-age worship groups,



co-led by adult and junior Friends.

After a long and sometimes painful seasoning, we welcomed a new edition of our book of *Faith and Practice*, which reflects new Light and growth on the issue of marriage, including same-gender marriages. We continue to seek new Light concerning different experiences of faith, and search for ways to express them in language all can hear.

We devoted one plenary session to renewing our vision of the yearly meeting and re-examining its current structure. We divided into small groups to gather Friends' input on this subject. We now pass on to the Yearly Meeting Mulling-Over Committee the streams of paper generated by this process.

As we left our annual session, we hoped to realize the prediction of Gordon Browne's visiting committee for membership, who told him, "As a Friend, you will be at home in any devout community."

Marge Abbott

## Pacific Yearly Meeting

Pacific Yearly Meeting Friends gathered Aug. 4-8, 1993, at Walker Creek Ranch, nestled among the rolling, golden-brown hills of northern California. Younger and older Friends were encouraged to share their spiritual journeys with each other in interest groups and in a special plenary session orga-

nized by Ministry and Oversight. Our lives have been enriched by the wide age-range among us. Nevertheless, the query "Why is PYM losing its youth and what can we do about it?" presented by young Friends (age 18 and up) evoked much emotional sharing among both young and old. All ages expressed a need for greater spirituality in yearly meeting.

We have been concerned with the revision of our *Faith and Practice* for the year 2000, with emphasis this year on the nature of the core of our faith, on the children of our meetings, and on the advices and queries. The core of Quaker belief is that the Truth is known to each one of us. In the words of a book on bird identification, "When the bird and the book disagree, always believe the bird." There is among the Faith and Practice Revision Committee a deep concern for daily meditative practice among all our members. Our monthly meetings hunger for spiritual enrichment and thirst for guidance in spiritual growth.

Throughout the year Friends in the various meetings and worship groups have been concerned with bridging the gap between pastoral and unprogrammed yearly meetings, many having been inspired by the Western Gathering of Friends in 1992. We shared

concerns for the mentally ill and the sexually abused, and were challenged in our plenaries to find God's truth in the search for unity on civil rights for all people in committed relationships.

The peace testimony has been a broad thread in the fabric of this yearly meeting. The members of the East-West Relations Committee and other groups are working toward establishing a long-term Friends Center in Moscow. Their aim is to support grassroots Russian and Ukrainian groups that share traditional Quaker concerns for social justice. Pacific Yearly Meeting approved a minute of support of a Friends Center in Moscow.

Our Peace Committee introduced a proposal that grew out of the 1993 gathering of Friends General Conference: to form Friends peacemaking teams similar to those the Brethren and Mennonites have organized.

There was a sense of joy, hope, and thanksgiving at the United States' moratorium on nuclear testing. Friends signed a letter of appreciation to President Clinton for his efforts and also asked for his support of a Comprehensive Nuclear Test Ban Treaty.

We send our warm greetings out to you, with the thought that our salvation becomes one with the salvation of the earth.

Ellie Huffman

## Nonsense of the Meeting

### A Quaker Limerick

by Seth Hinshaw

Said a frugal old Quaker, O'Mallory,  
"I'm counting each bite and calorie,  
And sad to relate,  
It's not to lose weight;  
I'm trying to live on my salary!"

(From the Aug. 1993 *Adirondack*  
(N.Y.) Meeting Newsletter)

### Are Quakers Glum?

by Linda Rogers

Quite a number of years ago, my husband, Doug, and I had the opportunity to attend, in the depths of winter, a weekend retreat at Camp Neekaunis, located on Georgian Bay, Canada. The weekend included the back-breaking job of digging a shoulder-high path through the snow to the outhouse. Fortunately, the group was also able to relax with a game of "Adverbs" on Saturday night.

To play "Adverbs" you need a jar full of adverbs: quickly, coldly, loudly, etc. One person must leave the room while an

adverb is picked from the jar. Once the remaining circle knows the adverb chosen, the player is invited back in. His or her job is to guess the adverb. To gain clues, he or she may ask people to act out certain activities in this fashion, e.g. "Comb your hair this way, please, Emily."

After a few rounds of the game, the adverb "Quakerly" was drawn. This seemed to stump the game player. Each activity she asked to be performed in the manner of the mystery adverb was performed with glum and serious demeanor, quickly and efficiently—no nonsense. But the game player wasn't getting any closer. Finally she asked Rob Nunn to please shovel the snow in this manner. Without hesitation he traveled around

the circle and mimed the recruiting of a committee. Committee assembled, he led us in joining hands and a moment's silence. The committee then headed off to shovel joyfully.

(From Plain Speech, May 1993)

### Hardly Revolutionary

Here is an inspirational cheer from a British Friend entitled "Chant of the Liberals":

Whadda we want?  
Gradual change.  
When do we want it?  
In due course.

(From The Friend)



Jeff could not understand why some Friends did not like popcorn meetings.

# New Challenges for Friends and the United Nations

Friends' support of the United Nations over the past forty-eight years—and indeed, Quakers' three-centuries-old vision of a collective approach to managing international affairs—is being put to a new test today. The challenge is that we are being taken up on that vision and we are not sure how we feel about what we are getting. It seems that troops under UN command have run amok in Somalia, and in troubled spots all over the globe there is a new presence in white vehicles, menacingly armed, with UN writ large. Yet these forces often seem unable to deliver humanitarian aid where it is needed.

Was our vision flawed? Has the UN turned onto a sidepath down a long, slippery slope? Should Friends seek an alternative to the UN to be the agent of peace we had in mind?

None of the above. We need to clear our vision, take new bearings from the UN's present position, and continue to support activities complementary to this dearly won, still youthful world inter-governmental organization.

From the Quaker UN Office in New York, the situation looks like this. The number and complexity of crises the UN has to deal with constitute a whole new universe from earlier peace-keeping operations. Situations today are often compounded by the collapse of internal social structures, severe environmen-

tal degradation, and rampant weaponry. The UN's response is accordingly a more multifaceted affair, involving a wide range of services provided by civilians, with military units acting primarily as escorts. Other sections of the UN system broaden the response to crises. The political arms provide fact-finding and mediation, while specialized agencies mount consolidated operations to bring relief to civilians.

Yes, command and control functions have failed in certain cases and tragedies have resulted, but these cases are more the aberration than the rule. It is important to remember that the United States/Iraq war was not a UN operation, and that the United States Rangers were not under UN command when they fought Somalis in the streets. In Bosnia, where force is not being used even though the UN's mandate would allow it, the High Commissioner for Refugees estimates that the UN saved 4.2 million lives last winter by absorbing incoming fire and negotiating passage for humanitarian convoys. There are currently 17 peace-keeping operations around the world employing 80,000 people. In another 20-some countries the UN is providing humanitarian assistance in situations of war without military units. The problem is that all this has been placed on a United Nations that has too little experience, resources, or

training for the job.

The Quaker UN Office is addressing the needs of the UN in the following ways: We work with diplomats as new guidelines and principles for peace-keeping operations are established. We urge increased training for peace-keeping units, employing a common curriculum to include the kinds of non-violent training that Quakers have pioneered. We lobby governments to provide resources for training and deployment so that all peoples of the world can participate as peace-keepers and peace-makers. Additional resources are also necessary to support the ancillary relief and development services which can prevent and heal conflicts; currently ten dollars are spent on "security" in Somalia for every dollar spent on humanitarian relief and development. Finally, we bring diplomats and UN officials to Quaker House for quiet talks, thus increasing opportunities for mediation and arbitration, as called for in the UN Charter.

There are many roles, in our communities, in national politics, and in the field, where the Quaker vision of the UN as peace-maker can be supported. It needs us, and I dare say we cannot do without it.

—Stephen Collett



Anna T. Jeanes  
Founder of Jeanes Hospital  
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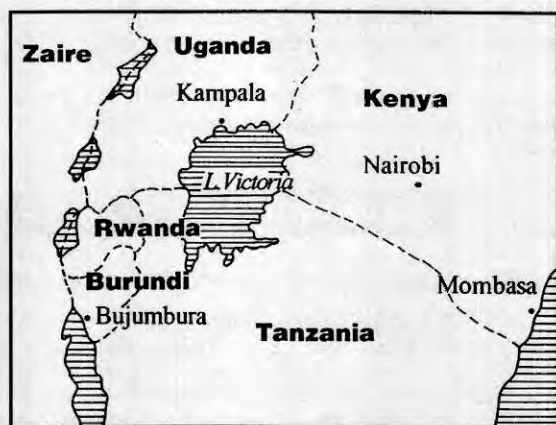


## News of Friends

**Friends are sending desperately needed medical supplies to Cuba.** At the end of July 1993, the American Friends Service Committee facilitated a \$50,000 shipment with the Ecumenical Council in Havana, through Church World Service. Funds gathered by Friends World Committee for Consultation, Section of the Americas, and various yearly meetings made the delivery possible.

Three Cuban Quakers attended the Friends United Meeting Triennial, July 13-18, 1993, and New England Yearly Meeting, Aug. 7-12, 1993. They gave Friends first-hand accounts of the current conditions in Cuba and explained the need for additional aid.

November 14, 1993, marked the 100th anniversary of Friends in Cuba and provided an opportunity for a special offering to increase support of the program. FWCC, Section of the Americas, looks forward to collaborative uses of the funds, and to handing responsibility for material aid back to AFSC and FUM. Friends Committee on National Legislation continues to be an important source of policy advice for this effort. Contributions earmarked for aid to Cuban Friends may be sent to AFSC, 1501 Cherry St., Philadelphia, PA 19102-1497. (From FWCC, Section of the Americas Newsletter)



**Tragedy has struck the Friends' center in Kwibuka, Burundi.** Violence following an Oct. 21, 1993, coup has claimed the lives of eight pastoral students at the center's theological school. Two students at the mechanics' training school were also killed, and others were wounded. Although many details are not yet available, indications are that the killings were tribally motivated and had little or nothing to do with the center's Quaker orientation.

Burundi's population has two ethnic groups, the majority Hutus and the Tutsis. In July 1993, a predominately Hutu government was elected for the first time since independence from Belgium in 1962. During the coup, the president and several cabinet members were killed by the army, which is

almost entirely Tutsi. As the coup began to collapse, soldiers went into the countryside, killing Hutus. Hutu reprisal killings came a few days later. Death tolls are estimated in the tens of thousands and nearly 20 percent of the population of six million has fled the country.

Following the coup, staff and students at the center tried to keep local people calm, and restrain them from revenge. Tutsis came seeking sanctuary, and the mostly-Hutu staff and students took them in. There were many killings and Hutus in the area began to flee, but the Friends stayed. When paratroopers landed in the area, the Tutsis felt safe enough to leave, and the Friends were also reassured, thinking the military would protect everyone. Apparently three of the Tutsis who had been given sanctuary returned to the center with eight paratroopers. The soldiers allowed two Rwandan students to leave, then began shooting.

Friends who escaped the killing have returned home and are doing what they can to support families and the center. The most immediate needs are for tents, medicines, and surgeons. It is not clear what types of peace-making are possible, and there is not yet enough energy to focus on long-term reconciliation needs. Burundi Friends ask

for the prayers of Friends everywhere. Friends wishing to offer assistance may send donations, earmarked for Burundi, to FWCC World Office, 4 Byng Place, London WC1E 7JH, England. (From The Friend)

**Bryn Mawr College geology professor Maria Luisa Crawford received a 1993 MacArthur Fellowship,** popularly known as the "genius" award, last fall. She will use a portion of the \$320,000 grant this summer, when she and her husband take several students to study a mountain range in Alaska. The MacArthur fellowships were created in 1981 to "free exceptionally gifted individuals from economic constraints so they could develop their potential." (From FAHE)

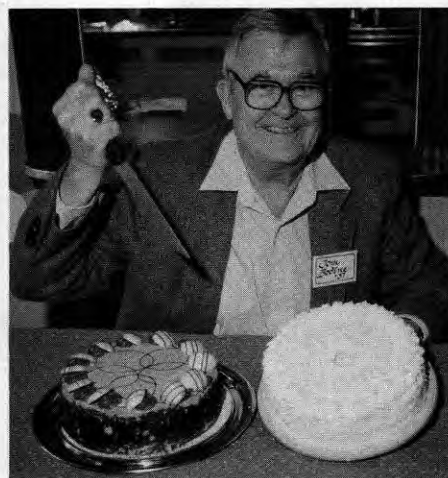
**Sarasota (Fla.) Meeting is speaking out about U.S. foreign policy and Somalia.** A meeting minute endorsing U.S. and UN motives, but not actions, in Somalia was sent to President Clinton, the UN, and newspapers throughout the United States. The statement suggests the following:

Future humanitarian efforts should not be administered by armed troops. Factions in entered countries are strengthened by their strong antagonisms to the presence of foreign militia, with resultant increase in conflict. If foreign armies were to land in the United States to feed those in poverty here,

certainly Americans would react strongly. We propose that civilian organizations including the International Red Cross, and church relief services such as the experienced American Friends Service Committee should be funded for such work. . . . We believe that most Americans are strongly motivated toward peace. . . . We desire that our government and the UN pursue solutions of international problems by alternative methods avoiding the use of destructive force.

**Jeanes Hospital observed the 80th anniversary of the signing of its charter** on Nov. 7, 1993. Located in Philadelphia, Pa., the facility is the only Quaker-guided, acute-care hospital in the United States. More than 80 descendants of the original charter signers and relatives of Anna T. Jeanes, the hospital's founder, joined the celebrations and signed a new charter. A display of historical materials, including original meeting minutes, and copies of two books written by Anna Jeanes allowed for reflection on the hospital's past, as the new charter signing marked a renewed commitment to community service. The event was followed by meeting for worship in the Cheltenham (Pa.) Meetinghouse, located on the hospital campus.

**The Tom Bodine library was dedicated at Hartford (Conn.) Meeting on July 18, 1993.** The honor given to Thomas R. Bodine recognized his vital role in founding the meeting in 1940, and highlighted his life of Quaker service. Over the years, Tom served as clerk of Hartford Meeting, of New England Yearly Meeting, and of Friends United Meeting; as vice-chair of Friends General Conference; and he has worked both in the United States and abroad in many important areas, both Quaker and civic. In his opening remarks, Paul Cullen noted, "Tom is truly a Quaker for all seasons."



**Pacifist Tom Bodine strikes an unusual pose at the dedication of the meeting library in his honor.**

Laurel Swan



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## Bulletin Board

•Would you like to include your Quaker home in the 1994 *Directory for Traveling Friends*? The directory is being prepared by Friends General Conference and will list Friends throughout the world who offer home hospitality to other Friends traveling with letters of introduction from their meetings. Some "bed and breakfasts" will be included. Such visitation can increase the sense of relatedness among Friends world-wide, and help Friends spend less when they travel. The updated directory will be available from FGC in May. Friends who want to offer hospitality can obtain an application to be listed in the directory by contacting Friends General Conference-TD, 1216 Arch St., 2B, Philadelphia, PA 19107, telephone (800) 966-4556, or (215) 561-1700. The deadline for completed applications is Feb. 15.

•Friends Association for Higher Education is calling for papers and presentations for its 15th annual conference, "Coming Home to the Earth, William Penn and Contemporary Issues." The conference, scheduled for June 23-26 at William Penn College, Oskaloosa, Iowa, invites proposals from all disciplines exploring sustainable development, relationships with the environment (natural, social, educational, and spiritual), and challenges to educators toward the year 2000. Proposed sessions may take several forms: works-in-progress presented as dialogues that involve session attenders, artistic projects, or more formal presentations. Proposed sessions should address pedagogical or contemporary issues that are connected with Quaker values and concerns. One-page proposals or inquiries should be directed to Michael A. Heller, English Department, Roanoke College, Salem, VA 24153-3794, telephone (703) 375-2369. The deadline for proposal submissions is February 15.

•"Peace team" participants and activists who are tired of operating without strategy will be interested in "Nonviolent Campaigning and 3rd Party Intervention," a workshop led by George Lakey. Scheduled for March 11-13, the program will focus on learning action techniques and strategies for achieving goals and reducing the level of violence in conflict situations in the United States and abroad. For more information, contact Training Center Workshops, 4719 Springfield Ave., Philadelphia, PA 19143, telephone (215) 729-7458.

•"Who are Friends Called to be? How do we work in the world?" is the theme for this year's Friends World Committee for Consultation High Plains Regional Conference / All Friends Weekend, April 8-10. The conference will be held in Minnesota at Minneapolis Friends Meetinghouse, Minneapolis, and Twin Cities Friends Meetinghouse, St.

## Who are Friends called to be?



Paul. Keynote speakers include Alex Morisey, former Executive Secretary of FWCC, Section of the Americas, and Kara Newell, Executive Secretary of American Friends Service Committee. For further information and registration details, contact Nancy Peterson, 4021 Lyndale Ave. South, Minneapolis, MN 55409, telephone (612) 823-4946, or Leland Beckes, 4325 Bryant Ave. South, Apt. B, Minneapolis, MN 55409, telephone (612) 827-3227.

•"Stalking the Absolute: Science and Spirit," a conference at Quaker Center, Ben Lomond, Calif., Feb. 18-21, will explore the relationship between faith and scientific inquiry, working to reclaim and clarify the space for religious sensibilities in our modern culture dominated by a scientific worldview. Jim Brune and Joe Franko, both Quaker scientists, will share personal approaches to incorporating an understanding of Spirit into their professional work. Together the group will explore its views of science and faith, asking questions such as: Are scientific truths invented or discovered? What are the natural bridges and historical connections between Mathematics and Theology? How do tradi-

## Calendar

### FEBRUARY

4-6—"Clerking: Serving the Community with Joy and Confidence," a workshop for both new and experienced clerks of Friends' meetings. Led by Art Larrabee, the weekend will feature both the theoretical and the practical—the elevated and the nitty-gritty. Cost: \$160. Contact Pendle Hill, 330 Plush Mill Rd., Wallingford, PA 19086, telephone (215) 566-4507.

4-6—"Elder Caregiving," a program at Woolman Hill focusing on the normal aging process, its mixed blessings and frustrations, and ways to enable the elderly to remain vital parts of their community. The weekend will be led by Mary Ellen Preston, who is experienced in community health planning and nursing home administration. Contact Woolman Hill, Keets Rd., Deerfield, MA 01342, telephone (413) 774-3431.

11-13—"Next Steps Toward a Lasting Peace in the Middle East," a weekend seminar at Pendle Hill. Led by James Fine, the program will examine the historical background of the Arab-Israeli conflict, discuss the current concerns of Israelis and Palestinians, and identify practical ways in which participants can act in their own communities to promote Middle East peace. Cost: \$160.



tional religious concepts fit into the cosmos as revealed by science? and What insights has the Religious Society of Friends traditionally brought to the field of scientific inquiry? Cost for the weekend is \$135. For more information, contact Quaker Center, Ben Lomond, CA 95005, telephone (408) 336-8333.

•World Vision's "30 Hour Famine" will take place Feb. 25-26. The annual event is in observation of the more than one billion hungry, malnourished humans in the world today. Participants, mostly teens, recruit family and friends who sponsor them to go without food for 30 hours. During their fast, young people experience first-hand the reality of hunger while they learn about the issues of hunger and poverty through educational activities, videos, and resource materials provided by World Vision. Groups or individuals interested in participating should contact World Vision 30 Hour Famine, P.O. Box 1131, Pasadena, CA 91131-0094, telephone (800) 7-FAMINE.

•Global Service Corps is seeking volunteers for its "Kenya Project," Feb. 18 - March 13. Participants will spend four days at Manor House Agricultural Centre in Western Kenya and the remaining time with Kenyan families in neighboring villages. While experiencing first-hand the warmth of the Kenyan people, the group will learn about small-village development issues and assist in the initiation of biointensive gardening and other

small enterprises. The program's \$1600 (plus airfare) cost is tax deductible. Group airfare is available. For further information, contact Global Service Corps, 1472 Filbert St. #405, San Francisco, CA 94109, telephone (415) 922-5538.

•Quaker Festival Orchestra & Chorus in England will be honoring the music of Friend Donald Swann from March 31-April 6. Participants rehearsing at the seven-day residential school will immerse themselves in Donald's music, and share fellowship and periods of worship together. Two pieces will be premiered by the group in Reading on April 5, and in London on April 6. For more information and an application form, contact Tina Helfrich, Leaveners Arts Base, 8 Lennox Rd., London N4 3NW, UK, telephone 071-272-5630.

•The 1994 gathering for Women in Public Ministry will be held Sept. 15-17, in Indianapolis, Ind. Planned for women from all branches of Friends who are in pastoral ministry or have experienced a strong call on their lives into public ministry, the conference's theme is "Visioning the Future: Open Doors for Women in Ministry." Participants will hear from women who have felt called to minister in unexpected places, and will test and explore with others God's call on individual lives. For further information, contact Mary Glenn Hadley, 101 Quaker Hill Dr., Richmond, IN 47374, telephone (317) 962-7573.

is \$130. Contact Powell House, RD #1, PO Box 160, Old Chatham, NY 12136.

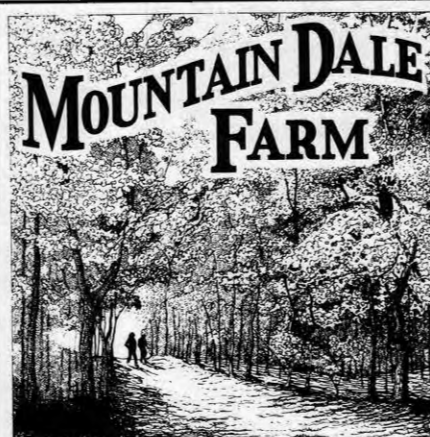
19—"Art and the Spirit: A Gathering of Friends," at Evanston (Ill.) Meetinghouse (just north of Chicago). The program's theme, "How is artistic expression compatible with Quaker practice?" will be examined through discussions, worship sharing, small group artistic sharing, and a "Merry Quakers Coffee House." Cost is \$25, and housing can be arranged. Contact Marti Matthews, Quaker Artists Gathering, 746 N. Taylor, Oak Park, IL 60302, telephone (708) 524-9574.

#### MARCH

**Early March**—Cuba Yearly Meeting, at Iglesia "Amigos," Holguin, Cuba. Contact Maulio Ajo Berencen, Libertad 114, 80100 Holguin, Cuba, telephone (42) 3653.

**10-14**—Alaska Yearly Meeting, Kotzebue, Alaska. Contact Robert Sheldon, Box 687, Kotzebue, AK 99752, telephone (907) 442-3906.

**17-20**—Annual Meeting of FWCC, Section of the Americas, at the Southwest Holiday Inn in St. Louis, Mo. Contact FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102, telephone (215) 241-7250.



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## Books

### Robert Maynard Hutchins, A Memoir

*By Milton Mayer, edited by John Hicks  
with a foreword by Studs Terkel. University  
of California Press, Berkeley, Calif., 1993.  
550 pages. \$35/clothbound.*

I am sure that most readers of the JOURNAL are familiar with the cartoon showing a school of fish swimming down a river—except one. Seeing that fish swimming upstream against the current, an observer remarked, "That one must be a Quaker!" Well, Robert Maynard Hutchins was a Presbyterian, not a Quaker; but his long-time friend and associate, Milton Mayer, was a Jewish Quaker. Both spent their lives swimming upstream against the social and political currents of the middle years of the 20th century (1925-1975).

Mayer's memoir is almost as much his autobiography as it is a biography of Hutchins. It is often hard to know when Hutchins leaves off and Mayer begins.

Mayer was primarily known to Friends through his connections with the American Friends Service Committee's Institutes of International Relations; as one of the authors of *Speak Truth to Power*; and for his debate with Kenneth Boulding on peace research and witness at Pendle Hill.

Robert Hutchins, like Mayer, was a 20th century prophet, a man clearly ahead of his times. As Studs Terkel puts it in his foreword, "He was out of sync." But aren't most prophets?

He was perhaps the most creative innovator in the philosophy of education since John Dewey. Assuming the presidency of the University of Chicago at the age of 29, he emphasized reason, right, justice, and moral truth. He called the university a "community of scholars" with the primary purpose "to unsettle the minds of young men (*sic*), to widen their horizons, to inflame their intellects. . . . It is not to teach men facts, theories, or laws; it is not to reform them, or amuse them, or make them expert technicians in any field. It is to teach them to think . . . always for themselves."

During his 22 years at Chicago, he established the college for undergraduates, noncompulsory attendance, no grades, and a degree after two years or whenever the student felt ready for a comprehensive examination. He invaded the elective system with year-long general courses in each division of the university. Later he founded the Great Books Foundation and taught freshman courses with such titles as *The Nature of the World and Men* and *The History of Ideas*.

An isolationist prior to World War II, he then managed the scientific research that resulted in the atomic bomb. Horrified by Hiroshima, he led the movement for world government and helped develop a world con-

stitution. Shortly after he left Chicago, most of his innovations were scrapped.

Hutchins became president of the Ford Foundation's Fund for the Republic, which supported efforts to reaffirm the Bill of Rights during the McCarthy period and made a substantial grant to AFSC's Freedom of Conscience Fund. He then went on to found the Center for the Study of Democratic Institutions in Santa Barbara, Calif. Once again he tried to create a community of scholars, assembled for the purpose of dialogue on the great issues facing the post-World War II world. Mayer, also associated with the center, describes some of the difficulties. It was not easy for scholars, used to doing independent research in specialized fields, to come together to think collectively. As in many groups with noble purposes, interpersonal conflicts arose and, at length, brought about the center's demise.

Mayer and editor John Hicks have produced a very readable book. Although the times are still out of joint, future generations may benefit by these prophets of peace.

Robert S. Vogel

*Robert Vogel is a member of Orange Grove (Calif.) Meeting. He serves on the General Board of Pendle Hill and is a member of the Development Committee of Friends World Committee for Consultation, Section of the Americas.*

### I Shall Not Want: Guidestones of My Life

*By Elvi Saari. Abridged and translated  
from Finnish by C. B. Hall. Published by  
Quakers in Finland: Ystävien  
Uskonnollinen Seura Kveekaritry, Helsinki,  
Finland, 1992. 90 pages. \$10/paperback.*

This long-awaited translation of Finnish Quaker Elvi (Esko) Saari's autobiography was made possible by the efforts of Friends in both the United States and Finland. C. B. Hall first translated the entire book, then abridged it, particularly retaining portions of interest to non-Finnish readers.

Esko Saari is known primarily among Friends as the founder of Viittakivi ("Guidestone" in Finnish) International Folk High School, commonly referred to as "The Finnish Pendle Hill." The first half of the book deals with her childhood in Finland's easternmost province, Karelia, from which she twice evacuated with her family during World War II. It covers her involvement with the International Girl Scouts, and following the Winter War (1939) and Finland's alliance with Germany, her fascinating visit to the German Arbeitslager (workcamps) in Hitler's Germany.



More familiar to those Friends who became acquainted with Esko while she was an interpreter with the American Friends Service Committee relief work in Lapland (1945-1947), will be the central part of the book on her initial involvement with Quakers. For example, when she first visited the United States in 1948, then a staunch Lutheran, she describes her shock at the fashion of "The New Look." While in Europe people were still having to use curtains and bedspreads to make clothing, in the United States women were wearing "Unfathomable masses of fabric [which] had been gathered up into vast bell-shaped skirts."

Since much of the aid distributed by the American Friends Service Committee had been given by U.S. Finns, Esko visited many U.S. Lutheran Churches. When she left to return to Finland at the end of a year, her view of people in the States had mellowed: "I had always considered U.S. spiritual life quite shallow in contrast to Finland's, the latter having been deepened by the lessons of repeated suffering. But the active little congregations I encountered in the States surprised me with their vigor."

Some of us might wish that the section on Viittakivi, which begins with a detailed description of its founding, could have given more specifics about how its organizers adapted the Pendle Hill idea to the Finnish post-war situation. Financed largely by the Finnish government and under the supervision of the Finnish Christian Settlement Movement, Viittakivi continues to offer isolated Finns an encounter with like-minded people from abroad. Unfortunately, contacts with non-Finnish Friends have dropped off since Esko's time (1951-1974).

After a meaty chapter on "Yoga, Orthodoxy and Finland," Esko concludes with a too-brief description of her vigorous ten years of retirement. Even after her initial bout with cancer in 1980, she recounts her hectic schedule as a traveling Friend and spiritual guide: following two months in the States on a speaking tour, she returned to Finland "... but did not stay long: over the next twenty months I made repeated trips abroad, to international conferences and personal destinations alike in Czechoslovakia, the Soviet Union, Greece, France, and Switzerland. Within Finland the schedule proved just as hectic: seventy-two lectures in thirty-one places during the same period of time."

Few people match the energy and influence of this peripatetic Friend. We are grateful to Esther Williams and C. B. Hall for making it possible to share her seasoned life with readers in the United States.

*Mary Barclay Howarth*

*Mary Howarth, a member of Media (Pa.) Meeting, lives in Estes Park, Colorado, where she attends a Quaker/Unitarian Fellowship.*

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Patricia Davis Wagon

## The Light upon the Candlestick

*Quaker Universalist Fellowship,  
Landenberg, Pa., 1992. 19 pages. \$2.75/  
paper.*

This pamphlet, probably originating as a tract, was written in the middle of the 17th century in England. In its current form, the tract is wrapped in prefatory pieces that explore the historical and religious possibilities that may belong to its origins. While these are interesting and useful, the original author, place and purpose of writing, and even the character of the religious community from which it emerges remain unknown.

This is most likely a very early Quaker tract, but it could even be a proto-Quaker writing. Its very existence and the clear formulations of spiritual experience which it posits quicken the imagination with thoughts that the Quaker experience, in one manifestation or another, was fully present on the historical horizon before the times of George Fox. This should in no way diminish his historical benchmarks, but it could put them in a different light.

What the brief tract lacks in volume is well compensated by the complexity of thought and the logic of argument. It reads more like a philosophical essay than an inspirational devotion. Sentences are typical of the period in that they are long and complex. The reader should anticipate frequent rereadings of many lines, but is richly rewarded for the effort with a simple, clear statement about the fundamental essence of Quakerism.

This tract is additionally provocative since its language seldom includes traditional or typical references to the Bible or religious images. The faith and spiritual experience of the writer dances in front of the reader's eyes, but the language lacks the classical religious references found in all early Quaker writings of this same period. The existence of this tract tickles the mind to wonder about the origins of spiritual experience that arise with no particular relationship to the traditional Christian thought of the period. The tract persists in examining the place and function of the Bible within spiritual experience using other than the traditional Christian vocabulary.

*The Light upon the Candlestick* is challenging reading, spiritually stimulating, and an effective catalyst for the fertile imagination.

*Edwin E. Staudt III*

*Edwin E. Staudt III is a member of  
Doylestown (Pa.) Meeting and serves as  
General Secretary of Philadelphia Yearly  
Meeting.*





**In Brief**

**Coming Out to God**

By Chris Glaser. Westminster/John Knox Press, Louisville, Ky., 1991. 168 pages. \$8.95/paperback. Here is a collection of prayers through which bisexual, lesbian, and gay persons, as well as their loved ones, may voice their questions and issues to God. The author, who has served on several committees to promote increased acceptance between homosexual and Christian communities, employs the metaphor of dance in his prayers. "Sexuality and spirituality are not opposing forces, as it is frequently supposed today. . . Prayer becomes a place wherein the choreography of the dance of spirituality and sexuality gets worked out."

**The Sierra Club Guide to Community Organizing**

By Maritza Pick. Random House, New York, N.Y., 1993. 224 pages. \$12/paperback. If you want to change things, here's your handbook. While slanted toward environmental concerns, Maritza Pick's suggestions are useful for any cause. She tells how to get kindred souls together, keep gatherings productive, avoid pitfalls, raise funds, gain media support, produce newsletters, network among organizations, handle confrontations, and get candidates elected. Pick's unassuming tone of authority comes from experience: she's spent more than a decade as an activist, edited a Sierra Club newsletter, and has written several books including a novel, *League of Liars*, dealing with politics of environmentalism. This book gives hope for the future. Pray there are always people who share secrets of breaking down barriers to civilization, and others who will listen and act.

**Parable of the Mustard Seed**

Written and illustrated by Helen Caswell. Abingdon Press, Nashville, Tenn., 1992. 22 pages. \$5.95/paperback. This beautifully illustrated picture book follows an African American boy in a retelling of the familiar parable, as found in Matthew 13:31-32. Through the artwork, the reader shares in the boy's sense of wonder and learning as he grows a sturdy mustard plant from the tiniest of seeds. In the process, he discovers how "Faith in God is like a mustard seed" and "Like the tiny seeds, faith is full of life and beauty." The book is recommended for children three to seven years old.

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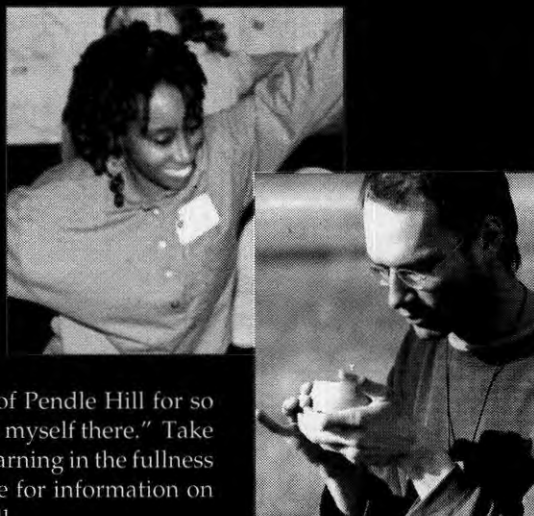
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## **Milestones**

### **Births—Adoptions**

**Angell**—*Christopher Samuel Angell*, on July 1, 1993, to Jeanne and Samuel Angell. Samuel is a member of Bulls Head-Oswego (N.Y.) Meeting.

**Angell**—*Jacob Elliott Angell*, on June 29, 1993, to Janet and Thomas Angell, members of Bulls Head-Oswego (N.Y.) Meeting.

**Christiansen**—*Eric Nolan Christiansen*, on May 15, 1993, to Amy S. Nolan and David A. Christiansen, members of Ridgewood (N.J.) Meeting.

**Edminster**—*Molly Charlotte Edminster*, on March 15, 1993, to Amy and John Edminster, of 15th Street (N.Y.) Meeting.

**Leighton**—*Jean Louise Leighton*, on Oct. 5, 1993, to Lauren and Vernon Leighton. Both parents are members of La-Crosse/Winona (Minn.) Worship Group.

**Matlack**—*Hannah Webster Matlack*, on Oct. 11, 1993, to Allison and Dan Matlack, of Moorestown (N.J.) Meeting.

**McCarthy**—*Phoebe Rose McCarthy*, on Oct. 7, 1993, to Jeanne A. Ward and John P. McCarthy, of Exeter (Pa.) Meeting.

**Percy**—*Rebekah Sophia Percy*, on May 12, 1993, to Mary Ann Percy and Tyler Griese. Mary Ann is a member of Lloyd Harbor (N.Y.) Meeting and Tyler is a member of Wilton (Conn.) Meeting.

**Pollock**—*Ann Marie Pollock*, on Sept. 16, 1993, to Holly and Jeffrey Pollock. Jeffrey is a member of Somerset Hills (N.J.) Meeting.

**Roos**—*Ian Joseph Roos*, on Sept. 16, 1993, to Amy and Peter Roos. Amy is a member of Somerset Hills (N.J.) Meeting.

**Trueblood**—*Leise Crew Trueblood*, on Aug. 13, 1993, to Kristen and Neil Trueblood, of Gwynedd (Pa.) Meeting.

**Vokes**—*Erin Nicole Vokes*, on March 14, 1993, to Siri Hammarstrom Vokes and Neil Vokes. Siri is a member of Somerset Hills (N.J.) Meeting.

**Walter**—*Justin Lee Walter*, on April 12, 1993, to Richenda and Martin Walter. Richenda is a member of Poplar Ridge (N.Y.) Meeting.

### **Marriages**

**Gillespie-Wentorf**—*Robert H. Wentorf, Jr.*, and *Frances Cohen Gillespie*, on June 19, 1993, under the care of Easton (N.Y.) Meeting, of which Robert is a member.

**Kellum-Taylor**—*James Taylor* and *Evalyn Kellum*, on Aug. 4, 1993, at Fall Creek (Ind.) Meetinghouse. Their marriage was held under the care of North Meadow (Ind.) Circle of Friends.

**Powell-Arnold**—*Keith Brian Arnold* and *Kathryn Jean Powell*, on Oct. 2, 1993, at and under the care of Friends Meeting of Washington (D.C.).

**Richardson-Clements**—*David Clements* and *Ruth Evan Richardson*, on June 26, 1993, at Morningside (N.Y.) Meeting, of which David is a member.

### **Deaths**

**Kapenga**—*Jay Kapenga*, 75, on Aug. 19, 1993, of emphysema. Born in Holland, Mich., Jay was ordained in 1944 to the ministry of the Reformed Church in America. He served as a member of the



Arabian Mission in the Middle East for 39 years, both in Iraq and the Sultanate of Oman. His work in Muscat, Oman, involved preaching in Arabic and English, teaching, and, with his wife Marjory, administering the mission school. He was also in charge of maintenance for the mission's hospital, school, church, and residences. In later years the couple worked under the Government Ministry of National Heritage to revive dying handicrafts, particularly hand weaving. They visited weavers, encouraging them by marketing their products and camping near their villages. In 1983 the Sultan of Oman presented Jay with the Order of Oman, the first ever given to a minister. Jay and Midge enjoyed a long and meaningful relationship with Pendle Hill both as students and staff. In retirement Jay and Midge were occasional attendees of Jacksonville (Fla.) Meeting and Southeastern Yearly Meeting. Jay is survived by his wife of 46 years, Marjory Kapenga; a son, Peter Kapenga; two daughters, Margaret Shurdon and Barbara Kapenga; and three grandchildren.

**Morgan**—*Griscom Morgan*, 81, on Oct. 14, 1993, at Friends Care Center, Yellow Springs, Ohio. Born in Philadelphia, Pa., his family moved to Yellow Springs, Ohio, in 1921, soon after his father, Arthur E. Morgan, became president of Antioch College. Griscom attended Antioch College and Madison College in Tennessee. He married Jane Moore in 1942 and the two became principal founders of the Vale Community, just south of Yellow Springs, on land donated by the Morgans. After his father's retirement in the late 1960s, Griscom served as Director of Community Service, Inc. He was an early advocate of building a nursing care center in Yellow Springs, and he helped secure the sponsorship of Friends Care Center by the Yellow Springs (Ohio) Meeting, of which he was a founding member. Griscom was a prolific writer of letters to the editor. He principally wrote about the detrimental effect of population concentrations in cities, the superiority of small schools, and reforming U.S. currency to promote economic growth. He was also the author of numerous articles and pamphlets on these and other subjects. Griscom is survived by his wife, Jane Moore Morgan; a son, John Morgan; a daughter, Faith Morgan; a brother, Ernest; a sister, Frances Bowling; and several nieces and nephews.

**Roach**—*Elisabeth Stead Roach*, 76, on Oct. 26, 1993, after a recent illness. She was a member of Crosswicks (N.J.) Meeting. Elisabeth is survived by a daughter, Joan S. Binette; and a granddaughter, Elisa A. Meyer.

**Stefferd**—*Alfred Stefferud*, 90, on Sept. 12, 1993. Born in Kenyon, Minn., of first generation Norwegians, Alfred was the youngest of seven children. He graduated from St. Olaf College in 1925 and taught high school Latin and English. In 1927 he was hired as a news reporter for the Associated Press, working in Iowa, New York, Berlin, and Vienna. Alfred married Doris Harriet Roberts in 1931, and they raised a daughter and two sons. During World War II, he served in London for the Office of War Information as a liaison with Norwegian underground troops and the government in exile. Alfred served the U.S. Department of Agriculture for more than 20 years. In 1945, he became editor of the *Yearbook of Agriculture*, and was responsible for 19 classic volumes on soil, water, trees, crops, etc. He also edited two books for the U.S. Department of the Interior. He



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conceived, collected, and edited *The Wonderful World of Books* in 1953, which was printed in 46 languages and is still in use in schools and libraries all over the world. In 1945 Alfred and Doris joined and were very active in Goose Creek (Va.) Meeting. He was editor of FRIENDS JOURNAL from 1968-1972. In this time, Alfred enriched the JOURNAL with his strong sense of Quaker ministry, and agreed with Carl Wise that editing the JOURNAL was an act of worship. In retirement, he lived for several years in England. Upon returning to the States in 1978, he became active in Florida Ave. (Washington, D.C.) Meeting. Alfred was an enthusiastic gardener and a creative weaver. He was committed to education, books, reading, writing, and the English language. He is survived by a daughter, Christine Jacoby; two sons, David Roberts Stefferud and John Anthony Stefferud; seven grandchildren; and three great-grandchildren.

**Stephenson—Madeleine Yaude Stephenson**, 74, on Sept. 5, 1993. Madeleine was born in Rochester, N.Y., and, earning her own scholarships, graduated in Fine Arts from the University of Rochester. She then worked at the Eastman School of Music, where her life-long interest in music was nurtured. After Pearl Harbor, her pacifist convictions led her to join the Society of Friends and work for the American Friends Service Committee, an organization she served throughout her lifetime. In 1946 Madeleine met, and later married, "Red" Stephenson while traveling to Europe to work with refugees. The couple moved to San Francisco in 1948, where Madeleine worked for the AFSC regional office as Director of the International Institute at Mills College, and, later, as Regional Peace Secretary. The Stephensons joined Berkeley (Calif.) Meeting, where she served as clerk. Madeleine earned master's degrees in Oriental philosophy and music education, and gave piano lessons to children. In 1975 the Stephensons moved to Santa Rosa, Calif., where they were founding members of Monan's Rill, an intentional community. Madeleine was a member of Redwood (Calif.) Meeting, served on committees and the Board of Friends Association of Services for the Elderly, and helped develop the Friends House retirement facility. In 1990, the Stephensons were Friends in Residence at Pendle Hill. Madeleine is survived by her husband, Edwin P. "Red" Stephenson; and two children.

**Williams—John Williams**, 100, on June 26, 1993. John was born and raised near Springville, Iowa. A life-long member of the Society of Friends, he graduated from Westtown School and Iowa State College. He married Edna Willits in 1919 and, after farming for two years, they moved to Whittier, Iowa, where John maintained an experimental orchard for Iowa State College for many years. Their vegetable gardens and orchards were dear to his heart, and his love of growing things was an aspect of life he shared with all his children. John was a member of Whittier (Iowa) Meeting and served as clerk of Iowa Yearly Meeting (Conservative) for 14 years. Edna passed away in 1973 and John married Ardith Emmons in 1974. The couple resided at Friends Homes, Greensboro, N.C. John was also preceded in death by his second wife, Ardith Williams, in 1988. He is survived by three sons, Robert, Arthur, and Howard; two daughters, Margaret Stevens and Virginia Lemmermann; 12 grandchildren; and 17 great-grandchildren.

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**San Francisco Friends Meeting** has guest rooms available in Friends Center for \$15/night. For reservations, call (415) 752-7440.

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**A homely base in the heart of London?** Short-, medium-, and long-term accommodation available with excellent meals. Also meeting rooms for workshops, lectures, and conferences. Contact: Quaker International Centre, 1 Byng Place, London WC1E 7JH. Tel: 071-387 5648; fax: 071-383-3722.

**Beacon Hill Friends House:** Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. Openings immediately. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624. (617) 227-9118.

**Big Island, Hawaii, Friends** invite you into their homes for mutual Quaker sharing. Donations. HC1, Box 21-0, Captain Cook, Hawaii 96704; (808) 328-8711, 325-7323, or 322-3116.

**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.

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**Ithaca, N.Y.** Friends Center of Ithaca Monthly Meeting, 227 North Willard Way. Sojourn by day, week, or month (kitchen available). (607) 273-5421.

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**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.

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## Books and Publications

**Wider Quaker Fellowship** mailings offer spiritual nurture for Friends and non-Friends around the world. Consider gift membership(s). Donations voluntary. Call/write WQF, 1506 Race Street, Philadelphia, PA 19102. (215) 241-7293. A program of FWCC, Section of the Americas.

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**Carlos Castaneda, Academic Opportunism and the Psychedelic Sixties** examines how academic misconduct and New Age experimentation clouded the 1990 Supreme Court ruling which threatens religious freedom. Send \$22.50 (total) to author: Jay Fikes, Box 517, Carlsbad, CA 92018.

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

**Hopewell Friends History: 1734-1934.** Newly reprinted history of Hopewell Meeting, Frederick County, Virginia. Extensive genealogical record of membership, marriage certificates, family records. History of Hopewell and surrounding meetings. 671 pages. Large index. \$38.50 plus \$3.50 shipping. P.O. Box 165, Winchester, VA 22604.

**How to Write Effective Letters to the Editor.** Booklet with guidelines and samples. \$3 postpaid. Dale Roberts, 20 Bell Haven Rd., Asheville, NC 28805-1502.



**Fall 1993 Catalogue of Quaker Books** free upon request from Friends General Conference Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107; or call (800) 966-4556. Come visit us when in Philadelphia, Monday-Friday, 9-5.

**Friendly Oakay Essays** for Quakers and others. Many good ideas. Free sample. Kliff N. Merry, P.O. Box 6075, Los Angeles, CA 90015.

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

## Books Wanted

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## Positions Vacant

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**Friends General Conference Bookstore** seeks individual skilled in computerized purchasing, inventory control, accounts receivable, and accounts payable, plus customer service. Prefer a Friend who loves books and people. Starting salary: \$20,560 + generous benefits. Send letter, resume by 2/15/94 to FGC Bookstore (AA), 1216 Arch St 2B, Philadelphia, PA 19107.

**Earlham College - Craft Artist.** Assistant Professor, full-time, tenure track, starting September 1994. Craft emphasis in an area other than ceramics, weaving, and papermaking is required. Teaching will include the craft specialty as well as drawing, design, and introduction to the arts (team taught with music and theater). Other responsibilities: participation in developing an undergraduate liberal arts program restructured to focus on craft media and aesthetics, and sharing in departmental administration and gallery operation. Commitment to education in a liberal arts context, including interest in international education and multiculturalism, is important, as is sympathy with Quaker values. MFA or equivalent experience and college teaching experience. By February 15 send letter of application, c.v., 10-20 slides of own work, names and phone numbers of three references. SASE. AA/EOE. Women and minorities encouraged. Leonard Holvik, Art Search Committee, Drawer 48, Earlham College, Richmond, IN 47374-4095.

**Legislative Interns.** Three positions available assisting FCNL lobbyists. These are 11-month paid assignments, usually filled by recent college graduates, beginning September 1, 1994. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining files. Write or call for an application. Friends Committee on National Legislation, 245 Second Street NE, Washington, DC 20002. Phone: (202) 547-6000. Application deadline: March 1, 1994.

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**Lower/Middle School Quakerism/Religious Life Coordinator.** Position available July 1994. Responsibilities include working in the religion department with special emphasis on development and implementation of religious education program, community service projects, conflict resolution programs, and peace studies: pre-school through eighth grade. **Upper School Director: Grades 9-12.** Masters degree required in addition to administrative experience and successful classroom teaching in upper school. Address inquiries (including resume and a statement of philosophy) to: Alan R. Craig, Headmaster, Moorestown Friends School, 110 East Main Street, Moorestown, NJ 08057.

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**Editor Search Expanded.** The Friends Committee on Unity with Nature (FCUN) is seeking applications for the editorship of its newsletter, *BeFriending Creation*. Writing, editing, layout, and desktop publishing skills and experience essential; e-mail access a plus; concern for the earth assumed. Send resumes, writing samples, and other material, or inquiries for further information to: Skip Mender, BFC Search, Box 532, Dingmans Ferry, PA 18328. Phone: (717) 686-1910; e-mail: <smender@well.sf.ca.us>. Deadline: 15 February, 1994. Previous applicants remain in consideration.

**Manager, Lake Paupac Lodge.** Summer position in the Poconos. Operate lodge as community center. Room included. Cater three-four meals weekly. Hire own staff. June 27 to September 6, 1994. Write or call M. Trueblood, 716 Autumn Trace, Williamsburg, VA 23188, or call (804) 565-3149.

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**Western Yearly Meeting** seeks General Superintendent. Western's superintendent serves as support staff for a variety of committees and boards, supervises a small office, visits area and monthly meetings, and represents the yearly meeting among wider Friends and ecumenical circles. Particular expertise is required in supervising and caring for pastors as well as nurturing and developing local meetings. Western Yearly (FUM meetings in western Indiana and eastern Illinois) is one of the most diverse groups of Quakers. The person we are looking for must be a Friend able to provide leadership to people from a broad variety of theological perspectives. Anticipated starting date is July 1, 1995. Send resume and request application blank from Kay Record, Search Committee Clerk, 5610 W. Hanna Ave., Indianapolis, IN 46241. (317) 856-5825. Deadline for application is April 1, 1994.

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**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.

**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.

## Services Offered

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**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.

**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.

**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



**Camp Woodbrooke**, Richland Center, Wisconsin. A caring community; ecology, campcraft. Quaker leadership. 34 boys and girls; ages 7-12; two or three weeks. Jenny Lang, 795 Beverly, Lake Forest, IL 60045. (708) 295-5705.

**Make friends, make music** at Friends Music Camp. Ages 10-18. For information: FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311 or (513) 767-1818.

**The Leavers** (Quaker Performing Arts Project) invites Friends to join 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 Leavers, 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 64-50-56 or 64-50-36.

**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, 353-9692.

## FRANCE

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

## 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**-Call for time and directions. (907) 566-0700.

**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 Scatter 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: (602) 625-0926.



## Arkansas

**FAYETTEVILLE**-Unprogrammed. (501) 521-8657 or 267-5822.  
**HOPE**-Unprogrammed. Call: (501) 777-5382.  
**LITTLE ROCK**-Unprogrammed meeting, First-day school and discussion at 10:00 a.m., worship at 11 a.m. at Quapaw Quarter Methodist Church, 1601 S. Louisiana. Phone: (501) 663-1439.

## 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 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., 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.  
**SAN LUIS OBISPO AREA**-Friends worship groups: SLO, 9:30 a.m., Univ. Christian Center, (805) 541-3101; Los Osos, 10:30 a.m., phone (805) 528-0871 or 528-1249; Atascadero, 9 a.m., phone (805) 466-0860.  
**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**-Unprogrammed 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**-Whitleaf 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: (303) 586-5521.  
**FORT COLLINS**-Meeting for worship and First-day school 10 a.m. 484-6367.  
**TRINIDAD**-Unprogrammed worship, 10 a.m. every First Day, 605 W. Pine St., Trinidad, CO. Clerk: Bill Durland, (719) 846-7480.

## 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: Wendy Kravitz, 444 Vineyard Pt. Rd., Guilford, CT 06437. (203) 453-3815.  
**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.  
**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.  
**FRIENDSHIP 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 9:30 a.m.

## Florida

**CLEARWATER**-Clerk: Priscilla Blanchard, 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 9:30 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., Cook Hall, New College. For directions, call 359-2207 or Mimi McAdoo, clerk, 355-2592.

**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. Sandy Beer, (404) 377-2474.

**AUGUSTA**-Worship 10:30 a.m. at Meeting House, 340 1/2 Telfair St. (706) 738-8036 or (803) 278-5213.

**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

**BOISE**-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 345-2049.

**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 Lomond 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.

**MC HENRY COUNTY**-Worship 10 a.m. (815) 385-8512.

**MC NABB**-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.

**INDIANAPOLIS**-Valley Mills Friends Meeting. Meeting for worship 11 a.m., Sunday school 10 a.m. 6739 West Thompson Road. Catherine Sherman, pastor. (317) 856-4368.

**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-Kriese: (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. Sun.; summer 9 a.m., 427 Hawthorne Ave. (4 blks west of campus) Ames, IA 50014. (515) 292-1459, 296-5160.

**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. (913) 539-2636, (913) 537-2260.

**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

**BATONROUGE**-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 VASSALSBORO**-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 The Community Center, Business Route 1, Damariscotta. (207) 563-3464, 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. Phone: (410) 573-0364.

**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, 1 1 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: Lorraine Fry, P.O. Box 1005, Chestertown, MD 21620. (410) 778-0220.

**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, (410) 820-8347, 820-7952.

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

**FREDERICK**-Meeting for worship 10 a.m. First-day school 10:15. Please call for location, directions. Richard Broadbent, clerk, (301) 447-6290.

**SALISBURY**-Unprogrammed worship 11 a.m. First-day school and adult class 10 a.m. Carey Ave. at Glen. (410) 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. George Fellers, clerk, (301) 831-9797.

## 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 (508) 463-3259 or (508) 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 Nobscot 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.

**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 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. (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.

## 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, 4401 York Ave. South, Mpls., MN 55410. Call for times. (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. (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, wor-



ship 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) 449-0913.

**MISSOULA**-Unprogrammed, Sundays. 1861 South 12th Street W. (406) 549-6276.

## 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

**LAS VEGAS**-Unprogrammed worship group. Call (702) 898-5785.

**RENO**-Unprogrammed worship, for information call: 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., 141 Central Ave. Contact: Pat Gildea, (603) 749-9316, or write: P.O. Box 98, 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: Mayme Noda, (603) 643-4138.

**LANCASTER**-Unprogrammed meeting at the Episcopal Rectory nearly every Sunday evening at 5:30. Check for time. (802) 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) 652-2637.

**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. ex-

cept July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 746-0940. Visitors welcome.

**MOORESTOWN**-118 E. Main St. Meeting for worship 9 a.m. and 11 a.m., First-day school 9:45 a.m. Except 2nd First Day: Meeting for worship 9 a.m., Meeting for Business 9:45 a.m., First-day for children. (609) 235-1561.

**MOUNT HOLLY**-Meeting for worship 10:30 a.m. High and 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.

**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) 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, 270 Lake 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. Mannheim. (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**-Meeting 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. 531 Raleigh Rd. Clerk: Mike Green, (919) 929-2339. Meetinghouse, (919) 929-5377.

**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.

**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. (910) 294-2095 or 854-5155.

**GREENVILLE**-Unprogrammed worship and First-day school. 355-7230 or 758-6789.

**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) 587-9881.

## 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; (216) 253-7151 (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. Cindi Goslee, 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 289-8335.

**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.

**TULSA**-Green Country Friends Meeting. Unprogrammed worship 5:15 p.m. Forum 4 p.m. For information, call (918) 743-6827.

## 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**-Unprogrammed worship (503) 997-4237 or 964-5691.

**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, Meeting for worship 10 a.m.; 252 A Street, (717) 249-8899.

**CHAMBERSBURG**-Meeting for worship 10 a.m. (717) 263-6576.

**CHELTENHAM**-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.

**DOWNINGTOWN**-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, Haverford; 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.

**LANSLOWNE**-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne 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. 219 Court St., 968-3804.

**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. Geoffrey Kaiser, 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.

**CHELTENHAM**-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 St., 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 Sprout Roads, Lthn, 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. Sagan 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 & First-day school 11:15 a.m. Sept. through June; 10 a.m., July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

**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 Helmut, 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) 843-2265.

## 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. First Christian Church, 704 Edwards Road. (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 Gitlin, (615) 926-5545.

**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. Newton, 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 Garrettson: (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. Adult discussion 9:30 a.m. except summer. Unprogrammed worship 8:15 a.m. and 11 a.m. Supervised activities and First-day school for young Friends 9:30-noon. Call (713) 862-6685 for details. 1003 Alexander.

**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, 12:30 p.m. in winter; 11:30 a.m. in summer. Second Congregational Church, Hillside St., Bennington. (802) 442-6010, or 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, 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) 781-9185 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**-Quaker Lake, discussion 10 a.m. worship 11 a.m. (804) 223-4160.

**FLOYD**-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (703) 745-4340, or 929-4848.

**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.

**NORFOLK**-Worship and First-day school at 10 a.m. Phone (804) 627-6317 or (804) 489-4965 for information.

**RICHMOND**-Ashland Meeting. Worship 11 a.m. Children's First-day school 11:15 a.m. (804) 227-3439 or 227-3563.

**RICHMOND**-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 379-8506.

**RESTON**-Singing 10:45 a.m., First-day school and worship 11 a.m. K. Cole, (703) 391-0824.

**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 Rd., 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.

**KENT**-South King County Worship Group. Sundays 11 a.m. in homes. (206) 631-3945.

**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**-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; Worship at 10 a.m. (206) 747-4722 or 587-6449.

**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: 235-5886 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.

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