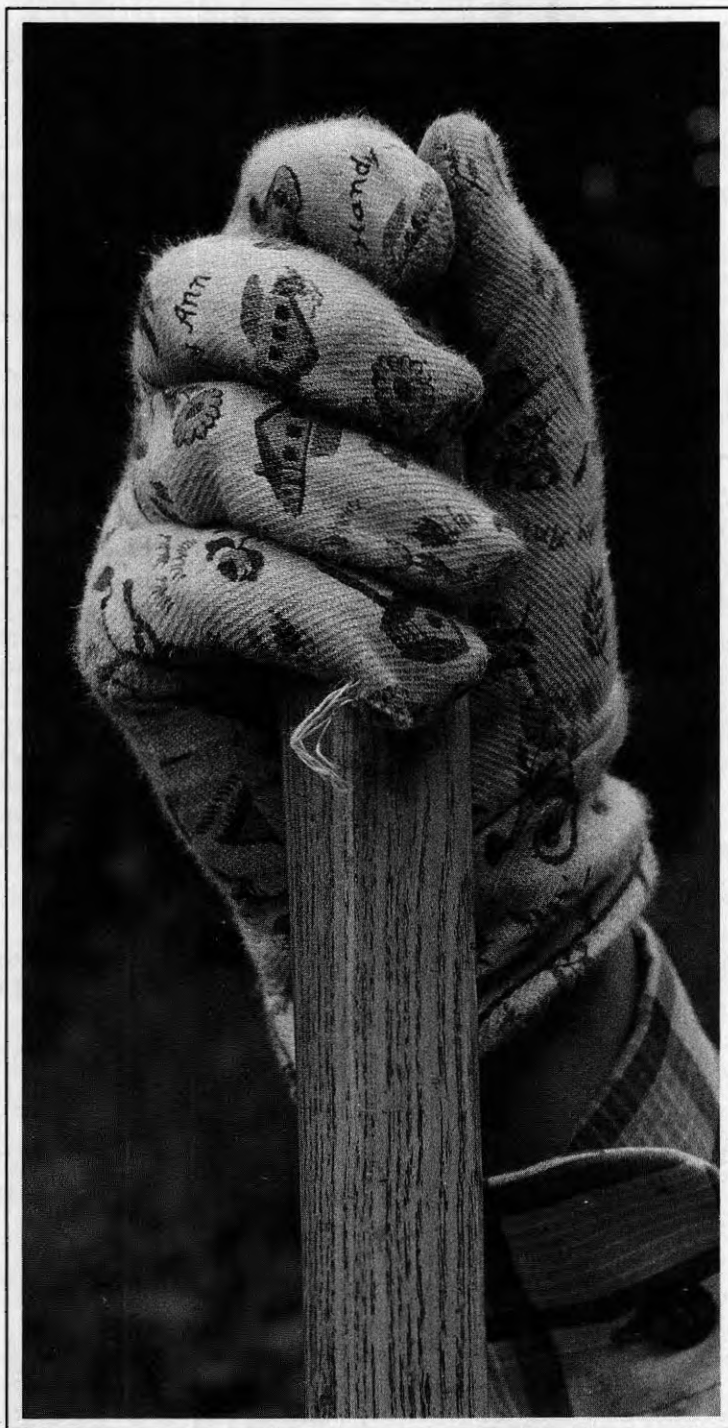


August 1994

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



IN THE SILENCE
OF INTERIOR,
UNCEASING
PRAYER,
WORRIES
AND STRIVINGS
CEASE,
AND ALL THAT
REMAINS
IS THAT SPIRIT
IN MY HEART
WHICH REVELS
IN THE PRESENT
WITH WONDER,
GRATITUDE,
AND CLARITY.



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Among Friends

By the number

Recently your editor received in his mail a memo from a certain organization (herein unnamed, yet known to many of us) announcing the impending availability of an "in-house voice mail system." Your editor was instantly inspired to compose the following piece of "fiction." Consider, if you will, the endless possibilities for up-to-date communication soon to be at our finger tips:

H! Thank you for calling CSFA. Roy Goodperson is not in right now [or, "is on another line"... or, "is away from his desk for a few moments"... or, "is at a regional staff round-up"... or, ...], but he cares about your call VERY much, so PLEASE don't hang up.

If you're calling from a push-button phone and want information about the upcoming conference on Communications Skills, please press 1.

If you are a member of the Executive Committee and want to know if you missed the last meeting, please press 2.

If you are interested in applying for a job and wish to receive a copy of available openings, please press 3 if you are a Third World applicant; 4 if you are "differently abled"; 5 if you are gay, lesbian, or bi-; 6 if you are Quaker or "other."

If you are wanting to sign our "Free the Stockade Seven" petition, please press 7.

If you are responding to our recent fundraising letter, and would like to speak privately with one of our fundraisers, please press 8.

If you are not interested in any of the above, or want to discuss several of them, please press 9.

If you are calling from a rotary phone, please press *star 11* (ha, ha, just kidding, stay on the line and one of our customer rep's will be right with you).

[Pause while recorded folk music plays. . .]

THANK thee for pressing number 6, Friend. If thee is a member of an Evangelical Friends meeting, please press 1.

If thee is affiliated with an FUM-associated meeting, please press 2.

If thee is of the Conservative Friends persuasion, please press 3.

If you're an FGC-connected meeting member, please press 4.

If you are a member of an unaffiliated monthly meeting, or if you don't know which branch of Quakerism applies just now, please press 5.

If you are just an *attender*, or are a *former* member, please press 6.

If you're wanting information on Quaker practice, or membership in a Friends meeting, you have dialed the wrong number. Please check your phone book listing again for the correct exchange.

[Pause while "George Fox song" plays, interrupted by a REAL HUMAN VOICE]:

Hello, this is Roy Goodman—oops, *Goodperson*. Sorry I couldn't answer the phone when it rang, I was on another line. May I help you?

[Click, and a dial tone . . .]

Hello? Hello? Hello? . . . Darn it, I *hate* it when people are so rude and hang up on you!

Vinton Deming

Next Month in Friends Journal:

Friends and the Debate over Gay Rights
The Dilemma of *Not* Speaking Truth to Power
Why I'm Glad My Children Were Raised Quaker

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Cover photo by Paul Buck, cover quote by
Judith Pruess Bowman

Barbara Benton



Fertility tests required?

I am grateful to Michael Thielmann for his Forum letter (*FJ* June). His necessary conditions for approval of a proposed marriage were that procreation be both possible and intended. I was forced to think and pray a good deal to know why I felt so upset.

Would couples applying for approval be required by clearness committees to have fertility tests? Would couples who choose to be childless in the face of overpopulation, mentioned in the very next letter, be denied marriage under the care of the meeting?

Thielmann quotes two men on the joys of sexual abstinence. Why are only men quoted on this issue? To what do Paul, Augustine, and, for that matter, the popes compare their experience of abstinence?

Ellen and I have been married more than 50 years, and have worshiped together thousands of times. Our procreating days were over 40 years ago. The rearing of our children would not have been significantly different had they been adopted. We have enjoyed sex, and have for various reasons abstained for periods of time. We are now at the stage when hugs in the kitchen and back rubs in bed are much the best ways of showing our affection.

But the real problem is that marriage is so much more than either sex or procreation. Tom Edison is quoted as saying that invention was only 1 percent inspiration, 99 percent perspiration. My observation is that sex is to marriage what inspiration is to invention. We are not unusual. There are many couples, heterosexual and same sex, who with the help of God and their meeting communities support each other in monogamous unions "as long as... both... live." One only has to turn over two pages to read that wonderful tribute to his mother and father in Ralph Levering's article.

I hope Michael Thielmann will keep on considering his "current view."

Charley Brown
Wiscasset, Maine

Electronic worship?

In many ways I agree with Steve Davison (*FJ* July). I am not comfortable in using e-mail or electronic bulletin boards to conduct meeting business. Doing so does not seem consistent with the concept of meeting for worship with a concern for business. My reservations are not with electronic media, *per se*, but with the use of the tools of e-mail and bulletin boards, which are based on non-concurrent participation. Quaker practice requires that we respond to the Spirit, not to each other. Sequential messaging seems to foster the latter.

It seems to me that the essential root of

meeting for worship is in Matthew 18:20, "Wherever two or three [or more] are gathered in my name, I will be present." To me, this Scripture does not specify physical gathering. "Gathering" is a spiritual occurrence. It seems to me that to require physical proximity is to limit our spiritual lives to three dimensions. Do I need to see my fellow worshippers? Do I need to hear them? Do I need to be able to touch them? For me, what is required is to sense the presence of others' worship. What limits us to physical proximity is experience and discipline. One of the queries submitted to monthly meetings by Ministry and Council of New York Yearly Meeting was: "Have you experienced a gathered meeting?" During worship sharing on this topic, I found clearness for myself that the sense of a gathered meeting requires only that several people be worshipping jointly. It would seem possible to have meeting for worship via a joint phone call, or a video conference. I don't think we are sufficiently practiced yet for us to ignore the medium. I think it is possible that electronic communication could become no different a mediator of our message than is the air.

I look forward to the publication of more articles on Quakers and electronic media.

Lary Jones
Vestal, N.Y.

The letter above was submitted to our staff member Kenneth Sutton via e-mail.—Eds.

Challenging the stigma

Just when I think we are making progress in reducing the stigma of mental illness, I read something like the Pat Robertson's Christian Coalition statement about the need for mental health services (*News of Friends*, *FJ* May); they oppose coverage for mental health care because "Church-going families are less prone to use the services."

We must continue our effort to help the public understand that mental illness has little to do with going to church. Two major forms of mental illness (schizophrenia and bipolar disorder) have been scientifically shown to be due to a genetic link. To suggest that these disorders are less common in "church-going families" is the same as suggesting that "church-going families" are less likely to experience other genetic diseases such as diabetes or cystic fibrosis. This attitude places unnecessary blame and shame on those who experience the disorders, and on their families. My heart goes out to the person with mental illness who not only has to cope with the "real" struggles of the disease but also the burden of stigma placed on him or her by a church.

A Friends organization such as Friends Hospital in Philadelphia, Pa., can help educate the public, but we all need to challenge the burden of stigma when we see it.

Patricia G. Jemison
Auckland, New Zealand

Regarding Jean Roberts's letter (*Forum*, *FJ* Feb.), may I suggest that the "excess of spirit" in the manic depressive state, of which she writes, can be a very different matter from anything resembling religious ecstasy—and the same goes for manifestations of schizophrenia. For some time, I took in a Mennonite girl who was a victim of schizophrenia, and who since has spent about half of her life in and out of hospitals. Never did she manifest anything that could have the remotest resemblance to what I have read of the early Friends' behavior. The same goes for an older woman I sheltered off and on, who for years suffered from manic depression.

Ruth Larson Hatcher
Taos, N.Mex.

Respect for diversity

I enjoyed reading Warren Witte's article, "Interpreting the Friendly Way" (*FJ* May). His message of the importance of sharing with non-Quakers the roots of Quakerism is of great relevance. I grew up in a community where the only Quakers in town consisted of my family of five. I have found myself over and over again attempting to explain the basic premise of Quakerism to those both unfamiliar and curious. It's difficult to convey the presence one finds in the silence of meeting for worship or the insight of Friends. Each of us has a story and reasons why we have chosen Quakerism. I feel that respect of religious diversity comes from first understanding one another's beliefs. Quakers are a diverse group; we can learn from one another by sharing what our faith means to each of us. Perhaps in this way we can begin, as Warren Witte says, to provide "information, insight, and language" for non-Quakers about the Society of Friends.

Elke R. Urban
Chicago, Ill.

Guidelines sought

I am writing on behalf of a small regional meeting (i.e., monthly meeting in your terms), where the Nominations Committee has difficulty in proposing some names because of the shortage of members in the Society of Friends. The question has arisen, is it appropriate to appoint an attender as an overseer, where the person is exceptionally well qualified, except for not being a

On Quaker Authority

In "Those Who Take Care of That Sort of Thing" (Life in the Meeting, *FJ* May), Barrett Caldwell writes of his growing sense that all persons in meeting, rather than just the members of Ministry and Counsel Committee, should take responsibility for confronting and attempting to correct those who disrupt the meeting for worship. He says we should as freely tell those who deliver messages that their message "disturbs our sharing," if such is the case, as we would tell them if their message "speaks to us."

Meeting for worship is a sacred and mysterious place, where we wait together for the truth and where some of us are given the responsibility of vocalizing a part of that truth. Friends traditionally have trusted that messages come not from the individual, but from the Spirit, and listen for what is God-given in messages that seem ill-considered or are rudely expressed. Some Friends practiced the discipline of never discussing afterwards what had occurred in meeting. It was usual practice not to compliment someone on a message they had given (the story being that the elder Friend, when told he had spoken well, replied, "Yes, that's just what the devil said to me when I sat down."). After I have spoken in meeting I often feel quite vulnerable and exposed, and I imagine others do as well. We are not serving the meeting or Friends well if we speak to Friends at rise of meeting as though what they had said were a conversational opening or a piece of personal information with which we can identify.

One of our Ministry and Oversight Committee's (M&O's) most important responsibilities is to protect the sanctity of meeting for worship, in large measure by making sure that Friends know about our "Quaker etiquette." We select members of this committee for their good judgment and gentleness. We want Friends who

may need to be elderd or corrected to be approached in a considered and loving way, and under the right conditions. One of my greatest moments of sadness at meeting for worship came after one of our members spoke for the first time in meeting. She is a shy, gentle, and very private woman, who had shared with us the difficulty she had in trusting our (or any) group. In her enthusiasm she stood to speak almost immediately after another Friend had sat down, and I was filled with love for her as she spoke. My sadness came as I overheard another undoubtedly well-meaning Friend, not a member of M&O, approach her at the rise of meeting and immediately inform her of the rule that she had violated. She was not supported for the Spirit she had revealed to us. Who knows how many other people corrected her that day? I don't think she has spoken in meeting since then. But she hasn't broken the rule since then, either.

As Quakers we learn not to be shy. We listen to the voices deep within us for guidance as to what is right and wrong, and come to realize that all of our individual voices, each with its own piece of understanding, are indispensable parts of the voice, and the "sense," of our meeting. We are encouraged by tradition to "speak plainly" and to "speak truth to power," both in our private lives and in our dealings with Friends. But we should be very reluctant as *individuals* even to encourage or "identify with," but especially to correct, Friends for their behavior or messages in meeting for worship. On the other hand, our overseers, or others appointed as the meeting's guardians, should be quick to educate Friends whose behavior goes against our norms. Very seldom is it necessary to elder Friends directly after they have spoken in meeting for worship, when they may be feeling particularly vulnerable. They will much more appreciate, and be better able to hear,



Narcissa Weatherbee

criticism given at a remove from the offense. In addition, we are given the advice that eldering should be done in pairs, mainly so that elders can better purify themselves of personal motives or feelings they may have about the person concerned. Friends may also be impressed by the respect and love this practice can demonstrate.

People in our society commonly want to avoid the burden of having authority over and correcting others (sometimes even their own children). "You can't control people's behavior," we hear at times, with the unspoken implication, "so you shouldn't try." That meeting is fortunate whose appointed representatives welcome the responsibility of having Quaker authority, of educating Friends in our practices and thereby protecting the sacred place that is the meeting for worship. It may be a vanishing art, and I urge older Friends to share with us younger and newer ones their wisdom and experience before this art is lost.

David Clements
New York, N.Y.

member of the meeting? (In our handbook it is specified that overseers have the duty, amongst others, of encouraging attenders to consider applying for membership.) To help us devise guidelines for the committee, the regional meeting is seeking wider advice and would like to learn of precedents, experience, and views from other meetings.

So far, it seems to us that there can be no argument that clerks and elders, for instance, must be members, and that doorkeepers need not be. But what about overseers?

Edward Linacre, co-clerk
Canberra, Australia Meeting

Corrections

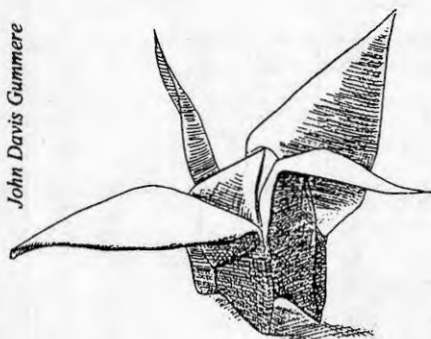
It was John Bowne, not John Browne (Bulletin Board, *FJ* May), who offered his new house (built in 1661) as a meeting place for Friends in Flushing, N.Y. He was arrested by Governor Stuyvesant and was shipped off to Holland, where he convinced the governors of the Dutch West India Company that the people of New Netherlands had as much a right to religious freedom as those of the old country. Four years before, the signers of the Flushing Remonstrance witnessed to their conviction that the earliest Quaker missionaries to New

Amsterdam should be allowed to bring their message without hindrance. The Bowne House shares with the Flushing Meetinghouse a role in establishing freedom of worship in our country.

And the subject of William Taber's talk was "Freedom in and Freedom of Worship: a Quaker Contribution."

Elizabeth H. Moger
Roslyn, L.I., N.Y.

Our apologies for these errors—and our best wishes to Flushing Friends as they begin their next 300 years! —Eds.



Directors sought

The World Friendship Center (WFC) in Hiroshima was founded almost 30 years ago by a Quaker, Barbara Reynolds, as a center to support survivors of the Bomb and to promote world peace and friendship. It has been administered by volunteer directors who have come from the Quaker, Church of the Brethren, and Mennonite traditions. Selected by the American Committee of WFC, directors are usually couples who serve as volunteers for two years. Transport costs and basic expenses are shared by the American and Japanese committees. At times the directors have served as a part of Brethren Volunteer Service.

The American Committee is seeking men and women who are dedicated to world peace and understanding to serve as directors. Applications are now being taken for the term of service beginning in the fall of 1995. If you would be interested in exploring the possibility of serving in this capacity please contact me. It is an exceptional opportunity for persons interested in a "hands-on" volunteer experience that makes a direct impact upon peace and world understanding.

John Ebersole
314 Hickory Ln.
N. Manchester, IN 46962

A Key Testimony

Your article "Friends Helping Friends" (FJ March) brought tears to my eyes, for all the compassion, creativity, competence, and thanksgiving the project models for us. Certainly the Friends involved bore witness to a testimony for mutual support that goes back to the beginnings of Friends' tradition. But recent Bible study into economic justice in the teachings of Jesus has convinced me that they also fulfilled a testimony at the heart of the Gospel.

In the very first public act of Jesus' ministry in the Gospel of Luke (4:16-21), in which Jesus laid out the platform for the commonwealth of God that he was building, he says: "The spirit of the Lord is upon me, because he has anointed me to bring good news [Gospel] to the poor. . . ." He is quoting Isaiah here (61:1). For both these prophets of Israel, "the poor" meant

specifically those free peasants who had been driven into debt, had lost their farms, and now were tenant farmers on their own land or were living homeless and destitute, perhaps even as slaves, using their labor to pay their debt. Part of the practical solution to the problem Jesus inaugurated when he declared the prophecy fulfilled (Luke 4:21) was that the communities he created were to pool their resources and buy out the debt that threatened their brothers and sisters. This is only one dimension of one line of this remarkable passage; for a deeper study I recommend John Yoder's book, *The Politics of Jesus*, and Elizabeth Schussler Fiorenza's *In Memory of Her*.

I give thanks that Friends, both ancient and modern, are so alive to the Spirit and to God's wish for us. And thanks to FRIENDS JOURNAL for publishing the truth so faithfully.

Steven Davison
New Brunswick, N.J.

Compare notes

I would like to correspond with others who have suffered, as I have, devastating headaches daily behind one eye for several decades, especially if they've been told this might be caused by a tilted, jumbled, or tangled optical chiasm (where the optic nerves cross at the hypothalamus), or by a virus that has gotten stuck into a nerve track. I'd like to compare notes on possible treatments, specialists, or new research, and how to cope. I'd also like to hear of any suggestions on how religious groups can persuade Congress to support financially the current "Decade of the Brain for Neurological Research" proclaimed by Congress in 1990. If more neurological research were done, perhaps there would be less need to build prisons, hospitals, orphanages, etc.

Gerald Krom
4525 Parker Ave. Apt. 22
Sacramento, CA 95820

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.

DIFFE

by Claudia Y. Wair

All done working for the white man today?" he asked. "I beg your pardon?" I answered the young man with a question.

I was on my way home from a very long day working on an academic program for Job Corps, the government program to help poor (mostly black) high school dropouts train for decent jobs. I was in no mood to deal with racism right now; I'd spent the day dealing with it already.

I won't tell you what transpired in the ensuing conversation. I was extremely disappointed at the way I handled the situation. I will tell you what happened as I walked away from this man, as I hurried down the escalator to the Metro platform, as I sat on the train during the 40-minute ride home. I barely kept back the tears and was shaking with anger. There I was, young, black (not black enough for the "gentleman" I'd just encountered—he fell just short of calling me a half-breed), sporting the African hairstyle of long braids and a New York designer dress borrowed from my mother. I knew I looked like an oxymoron and was proud of my uniqueness. I was feeling that happy tiredness you get after a grueling day working for something that you believe in, when this person accosted me and brought up a myriad of feelings within me.

They were feelings like those felt when my mother gently explained what *nigger* meant after some classmates joyously shouted the word at me on the playground; feelings like those that arose when my father told me not to advertise my pride in my Irish heritage, because no white per-

Claudia Wair, of Langley Hill (Va.) Meeting, is an education intern at the Department of Labor's office of Job Corps. She has an M.A. in English literature and is currently working on a collection of short fiction. She writes, "I would love to hear reactions from Friends of all backgrounds with comments or personal experiences related to the subject of my article."

ARENT TREES

son would believe that I had any Irish in me anyway.

I've tried not to get frustrated as I explained to a white roommate that the discrimination she experienced as a rich white woman traveling in a poor African region was no kin to that which I encounter on a daily basis in my native country. I try not to get angry when I hear Elvis lauded as the "king" of rock and roll when most every African American knows the songwriters from whom he "borrowed" his songs and style.

And then I saw a young man on the way home from work who let that bitterness, that frustration, that anger get to him. I did not like what I saw. There, in the eyes of a black man not much older than I, I saw the same disgust about the mixture of races in me that I've seen in the eyes of a skinhead.

I think what disturbed me the most about the encounter, more than the personal insult (one gets used to the personal insult of *nigger* and other less flattering words, or if not "used to," at least one learns not to cry when hearing them), was the fact that a person with whom I would normally feel a bond in our struggle for a common cause was so very far from the Light of God, and that no amount of talking in front of that train station would convince him that loving our fellow creatures would produce more good than the spreading of racist propaganda. This young man's heart and mind were so closed by hate that I couldn't let him know I agreed there was gross injustice toward people of color, because the methods he and I use to combat that injustice are worlds apart.

What worries me now, writing about it two days after the incident, is an emotion that I have only just admitted to myself—shame. There are far too many people who look at the noisemakers such as my young black friend and believe that people such as he are representative of all African Americans; angry, lazy, loud, uneducated, violent. And bigots such as he, in taking their racist cacophony to the sidewalks of Washington, D.C., only breed more racism against themselves.



Narcissa Weatherbee

SHE WAS
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It was a very different encounter with racism that led me to the Religious Society of Friends—a literary encounter with Alex Haley's *A Different Kind of Christmas*, in which a young slave owner is convinced by his Quaker classmates to free not only his own slaves but those of neighboring plantations as well. This book was the third not-so-subtle hint I'd received about the Friends, and I soon found myself attending meeting.

While attending a workshop at Baltimore Yearly Meeting's Quaker Leadership Institute, I commented on being the only black person regularly attending meeting. A Friend then asked, "How do you feel about that?" I was paralyzed in my confusion. Why such a simple question pulled up so many different emotions, I still don't know.

I cried, unable to answer. I excused myself and went for a walk. Sitting in the shade of an old pine tree, I tried to come up with a response. How do I feel about being the only African American, not only at meeting but in much of my professional and social life? I looked upwards through the branches of the tree to the sky, as if hoping that the solution would fall into my lap from above. And it did.

Tucked in the crook of the tree, about seven feet from the ground, was a maple sapling, growing quite strong in the arms of the old pine. To me, the pine tree symbolized the Quakers, strong and nourishing. The little maple looked like me—young, relatively new to the Friends, and different. But a tree nevertheless.

Often, in the past months, I've gone back to that image of the two trees. Looking at it in a more global light, that pine tree has come to represent the civil rights movement, attempting to pass the "Dream" on to a reluctant younger generation. On a personal level, I've seen myself as the pine; the middle-class, well-educated, well-traveled product of a two-parent home who is trying to understand, attempting to find a miracle remedy for the ills that befall the majority of young black people in this country.

So how do I feel about being the "token" in my spiritual community? I sometimes feel as though a lot is expected of me and that people often assume that the opinions I voice are the opinions of the entire African American population. I do feel different.

But I also feel loved and accepted for who and what I am, that most Friends appreciate the diversity I bring to the meeting and are more than willing to learn about my background. I feel that Friends look beyond the color of my skin to the heart and know I am just another soul in meeting for worship—waiting, just as they wait, as all Quakers have done and will do, I trust, long after racism ceases to exist. □

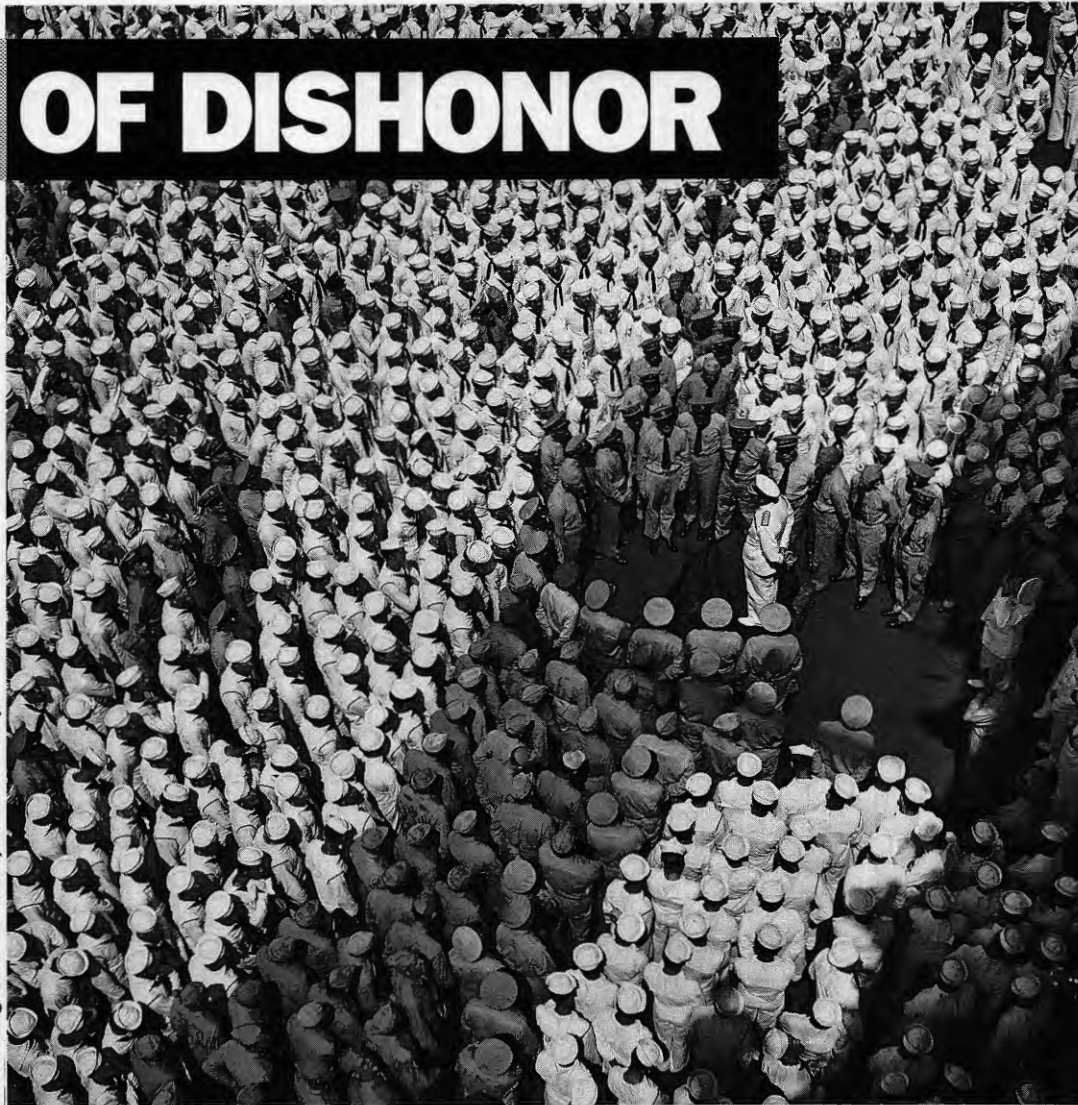
A CODE

OF DISHONOR

by Jim Boone

The controversy over homosexuals in our country's military has caused me to review my own service career. My pondering reminds me that the U.S. Navy of 1941, when I was 17 and one of the new plebes at the Academy, immediately began to indoctrinate us with several wrong-headed and harmful attitudes. These were traditional beliefs that no one could question if he hoped to fit into the group. The navy intended to remold us—new boys from around the country—and make us, like our leaders, truly naval. The method of teaching was to include the harmful beliefs in the around-the-clock curriculum—just as they taught us to shine our shoes and march in step.

The Evening Bulletin/Philadelphia Free Library



Four of these harmful attitudes come quickly to mind: those toward alcohol use, women, blacks, and homosexuals. Like many of the ideas the navy tried to instill in young minds, their force came only partly from published regulations. Instead, long-standing, thriving tradition and peer pressure were as strong as official rules and, indeed, sometimes stronger.

The naval indoctrination of my young mind in its formative stage was quite effective, especially with upperclassmen (and later, my superiors on board ship) to catch me up whenever I strayed. Of the four beliefs, only on alcohol use did my early training at home give the necessary will to resist. For the navy's idea that the only true man was one who "bellied up to the bar like a man," I strongly resented the implication that my father, grandfa-

ther, and others at home, including Quakers, were not men. This resentment made it easy for me to say "Go to hell!" to the navy in the way I conducted my personal life. And it made it easy, when added to several other factors, to realize I was out of place in the military.

My long observation of alcohol use still makes it easy to say quietly "I don't believe it!" to those who extol alcohol's virtue. This is especially easy with the knowledge that two of my best boyhood buddies died from alcohol abuse years ago. We were all small-town Protestant boys from a non-drinking culture, who came into contact with the alcohol culture in uniform; we fell prey to the mistaken service standard (the army for one buddy, marines for the other) of what makes "a real man."

Though I made a strong stand against the navy teaching on alcohol, on the other three attitudes—those toward women, blacks, and homosexuals—I acted with

ignorance, stupidity, and cowardice. In regard to women, naval correctness required that they be considered as valuable only for sexual pleasure. Surely I was not alone in suspecting error in the teaching, but none of us dared say so. We feared ridicule, and that fear silenced us. Despite my doubt, the navy must have had a strong influence on my thinking. I was well into my 40s before I escaped far enough from a masculine world to discover belatedly that women were intelligent and useful members of my own species.

Black people occupied an even lower position than women. (We never heard the name *blacks*; they were *colored* or *Negro* or *nigra* or *nigger*.) Midshipmen were white, officers were white, most enlisted ratings were for whites. Blacks were considered of inferior intelligence and suitable only for duty as officers' stewards and servants. Ashore or afloat, except in very small vessels, blacks lived in segregated quarters. At the Academy,

James T. Boone, who lives in Lewiston, Utah, is a member of Logan (Utah) Meeting.

the dormitory janitors were all black; they carried drinking cups because they weren't permitted to drink from the fountains. These examples stand for the whole complicated structure of racial segregation in the 1940s.

Though a pipsqueak, I was alert enough to notice that something was wrong with official racial suppression. Once, in the amphibious force, I met the enlisted man with the highest score in our division on the navy's aptitude test. He was black—an officers' servant. I met him as he scrubbed an officers' toilet. Though the segregation and restricted-duty policies were changing, slowly, during the Korean War, I had never seen a black commissioned officer when I left the navy in the fall of 1951.

Even though I sensed the navy was wrong about blacks, I did little to advance the place of black sailors—except for ineffective commiseration with the underemployed toilet scrubber. And I carry a feeling of guilt about the black steward I sent, in 1946, to the brig. He had been late by a few days in returning from leave, and a captain appointed me as deck court officer. The captain told me to give the man solitary confinement with bread and water ("We've got to keep these people in their place"), and I did. It was only for a few days of confinement, but it was all wrong; the captain had no right to tell me what to do, and we wouldn't have done it to a white man. The steward was young, quiet, humble. I'll guess he had a good reason to be late returning from leave; I didn't hear it, probably didn't try. As I think back, I imagine him as used to the blows the white man gave him. He endured; he had more guts than I had.

Though I suspected evil in the "correct" attitudes about women and blacks, the navy caught me ignorant—a blank slate—in its teaching about homosexuals.

The taboos of the time and the people I came from prevented rational discussion of sex. So at age 17, I learned for the first time that some men were homosexual ("queers" as we were supposed to call them). They were, in correct naval thinking, the lowest form of humankind and good only for jokes and avoidance. If we had any on board ship, they were wise enough to remain silent. We had one, at least, in our class at the Academy; the school expelled him with such notoriety that I still remember his name.

I imagine that I must have served in

the navy (and coast guard) with closet homosexuals. And they must have been as effective as their fellow sailors. But in my ignorance, I left with all the contempt for gays that the navy set out to instill ten years earlier.

The real cause of disruption in the armed forces, if the current ban were lifted, would be the carefully nurtured hatred of gays and not the gays themselves. The military would have a hard job in changing the evil attitude, but the services are supposed to cherish hard jobs. The objections of the high brass are based

on their own indoctrination and nurtured by many years of conforming to military correctness. I hope that the Joint Chiefs of Staff will be able to change; they've had experience in the gradual acceptance of women and blacks. Also, they're younger than I am and originate not quite so far back into the dark ages of prejudice.

Some high-ranking officers fear that the services will lose valuable personnel who refuse to accept the lifting of the ban. But if lifting the ban results in resignations of people who can't conquer their hatred, won't our freedom and equality be better defended by people who believe in these ideals themselves?

The changing of cherished but harmful attitudes that have become firmly entrenched is surely of more importance than developing a new weapon. Our country, if it truly wants to be the great nation it claims to be, has to work to correct the evil in its collective thinking right here at home. And although the armed forces aren't apt to change their glorification of alcohol use (given the pervasive attitude in society at large), they have indeed made great progress in their treatment of women and blacks. Thus I have faith in their eventual acceptance of homosexuals as fellow Americans—and perhaps they'll help to set the standard for our nation as it grows. □



Official U.S. Navy Photograph

GAYS IN THE MILITARY

A recent book about gays in the military is Joseph Steffan's *Honor Bound: A Gay American Fights for the Right to Serve His Country* (Villard Books, 1992). I found it an interesting account of the Naval Academy 40 years after my time. The book relates specifically to the problems of homosexuals in the armed forces. The navy expelled Steffan, an honor student and a natural leader, just before his graduation in 1988. He had decided, after

long fighting the idea, that he was gay—and said so even though he wasn't homosexually active. In his legal effort against expulsion, Steffan has met others in the same effort—and some who have chosen to lie about their homosexuality to retain their military positions successfully. The Pentagon's preference of the lie over honesty has long seemed a primary evil in its harmful attitudes.

—Jim Boone

Two Bells for Peace

by Bob Stauffer

Photo by Charlotte Weng/courtesy of Fumiye Miho



**The inscription reads:
"The Bell of Peace
Presented to the City and
County of Honolulu/
To celebrate the 25th
Anniversary/
Of the Sister Cities Affiliation/
January 7, 1985."**

Recording clerk of Honolulu (Hawaii) Meeting, Bob Stauffer is a member of the Board of Managers of FRIENDS JOURNAL. He expresses thanks to Fumiye Miho and Verna Curtis for assistance with his article.

Many people of modern-day Hawaii came from the province (prefecture) of Hiroshima. Their capitals—the cities of Honolulu and Hiroshima—are sister cities. A small stone pagoda has stood outside Honolulu Hale (city hall) for three decades, a symbol of friendship from the people of Hiroshima.

Like others from lands far away, the early immigrants from Hiroshima would occasionally send children back to visit relatives or to get an education. At the outbreak of hostilities in 1941, many of these children were caught in Japan and spent the war years there. Although we don't often hear of it, many of these U.S. citizens died during the A-bombing. With the visitations back and forth, Honolulu today probably has the highest number of *Hibakusha* (A-bomb survivors) of any U.S. city.

Besides the other ties between these two great Pacific capitals, there is the fact that the U.S.-Japanese War began in the one and ended in the other.

A large bronze bell, a copy of the Hiroshima peace bell, was given to the people of Honolulu a dozen years ago. For many years the bell was hidden away, dusty and forgotten, in a back room of city hall. It would be taken out once a year for the Council of Churches' Hiroshima Day observances.

Finally there came a time when I went to work at the city council. I asked for a permanent home, a place of peace, for the bell. This was not the first time such a request had been made, and the odds for success didn't seem high. Just as today, there was continuous conflict between the mayor, who had the bell, and the council, where I worked. Also, the mayor and the peace community generally did not see eye to eye. Still, this time the mayor's administration seemed more receptive of the request for a home for the bell.

Planning went well that year for the Hiroshima Day observances. The ceremony

was held in the pretty courtyard at city hall. My employer, a liberal council-member with ties to the local peace community, came with a proclamation of support from the city council. Religious leaders from various denominations were present. Prayers for peace from different religious paths were made, including one in silence, in acknowledgment of the Quakers present who had served on the Council of Churches' planning committee.

Oddly enough, the number-three official from the administration came. This official seemed out of place; he had been with the city for a couple of years, but his political career had spanned nearly a half century. For the last couple of decades he had often been identified with the conservative old guard.

Toward the end of the program, the official rose to speak. It seemed a mild affront, but he was allowed to go on. He first seemed to acknowledge the obvious—that he had been on the other side from most of the audience on so many political issues.

But then he brought out a proclamation he had gotten signed by the mayor. It was a thoughtful and well-written document calling for peace and understanding in the world.

He continued more personally, explaining that his family was from Hiroshima and that he had lost two first cousins in the A-bombing. He had visited the bomb site, and had listened to the stories. While he had not taken a highly visible role over the years, he was one of the many who had stood in spirit with everyone present when it came to the tragedy of Hiroshima.

I had judged the man wrongly, or perhaps judging a person at all is what is so often wrong in the world. It was a valuable lesson to learn, as is the fact that there are unknown people of good will all over, including those within the halls of power and privilege.

A couple of years later the official retired, and I moved on to other employment. However, before the two of us left the city government, a permanent home was made for the bell. It stands near a small shrine, by the river, close to the center of Honolulu. □

In answer to the question, "What is the primary motivational force in the lives of most people?" Viktor Frankl would answer, "Meaning, and the search for meaning."

As I drive across the gentle hills and valleys of Virginia bursting with the fresh delicacies of spring greens and vibrant redbuds, the meaning of life seems so simple: I am alive, I am thankful, I am full of wonder at creation. The usual distractions of everyday life fade as I focus on the facts that I have plenty to eat, a place to sleep, and many dear friends. I have work to do and ways (perhaps not the same as my "work") to earn a living. I am completely satisfied with the present moment in this place. I could just meditate on this sense of well-being in the here and now and leave it at that, but for my life to have meaning, I need Something More. I find myself *praying*, talking to that Friend which people refer to in so many ways—God, Seed, Light, Inner Teacher, Great Spirit, Immutable Truth, Wisdom Beyond Wisdom, and on and on. The right names to use are not so clear, but what is clear is the feeling that I am a vessel for this spiritual energy and wisdom, and that in doing all in my life by God's direction—by practicing the presence of God—my life is permeated with meaning and joy. It is enough just to be alive and breathing freely.

Though no one is with me in the car, I am not lonely in the least, for God is my constant companion. I feel connected to people, as "God in [me] finds God in people" (Henry Nouwen). As I drive cross country—just as when I take walks, fold laundry, slice vegetables, weed a garden, wash dishes, paint a fence, vacuum, brush my teeth, take showers, get dressed, sit in the dentist chair, or begin worship—I am trying to talk to God in an unceasing, prayerful way. Using the author of *The Way of Pilgrim*, Thomas Kelly, Evelyn Underhill, Frank Laubach, and Brother Lawrence as

After two terms at Pendle Hill in 1993, Judith Bowman decided to change her career and lifestyle. A member of Grass Valley (Calif.) Meeting, currently she does writing and has a "contemplative housecleaning business."

guides, I have been practicing the presence of God by trying to pray at all times. The prayer may be just long enough to say in one breath, about nine syllables—for example, "Oh, God, help me feel Your Presence near," or, "Dear God, thank You for this lovely day," or, "Dear God, please take these burdens from me"—or it might be a "sacred word" such as *Holy*, as recommended by the Roman Catholic priests,

Taber calls it) will draw me back to unceasing prayer. An anchor point might be bells ringing, feeling my special pebble in my pocket, smelling a flower, sitting at a stoplight, meeting someone new. By this method, I am able to access God directly and often in a way as exciting to me as it was to the early Quakers.

One of my common ways of going to God is through an intercessory breath prayer, such as, "Dear God/God-dess, please make Pauline whole." Evelyn Underhill says we need to be "live wires" with God: "... by more and more giving spiritual and intercessory value to *all* the acts and intentions of life, however homely" (*Life as Prayer*). Underhill emphasizes the importance of trying to pray without ceasing: "... only by faithful personal attention to God, constant and adoring recourse to [God], confident humble communion with [God]." In seeing results from intercessory prayer, as well as in prayers for our own lives, we can see the power of God at work in the world.

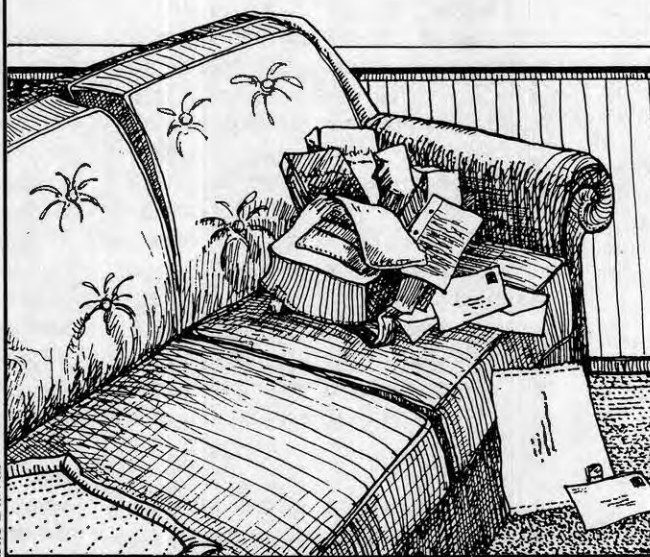
In the silence of interior, unceasing prayer, my mind becomes calm, worries and strivings cease, and all that remains is that spirit in my heart which revels in the present with wonder, gratitude, and clarity. Truth for my life seems to be evident in a certain *knowing*. As Thomas Merton said, all that seems necessary is to just "go for walks, live in peace, let change come quietly and invisibly in the inside" (*Woods, Shore, Desert*).

Though it is perhaps easier to practice the presence of God during glorious rides through spring countrysides, it is every bit as possible to do it in everyday life, while changing diapers, photocopying, faxing, marching in Washington, D.C., waiting in lines at drycleaners and airports, shaving, drinking morning coffee, relaxing before dinner, walking the dog. Brother Lawrence, in *The Practice of the Presence of God*, describes this practice amidst the flurry of his kitchen duties:

... having accustomed himself to doing everything there for the love of God, and asking [God's] grace to do his work, he found he had become quite proficient in his culinary chores

PRACTICING THE PRESENCE OF GOD

by Judith Pruess Bowman



Thomas Keating and Basil Pennington, in the "Centering Prayer" method. It might be just *feeling* my breathing. These ways all have an effect of helping us feel connected to God in our deepest crevices and detached from all concerns except what is absolutely necessary for today.

Occasionally, I use the Lord's Prayer or the 23rd Psalm for my unceasing prayer. Regardless of the particular prayer I'm using, when I get distracted and forget my praying, an "anchor point" (as Bill



during the fifteen years he had worked in the kitchen. . . . he was doing all for the love of God, thanking [God] for directing his activities, and doing numerous other acts of love; but all were done very simply in such a way as to keep him in the loving presence of God. . . . [His way of going to God] consists of renouncing once and for all everything that we know does not lead to God, so that we might accustom ourselves to a . . . conversation free of mystery and of the utmost simplicity.

Simply put, it means not allowing ourselves to worry about a thing: "God, You take care of it. I want to go out and play." By carrying on habitual dialogue with God, we are apt to find that all we do becomes prayer. Every action, from working with the homeless, AIDS patients, and abused children, to playing a round of golf, may be prayerful when God is Center of our lives. As Thomas Kelly put it in *Testament of Devotion*, "Life from the Center is a life of unhurried peace and power. It is simple. It is serene. It is amazing. It is triumphant. It is radiant. It takes no time but it occupies all our time."

WHAT DOES IT TAKE?

Some of the factors that seem to foster the practice of the presence of God are:

- A deep yearning to be close to God, almost like the ache we have when we

miss a lover, or a deer longs for streams: "As the hind longs for the running waters, so my soul longs for you, O God" (Psalm 42:1-2). Related to this yearning is the yearning to just live ordinary, everyday life fully.

- Silence, and lots of it. I prefer much of my silent time to be in solitude, but it does not have to be. There are whole communities of hermits living in mostly silence.
- Simplicity. What a hard but absolutely necessary step, to detach and declutter. Off to the Goodwill! Off to the community library! What is my most essential stuff? Will it all fit in a little room or my car?

Some will say this approach is ridiculously simple; others, outrageously joyful; others, too inner-peace oriented; others, impossibly demanding in its requirement for the complete opening of oneself to God, the allowing—yes, the surrendering of all "busy-ness" and difficulties of life to God. All I can say is that this faith step, taken repeatedly throughout the day to the extent one is able, diminishes worry (even anguish), fear, jealousy, possessiveness, controlling tendencies, lust, and greed, and yields all the Galatian fruits of the spirit. The power and love of God does it all, "erasing the artificial division

between the secular and religious so that all of life. . . becomes sacramental" (Gordon Browne in *Introducing Quakers*, 1990). In Constance Fitzgerald's words, prayer becomes "the profound difference," as God invades one's being and comes to occupy more and more space within.

I believe many people make the search for meaning too difficult. We try too hard to find our life meaning in our work, intimate relationships, or friendships. We often create problems to worry about. Why can't we take to heart Jesus' words in the Sermon on the Mount about the birds of the air and lilies of the field? Why don't we "get it," that we could be hit by a Mack truck tonight, and that, therefore, we really should *live life now*. Breathe deeply and joyously now. Take that walk or that trip now. Be happy now. Unceasing prayer, with its effect of putting us in the present moment, helps us to appreciate the beauty, wonder, and synchronicity of creation, to be grateful to the Source of this creation, and to see more clearly and hopefully what small piece we can play in co-creation.

For example, sometimes I'll go for a walk in order to solve a problem. I begin with my breath prayer, and soon I am so enjoying the array of sights, smells, and sounds that I forget to work on my problem. However, I find more and more that if I am willing to allow God to work on the problem awhile, it gets solved anyway, in a much more ingenious way than I could do it myself. The God-in-me and of the Universe is much wiser than I am. Why do we often make it so hard on ourselves by crusting over the direct experience of God with legalisms, guilts, and atonements? "In all thy ways, acknowledge [God], and [God] will direct thy paths" (Prov. 3:6). Why can't we have confidence in this?

Is it that we want to "maintain control," for who knows *what* reason? We want to rush things along. For women, the connotations of "surrender" are negative. Perhaps "allowing" does not have such connotations, but what I am talking about here is complete surrender of our wills to God. I find that as I am able to do this, I become much more sensitized to what promotes life in all creation. I have more reverence for life, including my own, more compassion. Shunryu Suzuki, the great teacher of Soto Zen, said: "When there is no thought of achievement, no thought of self, there is Beginner's Mind. Where there is Beginner's Mind, there is compassion" (*Zen Mind, Beginner's*

Mind). And Thich Nhat Hanh put it this way:

The practice of walking meditation opens your eyes to wonders in the universe. . . . But walking meditation also helps us to see pain, anguish, and suffering. . . . You will suffer, but your pain will not come from your own worries and fears. You will suffer because of your kinship with all beings. . . . (*A Guide to Walking Meditation*)

When we completely surrender our will to God through unceasing prayer, we quit thinking in terms of results. We nurse the dying to ease their pain. We water the plants we know will die soon, because there will be no one to care for them. We pull the fatally wounded dog to the side of the road, so that it can die a decent death. We give change to beggars, even if we are suspicious of where the money goes. The poet Issa, who lived in Japan from 1760 to 1820, said: "Oh, don't mistreat/ the fly! He wrings his hands!/ He wrings his feet!"

As for ourselves, we *could* be concerned only about today. Unceasing prayer puts us in the moment. We *could* come to have more reverence even for our own lives, so that we want to enjoy each breath we take, each special interaction, each sight of beauty to the fullest. Becoming unabashedly in love with God puts us as kin to the butterfly Issa described: "At the flower vase/ The butterfly seems to be listening/ to the One Great Thing."

Ultimately, practicing the Presence of God is wanting one thing with our whole beings—to be close to God. This means yearning for God, struggling to know God, trying to listen to God and discern what our Ever-Abiding Friend wants us to do. We *will* encounter painful challenges to maintaining that peace of spirit we find by resting in God. As we watch the health of our loved ones and ourselves wane, as we see the homeless begging for dinner money and hear about tortured children and the despoliation of the earth, as we confront our own spiritual strivings and unmet needs, our entire self wants to cry out, "Stop it, please stop it." Yet, as co-creators with God, we know it is we who must help to stop it. For those of us who often feel weak, to bear the anguish of a sometimes wretched world and remain sane is only possible by utter reliance on that Comforter and Creative Force for Good, Whose strength becomes our strength and Whose patience becomes our patience. All that is asked of us is faith. □

(c) 1994 by Judith Pruess Bowman

For Galway Kinnel, who wrote: "Here I must turn around and go back and on the way back look carefully to left and to right."

**The boys took turns slamming
the hard horse-skin sphere
into softly oiled cowhide.
The cow ghosts danced along the
edges of the diamond
trailing precise white lines
from the chalk house
that was so close to home.
The crowd cheered loudest
for a runaway dog,
while old men
with cracked leather necks
spoke in tongues. . .**

"Minnie Minoso. . . Ferris Fane. . . Chico Carresquel. . ."

**The dirt always looked so healthy
like it could grow anything.
Late that June night
he took her out
past the dirt
deep into the outfield grass.
"This is how I caught that liner
Billie Humphries hit.
Here I saw a toad,
lost track of the game,
and made a terrible error."
Then the split moon
sang into them.
Blood tides began
to sing back.**

**"And this was where mosquitoes
tried to relieve the pressure."**

**The scorecard never
reflected everything.
She saved him that night,
then, like the moon,
disappeared.
But baseball stayed
and kept saving him
in the forever green.
It held him,
rocked him,
pushed him toward home
down the ghost lines,
around the horn,
sacrificing, sliding, leaping,
dancing off the bags and
dying.
Then, at road's end,
a redemptive foot spikes home
and through dust and sweat
out past the dugout and stands
comes the faint smell of lilacs
and the oriole's song.**

THE ORIOLE'S SONG

by Rocky Wilson

*An attender of Central
Philadelphia (Pa.) Meeting,
Rocky Wilson is a
performance artist who
lives in Camden, N.J.*

by Roberta Nobleman

The call can come anytime, day or night, from Karen or Candy, Nadine or Nell: "Roberta, could you come sit for me tomorrow? I am absolutely desperate!" If I can, I come. We are not talking babysitting, house sitting, or dog sitting—but sitting (or standing) at the local art center for drawing classes, painting, sculpture, or, as they say, "life." "Life," for you Philistines, means sitting in the nude, the buff, the altogether—knicker-less, bra-less, skirt-less, sock-less. As I write this, in between 20-minute poses, I am wearing my glasses. . . period.

What would make a nice middle-class suburban lady of 52 years, wife and mother of three, take up such a dubious line of business? I am an actor (no, I am an *actress*—my language is still back in the Dark Ages of the '50s where theater is concerned), so my body is my instru-

shop, quick-print, quick-fix. Watch children in class, or teenagers at the mall, and you will realize that we are raising hyperactivity to the norm. One of the reasons kids don't go to church as much these days is that sitting still for an hour, even with the snack break that communion provides, is practically impossible for the poor dears. I find modeling a most contemplative experience—sit-

AN ARTIST'S
MODEL GIVES
NEW MEANING
TO THE QUOTE,
"IN MY FLESH
I SHALL SEE
GOD."

OF LIFE

ment—but is it meet, right, and seemly so to do? I shall never forget the scandalized looks on my kids' faces, three years ago, when it finally dawned on them what Mom was doing on Tuesday evenings: "Oh my God, Mom, that's so embarrassing! Don't ever tell any of my friends!" And my husband? In a marriage of nearly 25 years, nothing—but NOTHING—phases my phlegmatic, congenial spouse.

What are the job requirements for this line of work? Should any of you theologians, ministers, bishops, presidents of synod, chancellors of the diocese, editors of Christian magazines, etc. be considering a little modeling in your spare time, the following are required:

THE ABILITY TO SIT STILL

—and enjoy it, be at peace with it. This is a rare commodity in our days of eat on the run, TV commercials, rap songs, and disco dancing, quick-

ting in one position for three hours, with the orderly stretch breaks a rare luxury. The silence that often accompanies the concentration and attention of the artists allows me time to pray. Sitting as naked as God made me, I can just be. By the end of many a session I have found the answer to some problem, just by waiting on it. One of the instructors plays Bach, or soft modern jazz, in the background, so I relax and enjoy and listen. A real treat!

HUMILITY

If any of my readers harbors illusions about the body beautiful, let me enlighten you—this is *not* the centerfold of *Playboy* magazine. Every roll of fat, every wrinkle, every wart, every blemish—that's what the artist draws. What you see is what you get. You thought no one knew about that double chin when you are looking down? They will draw that first. There are no soft lights, no artfully draped fig leaves, wreaths of mist, or strategically placed flowers and fems to conceal those private parts. *All* is revealed.

Lorna Kent

Roberta Nobleman is an actress and writer who is active in the Episcopal church. Her book Victim to Celebrity will be published this summer by Abbey Press.

You have to grow accustomed to people squinting at you from behind their easels (I've had it explained to me, the squinting, but I couldn't explain it to you), or holding a pencil at eye level, then closing one eye while the other solemnly surveys your nude body (I do not know why they do that either). You are an *object d'art* and will be discussed as such: "Jim, see that left buttock? Get it with charcoal no. 3 and then shade it in no. 5, okay?" "Up from the right breast toward the shoulder, see that shadow?" "I really like that skin tone! Combination of off-yellow and dirty pink!" Unless you are seriously into Lenten penance, or a former Trappist who misses the discipline, never, ever peek behind the easel. The shock may lower your self-esteem to a point beyond therapy: your left buttock is painted green, the right breast is a pomegranate or a cubist abstraction, and your skin tone is far beyond the help of Max Factor. And your hair needs cutting.

All of this leads to the GREAT TRUTHS that overweight clerics and

rooftop. Or Mary during her third trimester, slowly pulling up her dress to admire the marvellous swelling that was the Christ child to come.

However, for all you aspiring models I believe the overwhelming requirement is the next one:

HOPE

Modeling is sensual, but not sexual, and as a survivor of incest as a child, I have found a sense of reparation and restoration in that quiet, safe sitting. As a child I always understood that the place where art happened—theater, dance, or artist studio—was somehow sacred; and certainly safer, warmer, kinder than most of the church buildings I remember. God always seemed close to me as I leaned, breathless with excitement, over the edge of the last balcony ("the gods") in the theater, or walked hushed by beauty into the National Gallery on Trafalgar Square, or heard the orchestra tuning up, or the jazz band play. "Yes!" they seemed to say to their Creator—"Oh yes, yes, yes!"

I do believe in the resurrection of the body and the life everlasting, but this has absolutely nothing to do with any speculation on life after death. I am *much* more interested in life after birth—

and any nonsense about some point in the future (whatever that means) when the body "incorruptible" will be brought from the grave (preferably at age 23 when I had the most fabulous suntan ever) is hubris—not hope. "In my flesh I shall see God"—that has happened already. It has happened as incest victims have claimed the damaged Temple as theirs alone, and infinitely beautiful; as a 65-year-old uncle, who had not swum in 50 years, plunged into the ocean and emerged joyous, delighted with his wonderful and still-swimming body; in the everyday miracle of watching a toddler learn to walk or a squirrel fly from a tree—all of these are as miraculous as a portrait by Ingres or Botticelli.

This is true hope; that, through grace, we can look upward and forward in spite of rape, incest, cancer, AIDS, gunshot wounds, birthmarks, Grandpa's flat feet, and Grandma's big thighs. Like the artist, we pronounce *all* that God has made *very good*.

The model is a tiny part of this creative process, but when I am sitting stark naked, in my birthday suit (*why* so many euphemisms?), staring at the stained glass windows (two of the art centers where I

model were former churches), I can almost feel that life pulse. Sometimes I wonder if Jesus would not feel more at home here than in the very sanitized, overdressed, sometimes sterile atmosphere of the "real" churches next door.

One day a visitor from out of town opened the wrong church door and discovered me sitting there naked. The poor fellow almost died of horror, and rushed next door to his meeting, complaining bitterly—as ashamed as Adam. It is sad to think that if he had been celibate, that may have been his only glimpse of a fellow creature as God made her.

If sex offenders in prison and treatment centers were made to confront the naked adult body with all its power—from the point of view of the artist (under very strict supervision, to be sure), would that not heal as much as all those hours of expensive talk therapy? Expressive therapists tell stories of the resurrected bodies of men and women who were raped or tortured, who finally learn to love themselves again; and maybe that is what the Creed is talking about. That kind of faith and hope, that kind of bodily resurrection.

The northeastern United States, where I live, is a cold climate; we are used to bundling up, not stripping down. Our inheritance includes the Puritans, and many prissy Protestants and Catholics who, like Tartuffe, often cry "cover your shame!" I understand that modeling is not everyone's way of earning \$10 an hour. But those same teenaged daughters who are so appalled at Mom's modeling will parade across the beach in bikinis that are scarcely more concealing than nakedness. I would not feel comfortable on a topless beach, yet if going naked was an integral and important part of a play, I would do it without a qualm. The difference?

I feel supported by the Holy Spirit at the art center. It is my true self sitting there, just as I am without one plea. If Jesus or Mary walked into an art class, I think they would take up a brush and start painting. The Gospels tell us Jesus did draw in the sand when the woman taken in adultery was brought to him. Some say he was buying time while he thought up that terrific reply, "Let the one who is without sin cast the first stone," but I think she was an interesting looking lady, so he started to draw her. He never wrote down anything else that we know of (all the epistle writing was left to Paul), but if his art work was anything like his dramatic ability with stories and language, he must have been terrific. □

AND LIMB

paunchy prelates of all persuasions would do well to acknowledge: THE BODY NEVER, EVER LIES—especially the naked body. And so to the next requirement:

TRUTH

Humankind in general may not be able to bear too much reality, but your average art student will have no such problem. They are way ahead of seminary students, if this be virtue. Lee Brunner (of blessed memory), an Anglican liturgical dancer, told me that there was a gasp of horror from the congregation when he stepped out in more-than-adequate loin cloth to perform his Passion piece. The crucifix on the wall above was much less modest—but then that was only a piece of art work. As I pull my dress over my head and arrange myself on the dais, one of my meditations is of all my sisters and brothers—especially in Third World countries—who sell their bodies for sex, not art, often to keep from starvation. Or else my mind will travel back in time to Jesus stripped naked and mocked, or Bathsheba innocently stepping into her bath tub on that auspicious day when King David lusted after her naked form from the next

John Thorogood, Martyr for Conscience

by Herman Herst, Jr.

Author's note: The author of this article is a professional philatelist. Many years ago, in London, he bought for his stamp collection a dozen or so letters addressed to John Thorogood, Chelmsford Gaol, dated in 1840, each one bearing a "Penny Black," the first stamp in the world, issued May 6, 1840. The address on the letters made him curious to learn more about Mr. Thorogood's imprisonment and the reason for his receiving so many letters from all over Britain wishing him sympathy for his plight and expressing the hope that he would maintain strength to fight the system that led to his imprisonment. This story is the result of a search for the answers to those questions.

From the 12th century until today, Britain has had two systems of law—one civil (including criminal) and one religious. Historically, religious law covered many things that might today be regarded as civil: marriage, probate, divorce, and legitimacy. The church insisted that all of these things affected the soul of every citizen; they were therefore subject to ecclesiastical law.

Until 1641, the ecclesiastical courts could execute the sentence of burning someone alive for adultery, defamation, witchcraft, blasphemy, drunkenness, or usury. Ecclesiastical law still exists in Britain today, but the scope has narrowed considerably. Today's ecclesiastical courts have jurisdiction only in matters relating to the Church of England and rule only in matters of religious offenses, involving questions of doctrine, ritual, and ceremonial matters, with appellate jurisdiction on those matters from civil courts.

In 1839 it was still a matter of ecclesiastical law that every British citizen must pay the church an annual tithe, a cash payment equal to a tenth of his earnings

for the year. This tithe was supposed to be divided into four parts—one for the maintenance of the church, one for the Bishop's discretionary fund, one for the poor, and one for the incumbent clergy. It was widely known, however, that the clergy kept most of the money for themselves.

In January 1839, the members of the petty session court met to decide the proper punishment for one John Thorogood, a shoemaker and citizen of nearby Chelmsford, a city in Essex. Thorogood had refused to pay the tithe of five shillings sixpence (then about \$1.25) that he had been assessed by the Church of England. Not only was he refusing to pay the assessment; he also was refusing to accept the power of the civil court to order him to trial, and on the advice of his lawyer he did not attend the trial.

So the matter was sent to the ecclesiastical court, where the church wardens, who were both judge and jury, promptly sentenced him to prison, still in his absence. Though concern was expressed that a trial carried out in his absence was undemocratic, he was ordered to prison that very day for an indeterminate term—until he should pay the tithe.

Thorogood had always been a model citizen. He had paid the taxes due on his modest home and shop, feeling that the

After his sentencing, Thorogood was taken to the Chelmsford Gaol and given one of the least habitable cells. In one of the many appeals for relief that he sent to the church wardens, he said, "I am locked in my cell at 9:00 p.m. in summer; the other prisoners may sit by moonlight in the courtyard much later. The rich prisoners pay eight shillings a week for a front room. They have coal to heat their cells and when I was dangerously ill and my life almost despaired for, I made repeated pleas for medical attention." He was offered better food for 12 shillings a week but refused to "pay money to a system that supports murder, robbery, and idolatry. These charges have been proven against the church."

Actually, Thorogood was not alone in his refusal to accept the judgment of the Church of England. Even in George Fox's time, Dissenters were being fined and jailed for refusing to pay tithes. Now, 200 years later, hundreds of Dissenters all over Britain were refusing to pay their tithes and challenging the right of the Church to punish them for the offense. One had actually died in prison after a few months of imprisonment. But Thorogood's case, including his refusal to cooperate with the system, was the first to galvanize public attention.

Not a Quaker, he suffered the same punishment many early Friends came to expect.

agency had need of the money and he had an obligation to support the need. A year earlier he had willingly contributed a gold sovereign toward needed improvements for the Chelmsford church and had even helped collect money from other parishioners. But the priests had used the money for their own purposes, part of it for a lavish party for local and visiting prelates, "with expensive carriages, wives laden with expensive jewelry, and an extensive banquet, with the finest ham."

Thorogood resolved that no more money of his was going to be used for that sort of thing and that he would refuse to cooperate with the system.

News of Thorogood's plight spread over the entire country, and he received hundreds of letters from sympathizers wishing him well and offering moral support in his battle with the church. Many offered to pay the very nominal sum that the church sought of him, but he refused all offers. Actually, money was sent in but presumably pocketed by the church wardens.

It was only a question of time until the Thorogood matter reached the House of Commons, where opinions were divided. Entire days were given to debate on the subject on several occasions. The Tories backed the position of the Church of En-

Herman Herst has made his livelihood for many years from buying, selling, and writing about stamps. Currently he lives in Boca Raton, Florida.

gland, while the opposition sought to help Thorogood. There were even those in Commons who offered Thorogood a pardon from Queen Victoria. He had to refuse this offer, however, since the queen's pardon cannot be extended unless a guilty plea is offered, and Thorogood refused to plead guilty. A resolution to terminate Thorogood's persecution was passed in the House of Commons.

When a vote was taken, it was 391 against releasing Thorogood to 249 in favor.

Debate on the matter continued in the House of Commons. Lord John Russell said that the Church of England should act in the spirit of enlightened toleration. It was the imperative duty of Commons, he said, to enforce the resolution passed a year earlier to terminate the Thorogood

persecution, which by now had become a scandal to the church and a disgrace to Britain. He reported that the prisoner's health was sinking and that it was in Commons' power to release him.

Another member objected. He quoted the bishop of London as saying that since the queen could not release Thorogood without an admission of guilt and a statement of regret, Commons did not have the power to do so either.

And so it went. Time passed. Chelmsford's church wardens continued to meet to discuss what should be done with Thorogood. Some of their meetings lasted two days, but all had the same ending: Thorogood's sentence was once again approved. When someone asked how long the board wanted to keep him in gaol, the reply was, "He can rot there as far as we

are concerned."

Thorogood had been in prison for eighteen months when Mr. Copland, a member of the House of Commons, tried a new tack that must have shocked some of his fellow members and surprised the Tories. He pointed out that the tithes in Britain brought in thousands of pounds, which were supposed to be allocated to four different uses but actually were being swallowed up by the clergy. This was the system of Christianity which found that "because they had not enough money they must send their fellow creature to prison and after keeping him there 18 months bring forth resolutions by which

Thorogood would die in prison because he would never comply with the exactions imposed on him."

Copland went on: "I must dissent from these things. How could this be Christianity? If such things be Christian then I am not a Christian." He went on to point out that Dissenters (Baptists, Methodists, Presbyterians, and others) now had more places of worship than the Church of England if one counted 4,000 private homes in which worship was conducted. "Is it not, then, the duty of the Church of England, instead of showing a spirit of persecution, to show something like care of their own interest and respect for Christianity?"

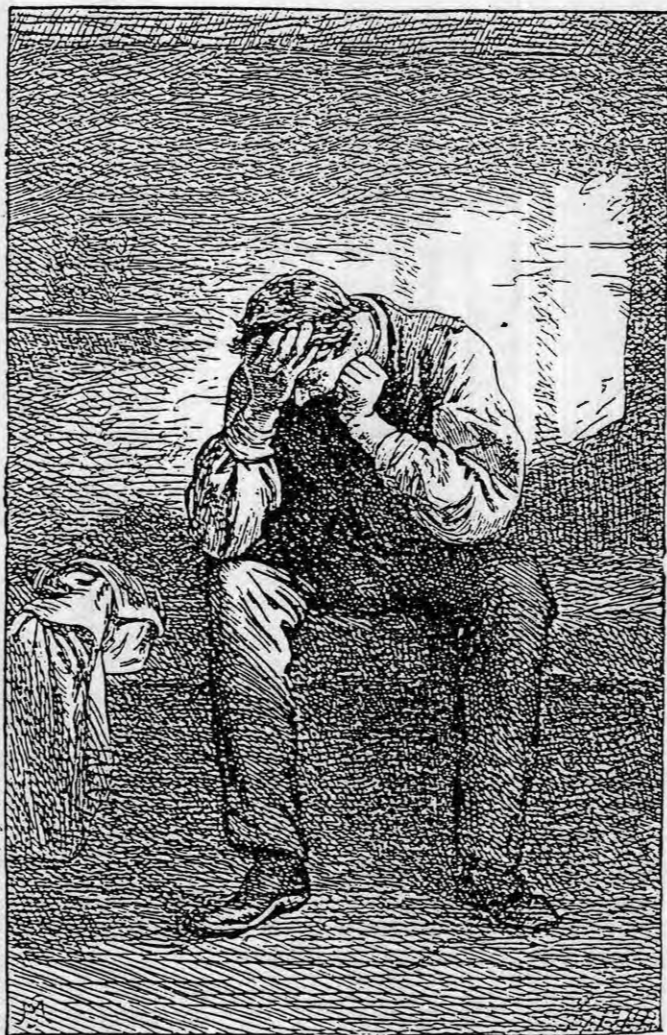
Another member, Mr. Marriage, rose to speak. "John Thorogood is a martyr," he said. "The meaning of the word is 'a person who suffers for conscience's sake.' I believe that he has a conscientious objection to pay church rates and that all the persecution in the world will never get a sixpence out of him."

As more time passed, the church wardens of Chelmsford, in their occasional meetings, seemed to relax their prejudice and to consider the release of Thorogood if he would pay the expenses to which they had been put by his actions. One warden suggested that if the parish were paid 75 pounds, justice would permit Thorogood's release.

The House of Commons continued to debate the issue. One member agreed that the laws of the country had sent Thorogood to prison, but asked who the lawmakers had been. They were the bishops of the Church of England, he pointed out, and what satisfaction was it that it was done according to law if that law was contrary to Christianity? It was no justification of the church wardens of Chelmsford that the law enabled them to do an act of injustice. It was a disgrace that persons should do things morally wrong by some law passed in the dark ages.

He went on to point out that Jesus had not paid tribute to the Romans and that though the Hebrew custom of tithes was the basis of the tithes in Britain, there was no passage in the Old or New Testament in which a person was deprived of his goods or liberty if he did not comply. The Church of England was imitating the Roman church in this practice but not either the Hebrews or the early Christians.

The speaker's remarks were met by objections and shouts of "Order!" and "Question!" The chairman tried to restore order by announcing, "All this has

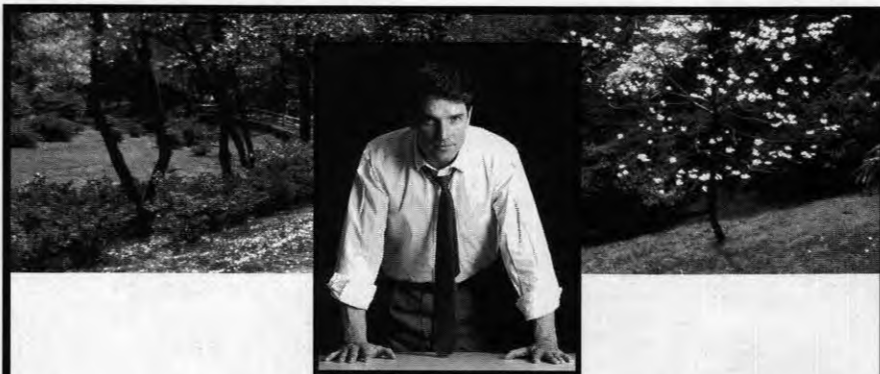


From American Notes, by Charles Dickens

In July the Chelmsford church wardens met again to consider the matter. Church warden Bartlett repeated what had been said many times before.

The principle is more important than the five shillings sixpence. We must maintain the principle: Persons must pay what the church asks. It would be unjust to have others pay and Thorogood escape payment.

The church wardens should be complimented for what they have done. Thorogood should not be rewarded for his obstinacy, trickery, and stubbornness. The generous contributions from his friends from all parts of Britain do not reduce his guilt by one farthing.



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nothing to do with the question of Thorogood's release."

At this point Mr. Copland again asked for the floor. "The system is totally unscriptural," he said. "One reason for not making tithes obligatory is that the income of the church is quite ample without sending fellow Christians to prison."

The London newspapers now took up Thorogood's cause. Even Sir Robert Peel, a founder of the London police (from whose first name the term "Bobby" was derived and who had staunchly opposed Thorogood's release) now felt differently and announced that he thought Thorogood deserved his freedom.

Again the church wardens met. Some now spoke in Thorogood's favor. One admitted having attended meetings of Protestant Dissenters, who believed Thorogood should never have been imprisoned. He accused the wardens of wanting to keep Thorogood in prison forever and urged them to reverse their decision.

A visitor from another church advised the wardens to relax their opposition to Thorogood's release, adding that never in the history of law had there been a greater case of cant, hypocrisy and deception to come before a church board. One of the wardens accused him of repeating hearsay that would not be admitted in any court of law, to which the chairman pointed out that this was not a court of law. "I hope it is a court of justice," rejoined the warden defensively. The visitor's membership in another church was cause for some remarks that left him feeling unwelcome.

Heated discussion and argument continued at length, but when a vote was finally taken, 391 wardens voted to free the shoemaker and only 249 to let him rot permanently in gaol.

The results were greeted with loud cheers. But the meeting was not over. Warden Bartlett was still concerned about the loss to the church of money due from Thorogood and expenses that Thorogood's "deliberate manoeuvre and contrivance" had forced on them. Should they not be able to recover the money that was rightly theirs?

Warden Gepp took the opportunity to agree.

I will at once declare that I have no vindictive feeling against John Thorogood. [Cheers] Moreover, I will go further and say I should be exceedingly happy to see him discharged. But I feel, in performing an act of mercy, we ought not forget we should do an act of injustice if we consent to his release without payment of the tithe and costs, which amount at

this time to 17.2.3 [about \$135].

At this point the chairman dropped a bomb that put an end to the discussion. He told the church wardens that the next day Parliament was going to consider a bill to release Thorogood from gaol with no considerations and no conditions.

The actual process by which Thorogood was released is obscure in the records. According to one account, the consistory court (the court of the local bishop) met on November 10, 1840, and through an intricate legal argument decided he should be released on payment of costs. It is most likely that Thorogood did not know that friends made the payment on his behalf. He was simply told to prepare for his release.

On December 10, 1840, the London Times reported this item:

We have the pleasure to inform all whom it may concern that John Thorogood on Friday last was once more in the market—not the market in Martyrs but the market in Chelmsford, pursuing an honest calling. There he was in front of his stall, selling or trying to sell shoes with the utmost condescension and affability.

Thorogood's imprisonment had run almost two years. He had spent almost 700 days to make a point that in this day is taken for granted.

The behavior of the authorities in this case is perhaps more comprehensible when we realize the high esteem in which the clergy were generally held at that time and the strong support there was for the principle of a close relationship between church and state. These sentiments are clearly shown in a toast offered in December, 1840, by the chairman of the Dunnow Petty Session Court

to show our deep reverence, cordial regard, and sincere attachment to our happy and glorious relationship between Church and State, which animates the bosom of the assembly I have the pleasure to see before me. [Cheers] Let us cordially, heartily, and sincerely drink to the union of Church and State, and may it be perpetual. In immediate connexion with this toast, I am desirous to have the pleasure of calling on you to pay a tribute of respect to the members of that sacred order, some individuals of which we have the pleasure to see amongst us this day, and to whom we give a cordial and respectful greeting. [Cheers] We regard them, in the best sense of the word, as our spiritual instructors and as our best friends. . . .

The obligation of every British citizen to pay tithes was abolished in this century. ☐

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A BLESSING FOR ALASDAIR

by Maria Arrington

The phone rang and my friend Christine was on the line with a request. Now, I don't get to see Christine often, although in the wide open spaces of Montana she is a nearby Friend. (She lives about 75 miles away.) Christine and Matthew, her husband, have two boys. Ian was four years old at the time; and just months before, Alasdair had arrived. They live in a small town, St. Ignatius, on the Salish and Kootenai Reservation, where Matthew teaches elementary school and they both give music lessons and play in a Celtic music group.

Christine's request was unexpected: "Would you consider doing a welcoming ceremony for Alasdair at the next Montana Gathering of Friends [MGOF]?"

I asked what a welcoming ceremony was. I had become a convinced Friend back East, where I was part of a large active Friends meeting for many years, but I'd never heard of a welcoming ceremony.

"Well, it's a way of introducing him to Friends and blessing him with our love. It would essentially make him a part of MGOF and the wider world of Quakers," she explained. "I had envisioned some sort of invocation and some singing occurring out of the silence of meeting for worship."

The Montana Gathering of Friends is officially a Quarter in North Pacific Yearly Meeting. We are spread thin over a large geographic area that stretches from northern Idaho to northern Wyoming. Many of us are part of worship groups under the care of a larger meeting. Or, a number of worship groups will band together to form a meeting that does business only twice a year. Because of these unique characteristics, the quarterly meeting feels more like a large monthly meeting. When we gather twice a year for the weekend, our relationships with each other are cemented, and we treasure those days to-



Käthe Kollwitz

gether. We carry on those friendships at a distance for the next six months until we see each other at the next gathering. It was very natural for Matthew and Christine to want this welcoming ceremony to occur at MGOF; that is the primary community for many of us in Montana.

My leadings as I pondered this request brought me to a story I had heard from a Native American teacher describing the traditional way a child was born in that tribe. As the women gathered to assist the mother with birth, the father would wait outside the door. Often the child was born at night or in the wee hours of the morning and the child would be washed and wrapped and passed out the door to the waiting father just as the sun rose. The father would then lift his child to the rising sun and then each of the four directions, dedicating this new person to walk the path bounded by respect for all of creation and blessed by Creator and all that Creator had made.

And so the format for the welcoming ceremony took shape. For my own comfort, I discussed the ideas with Ministry and Oversight to be sure the use of Native American spiritual concepts would not imply to anyone a desertion of Quaker principles. In my own spiritual search, I

have found that "that of God" is powerfully present in all of nature, and that invoking blessings from nature was indeed connecting with the Divine in a very powerful way.

At winter MGOF, then, we gathered in silent worship on Sunday morning. Out of the silence, I took Alasdair in my arms and walked to the center of the circle. At the age of nine months, he was shy and preferred his parents to all other adults. I wasn't sure he would tolerate his time with me without crying or returning to his mother's arms. I faced each of the four directions, calling on the characteristics and the animals of each direction to bless him: in the east, the eagle, who signified strong vision and the ability to soar high above, close to the Creator; in the south, the mouse, whose focus is the fine details of family life and of gathering food and raising children; in the west, the bear, who burrows into the earth each winter to spend time on the inner journey; in the north, the spiritual connection with ancestral tradition and clear wisdom. I also called on Father Sky and Mother Earth to endow him with the balance of masculine and feminine knowing. I introduced him to this circle of Friends, asking that they welcome him into this community, and that he be blessed with the love and spiritual guidance we all seek and give to each other at MGOF. We began to sing children's songs such as "Circle of the Sun," the "Whole World in His Hands," etc., and I brought him around the circle so each person could greet him in their own way. Some folks kissed or hugged him or wiggled his feet or touched his hands.

Instead of the shy reaction I expected, Alasdair began to reach out for each new welcoming gesture. His face creased with smiles and he wiggled excitedly. We ended the ceremony with Alasdair in the arms of a man he didn't know, contentedly trying to feed that man a cracker! Christine and Matthew were amazed. The ceremony had done its work. A small child now had become part of this diverse group of 60 or so Quakers, and the Spirit had moved among us. □

Maria Arrington is a member of Glacier Valley (Mont.) Worship Group and Missoula (Mont.) Monthly Meeting. She currently serves as clerk of Ministry and Oversight of MGOF and lives in the Flathead Valley of northwest Montana near Glacier National Park.

Reports

South Central Yearly Meeting

Friends from a five-state area and beyond drove over the Easter weekend, past meadows of blue bonnets and Indian paintbrush, to attend the 33rd annual gathering of South Central Yearly Meeting in Bruceville, Texas, March 31-April 3.

The theme "Blessed Are the Children" was reflected in every aspect of the meeting, including speakers, worship sharing, art projects, and meal time conversations. Throughout the weekend, Friends sought to balance their anguished concern over the escalating violence toward children with their joyous appreciation of the gifts children bring to our meetings.

William Kreidler began his keynote address by announcing that he had two pieces of good news: "1) We can learn nonviolent conflict resolution, and 2) We can teach others how to do it." Saying he was known as the "good news guy," Kreidler pointed out that he developed his ideas about conflict resolution through 20 years' work, much of it with children.

Highlights of yearly meeting included:

- The approval of the ministry project of Ward Elmendorf, a member of Dallas (Tex.) Meeting, who will travel throughout the yearly meeting to hold one-day workshops from July through November of this year.
- The agreement to help with the formation of Friends Peace Teams, a national effort to help conflict resolution in the world.
- The appointment of Warren Wilson-Reiner, a member of Friends Meeting of Austin (Tex.), as official representative to Friends for Lesbian and Gay Concerns.
- A minute of support for a Moscow Friends Center, a program being developed by Pacific Yearly Meeting.

A Peace Vigil was observed throughout the meeting for "A World Without Weapons for our Children." Friends sat in silence for an hour or more at an outdoor table, occasionally recording their thoughts in a day book.

Attendance at yearly meeting set a new record of 292, up from 278 last year. This included 87 children, more than the total attendance 15 years ago.

—Yvonne Boeger

Iowa Conservative Yearly Meeting Midyear Meeting

About 120 persons participated in Iowa (Conservative) Yearly Meeting's 37th mid-year meeting held at Bear Creek Meetinghouse, Earlham, Iowa, April 16 and 17. The gathering was favored with bright spring weather and the presence of many happy children, as well as several nonagenarian Friends.



Hildegard Herbster

Meetings for worship each morning were times of deep reflection and spiritual refreshment. At three sessions Friends addressed the topic, "Working at Living the Quaker Experience."

Afternoon activities for a large contingent of elementary and middle school ages began with an Indian snake dance led by Bear Creek resident Roger Knuth, with appropriate head-dress and tom-tom.

At the first session on Saturday afternoon, seven Friends presented accounts of how each has been "working at living the Quaker experience." On Saturday evening, six of the meetings related experiences testing Friends testimonies.

The final session on Sunday morning was opened by A. M. Fink, clerk of the Midyear Planning Committee, with a quotation from Wilmer Cooper's Pendle Hill pamphlet, *The Testimony of Integrity*: "... Quaker testimonies are derived from religious faith and experience fashioned out of a life of prayer, devotion and worship, joined with spiritual discernment and commitment." There was a general exchange of experiences regarding issues raised Saturday, especially the pledge of allegiance and national anthem issues. Friends told of a variety of ways in which love of country is expressed in positive ways. As the session concluded, one Friend said, "I try to live the most consistent life I can and hope it speaks to others. You never know how you are reaching out to people."

Special visitors during the weekend were FRIENDS JOURNAL editor Vinton Deming and Loida Fernandez, executive secretary of COAL (Committee of Latin American Friends). Loida spoke about the multi-national, multi-cultural, and multi-lingual nature of Friends of the Americas, mentioning a current project of preparing a Quaker glossary in Spanish. Interim Meeting and the Peace and Social Concerns Committee convened Saturday afternoon. Following the evening session, informal singing brought pleasure to a sizable group. As in past years, a craft, white elephant, and food sale was held, raising about \$300 for programs of the Des Moines and Kansas City AFSC offices.

—Robert Berquist

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News of Friends

Ann L. Davidson has been appointed **Director of Powell House**, effective Sept. 1. She will succeed Dawn DiGiovanni, who announced plans to leave the New York Yearly Meeting conference and retreat center late last year. Ann is a graduate of Earlham School of Religion, where she specialized in retreat ministry. Her previous experience includes work as an FUM Youth Coordinator, Christian Education Director at New Garden (N.C.) Meeting, Administrative Assistant at Quaker Hill Conference Center in Richmond, Ind., and participant in various Quaker groups and committees. Ann is coming to Powell House after five years of service as pastor of Fairfield Friends Meeting in Camby, Ind. (*From Spark, May 1994*)

Friends from Twin Cities (Minn.) Meeting officially opened the doors of their new meetinghouse with a May 1 celebration, followed by refreshments and an open house. Beginning with the purchase of property and an existing structure seven years ago, the meeting then hired one of its members, Ralph Jacobson, to manage the project. With the help of a dedicated Building Oversight Committee and volunteers of all ages and skills, work progressed on an expansive addition. More than a year ago Friends began to worship there, "even though piles of lumber and sawdust had to be cleared away each First Day." Though far from completed, the new location is already serving the meeting with space for everything from First-day school to yoga classes, a kitchen which will facilitate the return of potluck dinners, and a small apartment for a Friend-in-residence. The meeting wishes to thank the many Friends, organizations, and volunteers who have made possible this new era in the life of Twin Cities Friends Meeting. "But most important of all is our thanks to the Spirit that has kept us in unity through trying times and reminded us that shingles and sheet rock are only the shell and that a loving community within them is what we really sought to build."



Twin Cities' (Minn.) new meetinghouse

Following Friends Church Southwest Yearly Meeting's withdrawal from Friends United Meeting in 1993, several of its monthly meetings are seeking to remain with FUM. On March 12, at the Earlham Retreat Center in Richmond Ind., the FUM General Board considered requests from three monthly meetings for continuing affiliation with FUM. In addition, Whittier (Calif.) Meeting has withdrawn from FCSWYM and is asking for a new type of affiliation with FUM as a free-standing monthly meeting. The reasons cited for FCSWYM's withdrawal (*FJ* Nov. 1993) were "the unwillingness within some sections of FUM to affirm a commitment to the orthodox Friends position on authority of scripture and the deity of Christ." FUM's Board has set up a task group to explore and bring recommendations on these requests. A separate task group was also created to respond to Ohio and Philadelphia Yearly Meetings' requests to find ways to establish closer ties, short of full membership, with FUM. (*From Spark, May 1994*)

Detroit (Mich.) Meeting has joined other Friends in opposition to the School of the Americas. The meeting is urging the U.S. government to discontinue funding for the U.S. Army training center at Fort Benning, Ga., whose graduates have been directly linked by the United Nations Truth Commission to murders and civil rights abuses throughout Central America. A minute adopted on May 8 states, "As Quakers, we believe that the S.O.A., in particular, and the entire military system in general, is inconsistent with Jesus Christ's example of love." The minute also suggests "that our government spend our tax dollars for peaceful purposes, such as diverting the money spent on the S.O.A. to provide full funding for the Head Start program."

Chuck Fager will direct the newly formed **Issues Program at Pendle Hill**. Fager, known widely among Friends as a writer and as publisher of the former *Friendly Letter*, will serve

as issues secretary. The program aims to stimulate and facilitate new thinking and deep dialogue among Friends on how Quaker faith and tradition can be expressed in relation to the issues of our time. It is hoped that such dialogue will occur across the various branches of Quakerism on issues that both divide and unite us as Friends. For more information, contact Pendle Hill, 338 Plush Mill Rd., Wallingford, PA 19086.

Bill Myers

Bulletin Board

•Friends are invited to Philadelphia, Pa., for "We Can Share It! Day," a public celebration of the 350th anniversary and living legacy of William Penn, on Oct. 22. Participants will register and gather for an intergenerational meeting for worship in the morning, then a parade of Friends carrying Peacemaker Pieces (see next announcement) and other meeting banners will follow a route past many historic sites to Penn's Landing on the Delaware River. Cake-cutting, speeches, and a picnic lunch will take place there, followed by theatrical presentations, games, tours, treasure hunts, and other activities with the public. Individuals, meetings, committees, schools, and retirement homes are encouraged to prepare skits and interactive displays. Volunteers are also needed to interpret Quakerism in a variety of ways and extend Friendly hospitality to the greater Philadelphia area. For more information or assistance in developing a contribution, contact the Quaker Information Center at (215) 241-7024. (From PYM News, May/Summer 1994)

•"Peacemakers Pieces" is a project to create banners depicting individual Quakers whose actions, led by their conscience, illustrate Friends' religious testimonies. Banners received before Oct. 1 will join others already created and be displayed at the William Penn celebrations in Philadelphia, Pa., on Oct. 22. The actions depicted through this educational outreach can be large or small; in the areas of peace, social justice, or conflict resolution; on the local, national, or international level; by Friends of all ages, past or present, throughout the world. Submissions need to be accompanied by a one-page description of the person(s) depicted. Banners should be horizontal rectangles of strong material, 18 by 36 inches, with 10-inch ties at each corner, and can be decorated in any medium. For more information, contact Priscilla Adams at (609) 235-3851. Send finished projects to War Tax Concerns Support Committee, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102. (From PYM News, May/Summer 1994)

•On Aug. 20, every person who opposes capital punishment will have the opportunity to come together with one voice to call for the abolition of the death penalty throughout the world. Coordination of the "Unity Day Project" is the result of 12 months of campaigning by a group of British activists with international connections. Never before have all the worldwide abolition groups had the chance to speak out in unity on this issue. Activities will include organized rallies, speakers, silent vigils outside prisons housing a "death row," and the presentation of signed petitions to the embassies of the 102 countries that have a death penalty. Supporters are asked to obtain signatures for petitions, organize rallies and events, contact media people to

publicize "Unity Day," notify elected officials, and encourage everyone to observe three minutes of silence at 10:57 a.m. EST on Aug. 20. For more information, contact Unity Day Coordinator Wendy Shehata, 46 Kensington Place, Brighton Sussex BN1 4EJ, United Kingdom. For petition information, contact Harmony, Box 210056, San Francisco, CA 94121-0056. (From Harmony, May 1994)

•"Rejecting Violence, Renewing Unity—Addressing the Spiritual and Social Needs of Our Community," is the theme of the 1994 Gathering of the Fellowship of Friends of African Descent, Aug. 12-14. The weekend will take place at the Resurrection Center in Woodstock, Ill., and is open to all Friends. Registration requires a \$30 deposit and cost for the program, lodging, and meals is \$150 for adults, \$80 for children. For more information, contact the Fellowship of Friends of African Descent, 1515 Cherry St., Philadelphia, PA 19102, or Eric Reed at Quaker House, 2153 Vine St., Berkeley, CA 94709, telephone (510) 843-7333.

•Serbian resisters are seeking help from anti-war groups in the United States. In May of 1992 the 2,000 residents of the village of Tresnjac, Serbia, communally resisted the government's attempts to draft 200 of its young men into military service. When the village was surrounded by tanks and troops, the youths barricaded themselves into a local pizza hall called the Zitser Club. After a four months' siege, the army gave up and left. Meanwhile the resisters had reinvented themselves as the "Zitser Spiritual Republic," a "country without borders" whose constitution grants citizenship to all people "regardless of their territorial, racial, national, religious or political background who accept the principle of openness." The Zitserians have had great difficulty establishing contacts with other antiwar groups and need communications and computer help. They are still subject to harassment and arrest. For more information or to offer assistance, contact Balkan War Resource Group, War Resisters League, 339 Lafayette St., New York, NY 10012, telephone (212) 228-6193. (From Fellowship, May/June 1994)

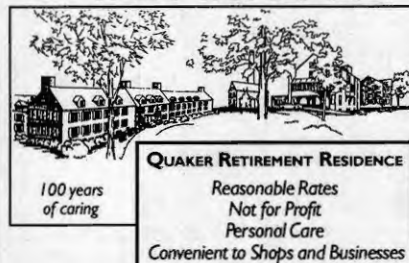
•Names are being solicited for a new project that aims to memorialize the courageous victories of our nation's peace heroes. The National Peace Foundation, in response to the scarcity of memorials dedicated to peace workers, is collecting names of individuals, events, and groups that epitomize peace to be forwarded to Congress. To submit a name or for more information, contact the National Peace Foundation, Historic Monuments Project, 1835 K St., Suite 610, Washington, DC 20006. (From Windows, Winter-Spring 1994)

•A popular wall hanging displayed in the lobby of Chandler Hall, a Friends nursing home in Newtown, Pa., has been reproduced on

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second pack ordered at the same time. All proceeds will support the work of Chandler Hall. To order, send a check or money order to Quaker Quilts, Suite G106, Pennswood Village, Newtown, PA 18940.

•Papers, presentations, and complete sessions are being solicited for "The Quiet in the Land?", the first academic conference on Anabaptist women's history, June 8-11, 1995,

Calendar

AUGUST

1-6—Pacific Yearly Meeting, Walker Creek Ranch, Petaluma, Calif. Contact Jan Tappan, 1938 Rose Villa St., Pasadena, CA 91107, telephone (818) 793-3716.

1-7—Baltimore Yearly Meeting, Wilson College, Chambersburg, Pa. Contact Frank Massey, 17100 Quaker Lane, Sandy Spring, MD 20860, telephone (301) 774-7663.

2-4—Mid-America Yearly Meeting, Friends University, Wichita, Kans. Contact Maurice Roberts, 2018 Maple, Wichita, KS 67213, telephone (316) 267-0391.

3-6—Iowa, FUM, Yearly Meeting, William Penn College, Oskaloosa, Iowa. Contact Del Coppinger, P.O. Box 657, Oskaloosa, IA 52577, telephone (515) 673-6830.

3-6—North Carolina, FUM, Yearly Meeting, Guilford College, Greensboro, N.C. Contact Billy M. Britt, 5506 W. Friendly Ave., Greensboro, NC 27410, telephone (919) 292-6957.

3-7—Ohio Valley Yearly Meeting, Georgetown College, Georgetown, Ky. Contact Barbare Hill, 6921 Stonington Rd., Cincinnati, OH 45230, telephone (513) 232-5348.

3-7—Western Yearly Meeting, Western Yearly

Meetinghouse, Plainfield, Ind. Contact James Johnson, Clerk, P.O. Box 70, Plainfield, IN 46168, telephone (317) 839-2789.

5-12—Central Yearly Meeting, Central Campground, Muncie, IN 47302. Contact Arthur Hollingsworth, 109 W. Berry St., Alexandria, IN 46001, telephone (317) 724-9668.

6-9—Indiana Yearly Meeting, Earlham College, Richmond, Ind. Contact David Brock, 4715 N. Wheeling Ave., Muncie, IN 47304-1222, telephone (317) 284-6900.

6-11—New England Yearly Meeting, Bowdoin College, Brunswick, Maine. Contact Delia Windwalker, 901 Pleasant St., Worcester, MA 01602, telephone (508) 754-6760.

6-13—Canadian Yearly Meeting, Kings-Edgehill School, Windsor, N.S., Canada. Contact Anne Thomas, 91A Fourth Ave., Ottawa, Ont K1S 2L1, Canada, telephone (613) 235-8553.

10-14—Guatemala, Amigos de Santidad, Yearly Meeting, Chiquimula, Guatemala. Contact Aura Leticia Espino Sosa, Apartado 5, Chiquimula, Guatemala, telephone 9 422 097.

12-14—"Doing Justice: A Scriptural Path to Peace," the national assembly of Pax Christi USA, in Santa Clara, Calif. For more information, contact Pax

at Millersville University, Lancaster County, Pa. The purpose of the conference is to bring together historians and other scholars of women to examine women's experiences in Anabaptist traditions from the 16th through the 20th centuries. The Coordinating Committee encourages proposals that represent a broad range of disciplines and consider a spectrum of difference in such areas as race, class, region, sexuality, and nationality. Proposals for papers and presentations should include a 500-word abstract and a one-page CV. Proposals for complete sessions should also include a brief description and names of presenters. All materials must be submitted by Oct. 1 to Diane Zimmerman Umble, The Quiet in the Land Conference, P.O. Box 1002, Millersville University, Millersville, PA 17551, telephone (717) 872-3233, fax (717) 871-2003.

•“Women, Creativity, Empowerment” is the title of the 11th annual Twin Oaks Women's Gathering, Aug. 26-28. Held at the Twin Oaks Community in Louisa, Va., the gathering will feature workshops and support groups aimed at exploring cultural identities, issues of oppression and liberation, and creative expression. Other attractions include a sharing stage, coffee house, sharing circles, dance, movement, drumming, camping, swimming, and fun. Cost is on a sliding scale of \$25-125. For more information, contact Women's Gathering, Twin Oaks, Rt. 4, Box 169, Louisa, VA 23093.

Christi at (814) 453-4955.

15-24—“On Being Publishers of Truth,” the theme for FWCC's 18th Triennial Meeting at Ghost Ranch, Abiquiu, N.Mex. Among the featured speakers will be FUM General Secretary, Johan Maurer.

16-21—Ohio Yearly Meeting, Stillwater Meetinghouse, Barnesville, Ohio. Contact Edward T. Kirk, 61830 Sandy Ridge Rd., Barnesville, OH 43713, telephone (614) 425-3655.

24-28—Uganda Yearly Meeting, Bugiri, Uganda. Contact Julius Nambafu, P.O. Box 2384, Mbale, Uganda.

25-29—France Yearly Meeting, Charbonnières, France. Contact Christine Abt, 7 Jolie Vue, Rt. de Montaret, F-38580 Allevard, France, telephone (76) 975232.

In August—Jamaica Yearly Meeting, Happy Grove School, Kingston, Jamaica. Contact Angela Beharie, 4 Worthington Ave., Kingston 5, Jamaica, telephone (809) 926-7371.

In August—Kenya Yearly Meeting. Contact FWCC, 4 Byng Place, London WC1E 7JH, England.

Late August—Tanzania Yearly Meeting, Mugumu, Tanzania. Contact Samuel Rachau, P.O. Box 151, Mugumu, Serengeti, Tanzania.



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Books

Essays on the Quaker Vision of Gospel Order

By Lloyd Lee Wilson. Celo Valley Books, Burnsville, N.C., 1993. 200 pages. \$7.95/softcover.

"Without a vision the people perish." Lloyd Lee Wilson has performed an important service for Friends because he re-articulates our vision in this book of twelve essays. In clear, incisive language that includes Christian imagery, he discusses a number of critical issues facing the Religious Society of Friends. Among them are ministry, community, membership, meeting for business, our testimonies, and understanding the Bible. The theme that unites these disparate topics is a clear understanding and explanation of the overarching nature of "Gospel Order."

The author recognizes that many newcomers to unprogrammed meetings are refugees from the misuse of biblical and Christian authority. But he makes a distinction between the refugee who is always looking back, and the immigrant who comes to stay, learns the new language and customs, and becomes a member. In meetings held together by human commitment to the community as a small group of very special people in which members find refuge and support, the human failings can hurt, weaken, and destroy the group. But Wilson offers a vision of ordinary people, each in covenant relationship with God, acknowledging their own and each other's mistakes. Then our warts and hurts become not failures of the group, but tools by which we learn how to love and forgive. No matter what words it uses, a meeting that sees itself as "special" people will hesitate to accept newcomers unless they conform to the standards of the in-group. Newcomers to a meeting of ordinary people, each connected to God, can be wholeheartedly welcomed, in all their individuality, as bringing more opportunities for learning and growing.

As an acknowledged minister of North Carolina YM (Conservative) who has traveled in the ministry, Wilson reminds us that ministry is rooted in service. It is not goal oriented. It is a gift given by God for the meeting community, which has a responsibility to pay attention and empower it. The minister to whom the gift is given has the responsibility to bring his or her personal life into the service of the gift. This is not a one-hour-on-Sunday moment of oratory, but a reoriented life.

Perhaps Wilson's most controversial concept (particularly for those who call themselves "Conservative") is "limited inspiration" as a way of understanding biblical authority. He believes "each of the canonical writers was inspired in the point he was trying to make at the time he wrote, but not necessarily correct in every aspect of his writing or

every conclusion that might be drawn from his words." I suspect that many Friends will find this a useful tool to help with some of the Bible's difficult material, particularly passages usually understood to be misogynist or homophobic.

My main criticism of the book is that the author labels this vision "Conservative Quakerism." That is too narrow. It is a vision for all Friends, especially all unprogrammed Friends. Not all Conservative Friends nor all Conservative meetings live in Gospel Order, and there are Friends in other branches who do experience some of what Wilson describes.

How do we attain this vision? It's no arcane secret. Early Friends went through the process of conviction, conviction, and conversion. People throughout the Society of Friends today are experiencing the same transformation. Wilson's descriptions offer guideposts and help.

These well-written essays comprise the most important book on Quakerism to be published in the past few years. They are a must-read for those who want to go further in their spiritual journey along the Quaker path.

Marty Grundy

Marty Grundy is a member of Cleveland (Ohio) Meeting, which is part of both Ohio YM (Conservative) and Lake Erie YM (FGC).

Martin & Malcolm and America: A Dream of a Nightmare

By James H. Cone. Orbis Books, Maryknoll, N.Y., 1992. 358 pages. \$14.95/paperback.

The Civil Rights Movement was initially, and continued to be, in Martin Luther King's purview. The general perception was one vast coming together of people-power to begin to redress the effects of racism—marching hand in hand, black and white together, to face the Southern bigots. However, racism was not only present in the South but was very much alive in the urban North, and the emerging spokesman to reach those people was Malcolm X. Martin's and Malcolm's differing styles and rhetoric reflected their backgrounds and life experiences, and were pointedly aimed to reach their diverse audiences. What was extraordinary was the convergence of their destinies from such dissimilar beginnings.

Martin was privileged and protected, supported by family and the black church, nourished academically and spiritually. For him the Christian God was the most important reality. He was attempting to reach Atlanta's black leadership, awaken black pastors and congregations, and to speak to educated, middle-class blacks. As importantly, his stress

of nonviolence greatly appealed to white liberals, whom he felt certain would respond when seeing first-hand the brutalities experienced by blacks at the hands of whites. His idealism was undergirded by his tremendous faith.

In contrast, Malcolm's horribly deprived childhood and youth in Omaha, Nebraska, resulting in self-contempt and self-deprecation (his lighter skin color and red hair visible evidence of ancestral rapes by whites), led him to the violent and humiliating world of the black underclass. He saw what the reality was for blacks in white America, and felt that integration would only lead to blacks accepting white culture and standards for themselves and ignoring or despising their black heritage.

Just as Martin had his revelatory experience in his kitchen and found his calling, Malcolm experienced his absolution in prison. Developing a passion for books and knowledge, he discovered the writings of Elijah Muhammad and converted to the Nation of Islam (the same year—1948—that Martin entered Crozier Seminary). This was a "black" religion through which Malcolm sought to reach blacks in prison and the poor, weak, and helpless in ghettos, "to tell the truth to the little people in the street"—a black religion that offered an alternative to black Christianity (that mainly worshiped a white Christ and God) and instilled pride and dignity in blacks.

Though initially scornful integrationist policies and espousing black nationalist links to Africa, Malcolm's visit to Mecca and several African countries, and his direct experience with white and black Moslems abroad, convinced him that racism and hatred were not a part of their orthodox Islamic religion. He experienced a spiritual rebirth and began to redirect his thinking of black nationalism. He saw racism and poverty as a world problem which needed to be addressed internationally. His vivid disillusion with Elijah Muhammad, who did not view the Nation of Islam as a political instrument to redress injustices of blacks, and whose personal immorality made a sham of his teachings, led Malcolm to break with his mentor and to come closer to appreciate King's philosophy and actions.

King, meanwhile, was shocked and disillusioned after witnessing widespread and insidious racism in the North. He began to recognize that, aside from the blacks who participated in the civil rights movement, those in the urban ghettos were untouched by and unresponsive to his message. And the realization grew that his and Malcolm's goals were similar—to achieve freedom and respect for their people—and that each of their strategies was appropriate for the regions in which they worked. King began to see how the rise of Black Power signified pride and assertiveness, and his reassessment of the moral quality of

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whites underwent a profound change in his admission that "we live in a racist, sick, neurotic society."

What's worth the price of this book alone, however, are Malcolm's and Martin's speeches. They are so gripping and so authentic of their speakers that I found myself responding enthusiastically. My heart soared in unison with Martin's idealism and resonated to Malcolm's reality—to the way things really are, not in the coded language used currently. James Cone has indeed done us a valuable service.

Betty-Jean Seeger

Betty-Jean Seeger is a member of Montclair (N.J.) Meeting and clerk of All Friends Regional Meeting.

The Pine Street Hotel: A History of the Old Bucks County Jail, 1884-1985

By Lois R. Anderson. James A. Michener Art Museum, Doylestown, Pa., 1993. 114 pages, \$30/hardback, \$13/paperback.

When my wife and I moved to Doylestown, Pa., in 1948, our second-floor apartment looked out from the kitchen onto the forbidding walls of the Bucks County Jail. Earl Handy, a former Buckingham Township, Pa., farmer, was the warden. His wife, Ruby, was the "matron," taking care of the women and juvenile prisoners. The whole Handy family lived in the "warden's house" section of the jail.

Handy had minimum-security inmates working on a 12-acre farm just outside the walls of the prison. I recall seeing him, shotgun in hand, nonchalantly leading (not following) these men to work. Thanks to Warden Handy's green thumb, colorful flower beds brightened the Pine Street facade of the prison.

In 1960 the Bucks County Commissioners realized there was serious overcrowding in the jail and there existed a "smothering blanket of tension caused by repression." The commissioners and Warden Handy thought in terms of expansion, but some Friends in the county, working through the William Penn Center in Fallsington, Pa., and the Friends Prison Service Committee, had other ideas and offered to survey the situation.

Before the commissioners had acted on the Quaker report, Handy died. His successor was Major John Case, an ex-Marine. Initially Friends were not happy with the appointment. But, as the author of *The Pine Street Hotel*, Lois Anderson, has put it, his arrival "was a red-letter day for Bucks County. This remarkable man . . . would transform a medieval prison system in an antiquated building into a jail with a soul—one of the most outstanding

county correctional systems in the country. He named the prison the Pine Street Hotel." I recall taking First-day school classes from the nearby Doylestown (Pa.) Friends Meeting to the prison to meet with John Case. He was fully acquainted with Elizabeth Fry and subsequent Quaker pioneers in the field of penology. It is no accident that Major Case's successor was Arthur Wallenstein, a man deeply committed to prisoner rehabilitation, who became an attendee of Doylestown Meeting.

In reading this delightfully-written little book (which includes stories of Quakers who spent time *inside* the walls of Bucks County jail houses that predated the one on Pine Street), Friends will see the history of the old Bucks County Jail as a success story. Under Wallenstein an entirely new correctional institution was constructed three miles south of Doylestown and part of the old facility became the James A. Michener Art Museum. James Michener, an absentee member of Doylestown Meeting, wrote the foreword to this well-illustrated publication.

Larry Miller

Now retired from the American Friends Service Committee, Larry Miller is a member of Doylestown (Pa.) Meeting.

In Brief

Why the Homeless Don't Have Homes and What to Do About It

By Micheal Elliott. Pilgrim Press, Cleveland, Ohio, 1993. 152 pages. \$8.95/paperback. After 15 years of work with the homeless, the author has seen what works and what doesn't. Following an insightful appraisal of current government, religious, and community responses to homelessness, this book does offer solutions. A new approach is needed that stresses accountability on the part of the homeless, and unifies everyone involved in coordinated efforts. Through communication and a rethinking of the causes of, and solutions to, this problem, everyone can find a place to call home.

A Generation of Seekers

By Wade Clark Roof. Harper Collins Publishers, New York, N.Y., 1993. 294 pages. \$20/hardcover. The baby boom generation is reaching mid-life and many of them are asking questions about the meaning of their lives and what they want for their children. This book comprises four years of sociological research that examines the baby boomers' evolving attitudes toward religion, and what effects those attitudes are having on organized religion and American culture in the 1990s. The study finds a generation of diverse spiritual seekers who share many commonalities at the heart of their respective journeys.

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Milestones

Births/Adoptions

Bliss—*Haley Elizabeth Bliss*, on Feb. 27, to Susan and Steven Bliss, of Burlington (Vt.) Meeting.

Fleming—*Lucy Hannah Buckingham Fleming*, on Feb. 6, to Robin Buckingham and Douglas Fleming, of Fresh Pond (Mass.) Meeting.

Hunt—*William Vance Hunt*, on Feb. 8, to Marta and Dave Hunt, of Purchase (N.Y.) Meeting.

Jones—*Sarah Elizabeth Jones*, on March 18, to Laura and Thomas P. Jones. Thomas is a member of Downers Grove (Ill.) Meeting.

Lyman-Levering—*Simeon Lyman-Levering*, on March 9, to Amy Lyman and Robert Levering, of San Francisco (Calif.) Meeting.

Morrissey—*Rachel Kathleen Morrissey*, on April 13, to Alison and Joe Morrissey, of Reading (Pa.) Meeting.

Shigenobu—*Hanako Shigenobu*, on March 21, to Martha and Hideki Shigenobu, of Scarsdale (N.Y.) Meeting.

Marriages/Unions

Suzuki-Hewitt—*Kruskal Hewitt and Rieko Suzuki*, on April 2, at and under the care of Media (Pa.) Meeting.

Deaths

Bruner—*Catherine Rich Bruner*, 94, on Aug. 8, 1993, at her home in Stockton, Calif. Born in Stockbridge, Mass., Catherine attended Pomona College, receiving a B.A. degree in 1919, and the University of California, Berkeley, where she received a M.A. degree in philosophy in 1921. She then studied in Belgium and returned to the United States in 1925 to work as a docent at the Brooklyn Museum in New York. In 1933 Catherine married David Bruner, a sociology professor. Catherine joined Friends while living in the Midwest during the 1940s. She later helped found Stockton (Calif.) Meeting, which was eventually laid down to become part of Delta (Calif.) Meeting. Catherine was one of the founding members of the Friends Committee on Legislation and served as clerk of Pacific Yearly Meeting from 1956-60, the first woman to hold that position. Her ability to capture the essence of a discussion and state it succinctly was a gift. After David's retirement, the couple served as hosts at the International Friendship House in Hiroshima, Japan, for the Friends in the Orient Program. Catherine was also a founder and leader in her county's Democratic Women's Club, and she was a recipient of the Susan B. Anthony Award for her work in religion. Catherine was not only a woman of deep thoughts and carefully considered words, she was the personification of the reverent term, "weighty Friend." As her health grew more fragile over the past decade, she continued to read, and she loved to discuss theology and current events with visitors. Catherine is survived by a son and three grandchildren.

Burlingame—*Richard L. Burlingame*, 70, on Feb. 24. Dick graduated from Westtown School and attended Earlham College. In 1944 he married a fellow Westtown student, Faith Maris, in Wilmington (Del.) Meeting. The couple lived in Ann Arbor, Mich., where they joined the Friends



meeting and Dick later graduated from the University of Michigan. He worked with various corporations in the field of labor relations and was a member of the National Negotiating Committee for General Motors, where he was employed for 31 years. During that time, one of his special interests was working with high school students in the local Junior Achievement program, teaching them about the running of a business. The Burlingames retired and moved to Rochester, N.Y., in 1986. Despite health problems, Dick continued volunteering at different times for Habitat for Humanity, Meals on Wheels, SCORE, and the Humane Society Pet Therapy program. An active member of Rochester (N.Y.) Meeting, he also enjoyed gardening, the theater, and listening to jazz. Dick is survived by his wife, Faith Burlingame; three daughters, Diana Hayes, Deborah Burlingame, and Wendy Tanner; four grandchildren; and a brother, Andrew Burlingame.

Cox—*Samuel Doak Namakale'a Cox*, 41, on Feb. 27, in Honolulu, Hawaii. Born on the island of Kaua'i, he was a descendant of the founders of the Society of Friends and became an adult member of Honolulu (Hawaii) Meeting at the age of 16. Sam was widely known and appreciated throughout Pacific Yearly Meeting for his devotion to the Society and his contribution to the history and genealogy of generations of Quakers. Sam received his college education at Wilmington College in Ohio and at the University of Hawaii. He lived in California for many years and was active in Strawberry Creek (Calif.) Meeting and then Redwood Forest (Calif.) Meeting, where he served as clerk. He was also one of the founding members of Appleseed Preparative (Calif.) Meeting. Sam was involved with social justice concerns, especially gay and lesbian issues. Being a gay man was an important part of his identity. In 1988 Sam married Larry Whitehead under the care of Redwood Forest Meeting. Larry later died of AIDS complications in 1991. Sam was one of the longest living survivors of the AIDS epidemic. He struggled with his health for many years, but always maintained a positive attitude and refused to give in to self-pity or pain. Because of AIDS-related illness, Sam moved to Hawaii in 1993 with his partner, John Stan, to be near his parents. Sam will be remembered by his many friends and co-workers in various administrative and educational positions as a person of great ability, intelligence, creativity, and humor.

His dedication to excellence in all his endeavors was remarkable. A friend and spiritual mentor to many, he will be dearly missed and long remembered. Sam is survived by his parents, Richard and Hester Cox; a twin brother; and four sisters.

Hinrichs—Virginia Burkhead Hinrichs, 84, on June 20, 1993, in Indianapolis, Ind. Virginia grew up in Ohio and married Roland Russell Hinrichs in 1933. Over the course of their lives, the couple involved themselves in Friends meetings in various locations. While living in Virginia, they assisted in the formation of Roanoke-Blacksburg (Va.) Meeting in 1967. After Roland retired, they moved to Charlotte, N.C., and became active members and supporters of Charlotte Meeting in 1972. For a number of years after their move to North Carolina, they spent their winters in Cutler Ridge, Fla., where they attended Coral Gables Meeting. Charlotte Friends remember Virginia as a delightful and wonderfully spontaneous person who had a flair for gaiety and liveliness that contagiously animated those around her. Even in the last years of her life, Virginia was proof that true Quaker simplicity and childlike spirit have little to do with chronological age. Virginia is survived by her husband; a daughter, Rachel Pickering; and four sons, Peter, Christopher, and Anthony Hinrichs, and Carl Goodwin.

Hostettler—Agnes Freudenberg Hostettler, 75, on July 12, 1993. Born in Heidelberg, Germany, Agnes made her first contact with Friends when the American Friends Service Committee helped feed her family during the depression that followed World War I. On the eve of World War II, her family fled to Switzerland to avoid Nazi persecution. Agnes was married in Switzerland and, with her husband, Ernst, migrated to a North Carolina farm in the early 1950s. She was drawn to Charlotte (N.C.) Meeting because of her concerns for tolerance, justice, and peace, as well as for her interest in nurturing the Spirit. Despite criticism at work and from the community, Agnes was strongly opposed to U.S. involvement in Vietnam. In 1971 she was one of 170 Americans who attended the Paris Peace Talks with a citizen's mission co-sponsored by the AFSC. Once her youngest daughter began school, Agnes also returned to school, earning a master's degree in German from Middlebury College in 1963 and a doctorate degree in modern languages in 1971. From 1959 until her retirement in 1988, Agnes taught French, German, and European folklore at high schools and at Queens College and East Carolina University. She shared the heritage of her upbringing with Charlotte (N.C.) Meeting, sometimes reciting Bible verses and singing hymns in German. Agnes had great faith in the effectiveness of intercessory power, often petitioning God and Friends for support for family, friends, or herself. She treasured family connections with her daughters and made regular trips to Europe to enjoy the culture and to visit her extended family. After Ernst's death, Agnes moved to Maryland to be closer to family, and took time to complete the memoirs of her life. She was an extraordinarily strong and steady Friend who made a lasting impact on many people and organizations who are still touched by her spirit. Agnes is survived by five daughters and eight grandchildren.

Nagler—Marion T. Nagler, 93, on April 9, in Mt. Pleasant, Mich. Following the early death of her husband, Floyd Nagler, in 1933, Marion, at age 33 and with three small children to care for, returned



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to higher education. She earned three degrees in four years at the University of Iowa, and later became a pioneer in marriage and family life education. Marion taught music and psychology at William Penn College from 1937 until 1945, during which time she became a member of the Society of Friends. She subsequently taught at Stephens College and Purdue University until her retirement in 1967. She then moved to Marlborough, England, where she assisted her daughter in a model school development for 18 years. Marion worked on three AFSC summer workcamps, two with post-war European refugees and one in Mexico, and spent a sabbatical year in 1963-64 to teach and do research at the Friends Teacher Training School in Kaimosi, Kenya. Marion was a founding member of West Lafayette (Ind.) Meeting, which met in her living room, and remained an active Friend in the United States and England for 57 years. Marion is survived by two sons, Robert and Donald Nagler; a daughter, Phyllis Porter; 12 grandchildren; and five great-grandchildren.

Poehlmann—Pauline Poehlmann, 89, on Feb. 9. Born and raised in Philadelphia, Pa., Pauline was working full-time as a secretary before graduating from high school to help support her widowed mother and her younger siblings. In 1930 she married Harry Poehlmann and gave birth to a son two years later. Pauline and Harry joined Abington (Pa.) Meeting, where she was active with Religious Education, Hospitality, and other committees. Her gracious friendliness and sincerity enhanced the spirit of community within the meeting for many decades. Pauline is survived by her husband, Harry; a son, Harry Jr.; three grandchildren; two brothers, Eugene and George Barth; and a sister, Sylvia Nall.

White—Simeon Meadows White, 50, on March 11. Born in Kinston, N.C., Simeon led youth demonstrations that desegregated his hometown. He refused induction into the military during the Vietnam war, and convinced a black church in North Philadelphia, Pa., to provide him sanctuary from FBI agents sent to arrest him. During the war, Simeon began what became a life-long involvement with the AFSC, serving on the national staff in the early 1970s and again in the mid-1980s, as well as on numerous regional and national committees. He went with AFSC groups to meet with government and opposition leaders in southern Africa, Nicaragua, and Grenada. Simeon moved to San Francisco, Calif., in the early 1970s and became involved in the city's burgeoning lesbian and gay community. He was elected to two terms on the city's Democratic County Central Committee, and had announced his candidacy for the city's Board of Supervisors when he was stricken with AIDS. The city officially declared the date of his memorial service as Simeon White Day. Few people had as many friends or were loved by such a wide diversity of people. His unyielding commitment to peace and justice allowed him to see clearly the content of someone's character, and he was unconcerned with whether someone was gay or straight, black or white, rich or poor, educated or uneducated. He was, as William Penn said of George Fox, "no man's copy." Simeon is survived by his mother, Lois White; a brother, Douglas White; a sister, Brenda Sherrill; and many friends, including Simeon Lyman-Levering—named in his honor (see births, p. 30).

Yaukey—Grace Sydenstricker Yaukey, 94, on May 3, at the Friends Nursing Home in Sandy Spring, Md. A resident of the Washington, D.C., area for many years, Grace authored more than 20 books

on the countries and people of Asia, under the pen name of Cornelia Spencer. In recent years, she also had several articles published in *FRIENDS JOURNAL*. Grace did most of her writing in Bethesda, Md., where she was active as a lecturer and organizer of community activities to promote better understanding of the history and culture of China and other Asian countries. Born to American missionary parents in China, Grace came to the United States to attend Maryville College in Tennessee. She received a B.A. degree in 1921 and returned to China. In 1922, while staying with her sister, noted Nobel Prize winning novelist Pearl S. Buck, Grace met Jesse B. Yaukey, a newly arrived American missionary. The two were married in 1924 and

worked as missionaries of the German Reformed Church until 1935. The couple and their three children moved to the United States and settled in Bethesda, Md., in 1938. They joined the Friends Meeting of Washington (D.C.) in the early 1940s and later transferred membership to Bethesda (Md.) Meeting. Following Jesse's death in 1981, Grace joined Sandy Spring (Md.) Meeting. Grace is survived by two sons, Raymond and David Yaukey; a daughter, Jean Y. Matlack; eight grandchildren; and two great-grandchildren.

*Correction from the April issue. Survivors of Robert Brill (1907-1993) include two grandchildren, Robert D. and Laurel M. Swan.

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Friends Witness week in Nicaragua, September 10-17, 1994. Visit programs supported by Southeastern Yearly Meeting/Pro-Nica; experience contemporary Nicaragua. Limited to 8-10 people. Write or call: Ruth Paine or Ann Stillman, Co-Clerks, SEYM/Pro-Nica Committee, 130 19th Ave., S.E., St. Petersburg, FL 33705. Phone: (813) 355-8193 or (813) 821-2428.

Consider a Costa Rican study tour. February 2-13, 1995. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

Reach Financial Freedom after two years part-time work in your home-based family business, based on golden rule. Great for homeshoppers and others wanting economic security while improving the world. Quaker family will send details. SASE to: Cathi, RD2 Box 211P, Bloomingburg, NY 12721.

Performing Arts

Music for all occasions—Weddings, parties, teas, holiday events, business functions. Recorder/flute, classical guitar, celtic harp—solo, duo, trio. (609) 858-9374, (609) 795-8772.

Relive the World of William Penn during his 350th Celebration Year. Your meeting or other organization can witness Quaker William Penn, in *The First Person*, providing a personal account of his life and times. Erik L. Burro has been seen on TV and radio. He has had numerous performances as Penn on both sides of the Atlantic, before audiences of all ages—religious institutions, government, business, and historical. For fees and more information: In the First Person, 451 High St., Burlington, NJ 08016. (800) 346-6636.

Personals

Seeking Quakers in Brasilia, Brazil. We will arrive mid-September 1994 for 3-year assignment. Before August 15, contact Barbara Platt, 3011 Crest Avenue, MD 20785, (301) 386-3319. After September 15, contact Barb, or John Butler, c/o WWF, SHIS EQ QL 6/8, Conjunto E-2 andar, 721620-430 Brasilia. (061) 577-2992

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

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

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

Positions Vacant

Clinical Team Leader. America's oldest private psychiatric rehabilitation community located on 600-acre farm seeks an organized, creative, and caring person for management position. Must have five years of supervisory experience in clinical field and two years of direct experience with psychiatric population. Masters in Psychology, Psychiatric Nursing, Social Work, or related field. Appropriate license preferred. Position includes private housing, salary, and excellent benefit package. Resumes: Human Resources, Gould Farm, Monterey, MA 01245-0157.

Friends Memorial Meeting, Muncie, Indiana, is seeking a full-time pastor. We are a fellowship of seekers that are heterodox in nature within the Indiana Yearly Meeting setting. Please send resumes to: Kathleen Garinger, Search Committee, Friends Memorial Meeting, 418 West Adams Street, Muncie, IN 47305; (317) 288-5680.

Urgently seeking a psychiatrist for a 20-bed, in-pt unit for adults in Southeastern Kentucky that is located within a community med-surg hospital. Situated in the foothills of the Appalachians, the unit serves a population of approximately 150,000. Entering its fourth year of service, the unit is currently staffed by one psychiatrist, and strives to meet a growing and desperate need. Managed by Specialized Hospital Programs, the hospital is a part of the Appalachian Regional Healthcare Organization, a not-for-profit group serving the Appalachian people in Ky., W.V., and Va. Competitive salary and excellent benefits. Contact Ina Johnson, Community Relations Representative for the unit, days at (606) 573-8203; evenings (606) 598-7020.

Pendle Hill announces the following job openings: 1) *Recruiter/Pendle Hill on the Road Coordinator.* Two half-time positions constitute one full-time. Recruiter identifies, develops and maintains contact with prospective students from both Quaker and other faith communities for Resident Study Program. Significant travel involved. Pendle Hill on the Road coordinator organizes weekend retreats and conferences for Friends' meetings at their locations. Requires familiarity with Quakerism; flair for planning, organizing and keeping track of details; and good interpersonal and communication skills. Modest salary, excellent benefits including room and board. 2) *Administrative Secretary.* Full-time. Provides secretarial support for the executive secretary (director), the General and Executive Boards, and various board committees. Must be able to handle confidential materials with discretion. Requires excellent organizational, interpersonal, typing, and word processing skills. Modest salary, excellent benefits, off-campus housing allowance. 3) *Secretary to Dean/Admissions Coordinator.* Full-time. Provides secretarial support to the dean of program and other program staff, and coordinates the admissions process for applicants to the Resident Study Program. Requires excellent interpersonal, organizational, typing, and word processing skills. Modest salary, excellent benefits, off-campus housing allowance. Resumes by August 31 to: Dan Seeger, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086. Pendle Hill welcomes applications from all who share its principles, regardless of religious affiliation, race, national origin, or sexual orientation.

Seeking Personal Assistant. Elder Quaker couple seek strong, kind individual or couple for personal assistance for physically challenged male writer and retired professor, mid-October to mid-May. We spend our winters in a relaxed, artistic cabin setting on a beautiful central Florida lake. Wife is painter with creative friends. Swimming, walking, sunshine, intellectual stimulation. Job requires driving, assistance with daily walking for exercise, help with light personal care. Attractive room, board, salary. Ample time off. Contact: Calhoun, P.O. Box 318, Rochester, VT 05767. Phone: (802) 767 9310.

Housing/Childcare Exchange, Boston: Quaker family will exchange private bed/bath suite plus board for part-time childcare (2 children). Available 9/1. (617) 964-9775.

Beacon Hill Friends House seeks Director for September 1st. Responsibilities include administration, finances, program planning. Should be committed to Quaker faith/practice, enjoy living in diverse community of nineteen interested in spiritual growth/social concerns. Salary, housing, benefits provided. Inquiries: BHFH, 6 Chestnut Street, Boston, MA 02108-3624. (617) 227-9118.

Service community, Innisfree Village. Volunteers live and work with adults with mental disabilities on a farm in the Blue Ridge Mountains. Must be 21, able to stay one year. Receive room, board, medical benefits, and \$160/month. Recruiting, Innisfree, Rte. 2, Box 506, Crozet, VA 22932.

General Secretary/Business Manager for Friends Committee on Unity with Nature. Spirit-led work on environmental issues among Friends. FCUN is accredited NGO at UN. Begin January 1995. Duties include outreach, support services, and fund-raising. Coordination and liaison with FCUN committees and monthly/yearly meetings. Computer skills essential. Approx. 30 hrs./wk. Modest salary. Write qualifications to FCUN, 7700 Clarks Lake Road, Chelsea, MI 48118.

Rentals & Retreats

Costa Rica. Charming fully furnished apartment, spectacular Manuel Antonio jungle and Pacific ocean views. Pristine beaches. \$350/week high season, lower off-season/long-term rates. Tel/Fax (904) 4613175 or 4711986.

Experience co-housing on beautiful Bainbridge Island, in Puget Sound. Half-hour ferry ride from Seattle. Summer sublets available by the week. Call: (206) 780-0826.

Mexico. Puerto Vallarta. 2-bedroom condo, beautiful private area with pool. One block from beach, Sept., Oct. and Jan. (215) 598-7155.

Bald Head Island, N.C. Lovely panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, electric golf cart. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

Nantucket Island, ocean front summer house. Antique, charming, three-bedroom cottage. Beautiful ocean beach. Comfortably furnished, quiet, private. Sleeps five. Available June to September. \$600 to \$1,000 weekly. (212) 255-0259.

Vermont Retreat: lakefront home on Lake Bomoseen; 4-bedroom, 2-bath, deck, dock, canoe, good swimming, sunset views, fall foliage of Green Mountains. Available summers and fall. \$600/wk. (313) 662-3435.

Retirement Living

FRIENDS HOMES *West*

Friends Homes West, the new continuing care retirement community in Greensboro, North Carolina, is now open. Friends Homes West is owned by Friends Homes, Inc., specialists in retirement living since 1968. Friends Homes West includes 171 apartments for independent living and on-site health care services in the 28 private rooms of the Assisted Living Unit or the 40 private rooms of the Skilled Care Nursing Unit. Enjoy a beautiful community in a location with temperate winters and changing seasons. For more information, please call (910) 292-9952 or write: Friends Homes West, 6100 West Friendly Road, Greensboro, NC 27410.

Foxdale Village, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$38,000-\$134,000; monthly fees from \$1,165-\$2,140. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

Schools

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

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

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. (610) 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.

The Meeting School: a Quaker alternative high school for 30 students who want an education and lifestyle promoting Friends testimonies of peace, equality, and simplicity. Students live in faculty homes, sharing meals, campus work, silence, community decision-making. Characteristic classes include: Conflict Resolution, Native American Studies, Ecology, Human Rights, Alternative Housing, Mythology, Quantum Physics. College preparatory and alternative graduation plans. Wooded rural setting near Mt. Monadnock; organic garden, draft horses, sheep, poultry. Annual four-week intensive independent study

projects. The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366.

Services Offered

Buying or selling a home in Montgomery Co., Bucks Co., or Philadelphia area? Call Fran Oldynski of John N. Weiss, Inc. Realtors, at (215) 379-2002 (O) or (215) 745-7061 (H). Fifteen years experience. Member Abington Monthly Meeting.

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

Marriage Certificates. Fine calligraphy and beautiful, custom-designed borders. Call or write for information packet. Carol Sexton, 820 West Main Street, Richmond, IN 47374. (317) 962-1794.

Friendly financial services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments are my specialty. Call Joyce K. Moore, Joyce K. Moore Financial Services at (610) 258-7532. (Securities offered by: Washington Square Securities, 1423 N. 28th St., Allentown, PA 18104, (610) 437-2812.)

Celo Valley Books: personal attention; intelligent typing; professional copyediting; 600 dpi camera-ready copy; book production (50 copies or more). One percent to charity. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

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



Forum Travel

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

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; Raymond, James & Associates, Inc., member NYSE, SIPC. (202) 789-0585 in Washington, D.C., area, or (800) 982-3035.

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: Steve Gulick, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

FRIENDS JOURNAL typesetting and design services.

Our professional expertise is available to you at reasonable rates. We combine decades of experience with up-to-date technology. Consider using FRIENDS JOURNAL if you are publishing a newsletter, brochure, book, poster, or other printed work. We are happy to give estimates on any job—large or small. FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102-1497. (215) 241-7282.

Situations Wanted

Seeking room in exchange for part-time child care in Washington, D.C. metro area. Six month commitment. Lynda Banzi, 6 Applecrest Road, Andover, MA 01810.

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 Doris Rockwell, 645-52-07.

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: Ray Langsten, 357-6969 or 712-696.

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

CIUDAD VICTORIA, TAMAULIPAS-Iglesia de los Amigos, Sunday 10 a.m.; Thursday 8 p.m. Matamoros 737 2-29-73.

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, APTDQ 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 Seatter Street. Phone (907) 586-4409 for information.

Arizona

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

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

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

PRESCOTT-Worship group (602) 778-5971 or 445-7619.

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, discussion 10 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 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

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

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

GRASS VALLEY-Meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone: (916) 272-6764.

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, (310) 514-1730.

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 10 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) 448-6822.

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.

SEBASTOPOL-Apple Seed Friends. Worship 9:30 a.m. 234 Hutchins Ave., P.O. Box 1135. (707) 823-7938.

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

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

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

Colorado

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

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at 701 East Boulder Street, Colorado Springs, CO. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

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

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

ESTES PARK-Friends/Unitarian Fellowship. Unprogrammed worship 10 a.m. Phone: (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. Butterfield Colleges, Unit A, corner of High and Lawn Avenue in Middletown.

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., (10 a.m. in June, July, Aug.), First-day school 9 a.m., 2 mi. S. of Dover, 122 E. Camden-Wyo Ave. (Rte. 10), 284-4745, 697-6910.

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., W. Main Street.

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 Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 34642. (813) 397-8707.

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

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

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

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

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

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

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

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

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

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

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

ORLANDO-Meeting and First-day school 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 362-9549 or Mimi McAdoo, clerk, 355-2592.

STUART-Worship group. May-October (407) 286-3052.

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. 11215 N. Nebraska Ave., Suite B-3. Phone contacts: (813) 238-8879 and 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 Kamui 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. (208) 882-3534.

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, 10 a.m. at DOVE, 788 E. Clay. Phone: 877-0296 or 423-4613.

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

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

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

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

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

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

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

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

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

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

Indiana

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

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

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

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

INDIANAPOLIS-North Meadow Circle of Friends, 1710 N. Talbot. 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 9:45 a.m., unprogrammed worship 10 a.m. Memorial Opera House, Indiana Ave.; (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 Sun-

days 10 a.m. 7102 Ferret St. (504) 885-1223 or 865-1675.

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

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

Maine

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

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

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

EAST VASSALBORO-Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meetinghouse, China Road, George R. Keller, clerk. (207) 872-2615.

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 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, 11 a.m. Call for directions. Phone: (410) 771-4583.

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

CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Lorraine Fry, P.O. Box 1005, Chestertown, MD 21620. (410) 778-0220.

DARLINGTON-Dear 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 548-2113.

SANDY SPRING-Meetinghouse Road off Md. Rt. 108. Worship Sundays 9:30 and 11 a.m., and Thursdays 7:30 p.m. Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.

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: Sarah Jeffries, 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 Nobsco traffic lights). Wheelchair Accessible. (508) 877-1261.

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

MARTHA'S VINEYARD-Unprogrammed worship 10:30 a.m. Hillside Village Community Center, Edgartown, Vineyard Haven Road, Vineyard Haven. Phone: (508) 693-1834 or (508) 693-0512.

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. (10 a.m. starting July 1994.)

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 Monthly Meeting gathers for worship (unprogrammed) at 10 a.m. each Sunday. On first Sundays of each month, it meets in homes. On second through fourth Sundays, it meets in the administration building of Laura Baker School, at 211 Oak Street, Northfield, MN. First-day school for children is held during worship. For more information, contact clerk Corinne Matney, 8651 Spring Creek Road, Northfield, MN 55057, (507) 663-1048.

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

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, worship 10:30 a.m. 6408 Locust Grove Dr. Call: (314) 442-8328 for information.

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

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

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

Montana

BILLINGS-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-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.

OMAHA-Unprogrammed worship 11 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 a.m., 9:30 a.m. in July and August. (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.

GREENWICH-First-day school 10:30 a.m., Worship 11:30 a.m., Ye Greate St., Greenwich. (609) 451-8217.

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

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

MARLTON-See CROPWELL.

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

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

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

MOORESTOWN-118 E. Main St. One meeting for worship 9:30 a.m. June 19 through September 4. (609) 235-1561.

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

MOUNT LAUREL-Intersection Hainesport-Mt. Laurel Rd. and Moorestown-Mt. Laurel Rd. Meeting for Worship 10:30 a.m. (609) 235-1561.

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 Barbara A. Bowen, 25 Grover St., Auburn, NY 13021. Phone: (315) 252-3532.

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 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.

FARMINGDALE-BETHPAGE-second and fourth First Days, preceded by Bible study, 10:30.

FLUSHING-Discussion 10 a.m.; FDS 11 a.m.

137-16 Northern Blvd. (718) 358-9636.

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 Hempstead St., Sag Harbor. (516) 324-8557.

WESTBURY-550 Post Ave., just south of Jericho Tpke.

at Exit 32-N, Northern State Pkwy. (516) 333-3178.

MT. KISCO-Croton Valley Meeting. Meetinghouse Road,

opposite Stanwood. Worship 11 a.m. Sunday

(914) 666-8602.

NEW PALTZ-Worship, First-day school and child care

10:30 a.m. 8 N. Manheim. (914) 255-5678.

NEW YORK CITY-At 15 Rutherford Place (15th Street),

Manhattan: unprogrammed worship every First Day at

9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on

the first First Day of every month. Earl Hall, Columbia

University: unprogrammed worship every First Day at

11 a.m. At 110 Schermerhorn St., Brooklyn: unpro-

grammed 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) 364-5563.

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) 523-3548 or (518) 891-4490.

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 Poplham Rd.

SCHEENECTADY-Meeting for worship 9:30 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 377-4912.

STATEN ISLAND-Meeting for worship Sundays at 11 a.m. Information: (718) 273-0493.

SYRACUSE-Worship 10:30 a.m. 821 Euclid Ave.

North Carolina

ASHEVILLE-Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 227 Edgewood Rd. (704) 258-0974.

BOONE-Unprogrammed worship 11 a.m., Unitarian Fellowship, King Street, Boone, N.C. Call for information. Michael Harless, (919) 877-4663.

BREVARD-Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth Aves. (704) 884-7000.

CELO-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (704) 675-4456.

CHAPEL HILL-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Child care. During June, July and August, worship at 10 a.m. 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) 587-9981.

North Dakota

FARGO-Unprogrammed meeting, 10:30 a.m. Sundays, 1239 12th St. N. 234-0974.

Ohio

AKRON-Unprogrammed worship and child care, 10:30. Discussion and child care, 9:30. 513 West Exchange St., Akron, OH 44302; 253-7141.

ATHENS-10 a.m., 22 Birge, Chauncey (614) 797-4636.

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.; (614) 291-2331 or (614) 487-8422.

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-Unprogrammed meeting at 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.

OVERLIN-Unprogrammed meeting, First Days: (216) 775-2368 or (216) 774-3292.

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 523-5802 or (513) 523-1061.

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 10:30 a.m., 630 Linda Drive, Tel. (717) 261-0736.

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 Pennsylvania 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. Sunnyside Pike and Rte. 202.

HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.

HAVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.

HAVERTOWN-Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Havertown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

HORSHAM-First-day school, meeting 11 a.m. Rte. 611.

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.

MARSHALLTOWN-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-Unani 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
 Germantown 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 Sproul Roads, Ithan, Pa.
 (215) 688-9205.

READING-First-day school 10 a.m., meeting 11 a.m.
 108 North Sixth St. (610) 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) 825-0675.

WILLISTOWN-Worship and First-day school 10 a.m.
 Goshen and Warren Rds., Newtown Square, R.D. 1.

WRIGHTSTOWN-Rte. 413. Gathering 10 a.m. Meeting for
 worship 10 a.m. First-day school, children 10:15 a.m.,
 adults 11 a.m.

YARDLEY-Meeting for worship 10 a.m. First-day school
 follows meeting during winter months. North Main St.

YORK-Unprogrammed meeting for worship 11 a.m.
 135 W. Philadelphia St.; clerk, Lamar Matthew:
 (717) 843-2285.

Rhode Island

PROVIDENCE-Meeting for worship 11 a.m. each First Day.
 99 Morris Ave., corner of Olney St.

SAYLESVILLE-Worship 10:30 a.m. each First Day.
 Lincoln-Great Rd. (Rte. 126) at River Rd.

WESTERLY-Unprogrammed worship and First-day school
 10:30 a.m. 57 Elm St. (401) 596-0034.

WOONSOCKET-Smithfield Friends Meeting, 108 Smithfield
 Road, (Rte 146-A). Unprogrammed worship 9:30; pastoral
 worship 11 a.m. (401) 762-5726.

South Carolina

BEAUFORT/FRIPI 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-Meeting for worship and First-day school
 10 a.m., forum 11:30 a.m., Harmony School,
 3737 Covenant Rd., (803) 252-2221. Visitors welcome.

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 Gittlin, (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. Hannah Kirk
 Pyle, clerk. (214) 826-6097 or call (214) 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, Carol Clark:
 (915) 697-1828.

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 a.m. 290 N. 400 E. Call: 245-4523, 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) 624-1272 for information.

RICHMOND-Worship 10 a.m. 4500 Kensington Ave.
 (804) 358-6185.

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) 743-8953.

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 Rad., Virginia Beach, VA 23451.

WILLIAMSBURG-Unprogrammed meeting for worship
 4 p.m. Sundays. First-day school 5 p.m. 1333 Jamestown
 Road, (804) 229-6693.

WINCHESTER-Hopewell Meeting. 7 mi. N. on Rte. 11
 (Clearbrook). Unprogrammed meeting for worship
 10:15 a.m. First-day school 11 a.m. Clerk: (703) 667-1018.

Washington

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship
 10 a.m., study 11 a.m. (206) 747-4722 or 587-6449.

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) 526-7166.

SEATTLE-University Friends Meeting 4001 9th Ave. N.E.
 Quiet worship First Days 9:30 and 11 a.m. 547-6449.
 Accommodations: 632-9839.

SPOKANE-Unprogrammed worship. 536-6622, 326-4496.

TACOMA-Tacoma Friends Meeting, 3019 N. 21st St.
 Unprogrammed worship 10 a.m., First-day discussion
 11 a.m. Phone: 759-1910.

TRI-CITIES-Unprogrammed worship. Phone:
 (509) 946-4082.

WALLA WALLA-10 a.m. Sundays. 522-0399.

West Virginia

MORGANTOWN-Monongalia Friends Meeting. Every
 Sunday 11 a.m. Phone: Lurline Squire, (304) 599-3109.

PARKERSBURG-Mid-Ohio Valley Friends. Phone:
 (304) 428-1320.

Wisconsin

BELOIT-Unprogrammed worship 11 a.m. Sundays,
 811 Clary St. Phone: (608) 365-5858.

EAU CLAIRE-Menomonie Friends Meeting for worship and
 First-day school at the Meetinghouse (1718 10th Street,
 Menomonie, 235-6366) or in Eau Claire. Call: 235-5686 or
 832-0721 for schedule.

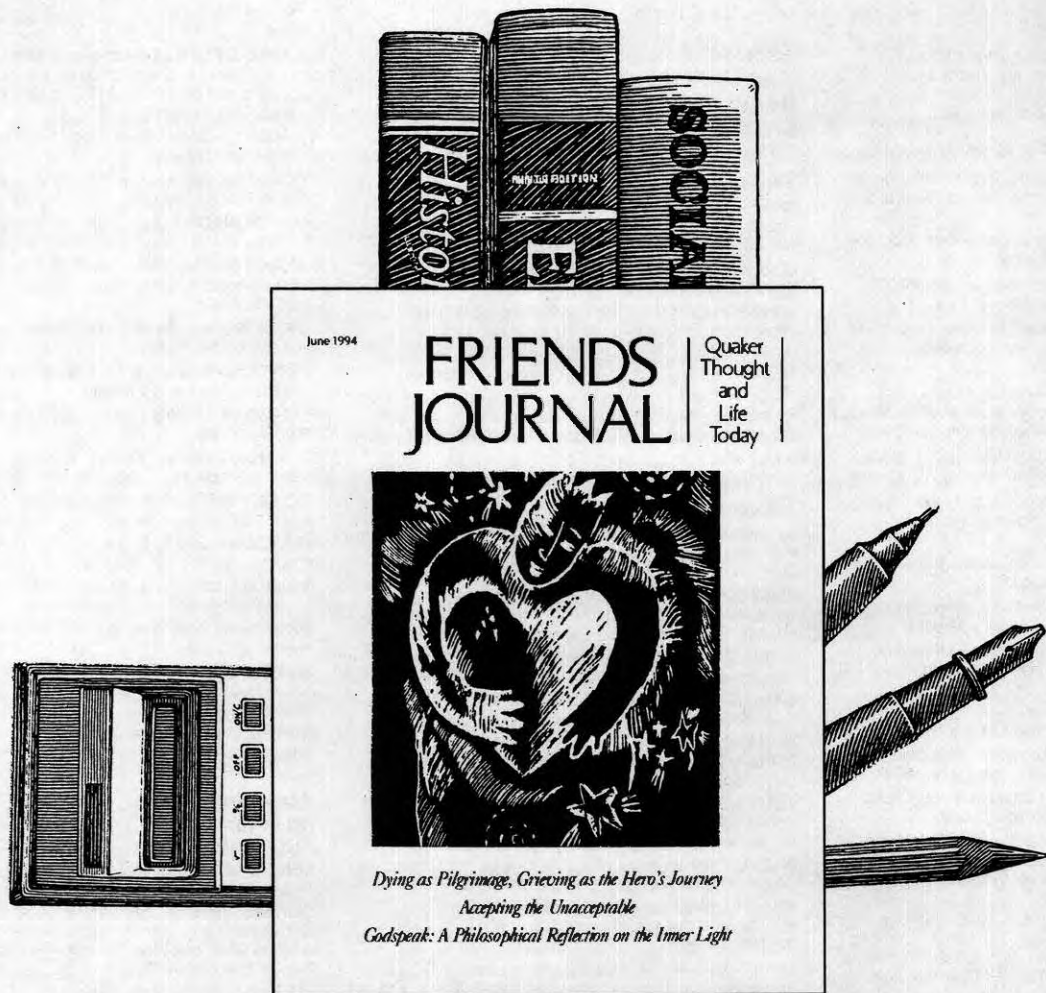
GREEN BAY/APPLETON-Meeting for worship and First-
 day school 11 a.m. Contact Reed Hardy, clerk:
 (414) 337-0904.

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 or 733-3105.



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