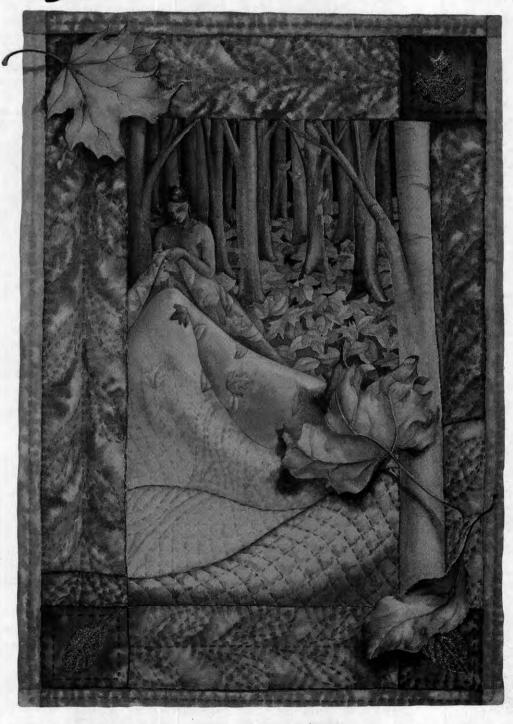
October 1995

FRIENDS JOURNAL

Quaker Thought and Life Today



The Curious Task of Religious Leadership • Women Divided, Women United 1995 Friends General Conference Gathering

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Among Friends

Hard Lessons

It was definitely one of those moments that challenge us. I might have done better with it if I'd already had my morning cup of coffee, but probably not. At any rate, I hadn't even gotten to the kitchen when Sim's shout from the front sidewalk got my attention.

"Hey, Dad," he hollered, "did you bring the new barbecue in last night . . . or did you leave it on the front porch?"

It's got to be there, I half thought to myself, as I charged out the front door. But a big part of me knew there would be only an empty spot where I'd last seen it the previous night. We'd finished cooking and eating those chicken wings, my grandchildren had gone home, and we had dashed upstairs to watch the end of the Phillies game. After the kids had gone to bed and I was locking up for the night, I had even considered dumping the hot coals in a safe place and bringing the small, shiny grill inside. But I had talked myself out of it. It was late, the grill was still hot, and besides. . .

Just like I had told myself a few years ago not to worry, no one will take the picnic table from the back yard; the thing's so heavy it would take four strong people to carry it off. Or when I told my wife one Christmastime, "They should be OK—no one will take wreaths off the front windows; hey, it's *Christmas!*" Or that beautiful spring evening when I had lovingly watered and fertilized the rhododendron I'd purchased from the Burpee catalog—just about to bloom for the first time—and had reasoned, "Naw, they wouldn't... Who would dig up and take such a thing?"

Well, the results in each case have been consistent. It's the bitter reality, I guess, for those of us living these days in a big city. As the saying goes, "If it ain't tied

down [or planted deep], you'll lose it."

Even though I've learned the lesson again and again, the feelings are always the same for me when it happens. First there's disbelief: "It must be here some place." Then it's the realization that I've been taken again, that I've not been vigilant enough. There's often the sense of personal violation, too, like the time someone forced open a window and took a bunch of things from our house while we were out. Besides losing a couple of bikes and a good radio, I also lost the pennies from a dish on top of my dresser and an old watch that had belonged to my brother. The watch hadn't run for years, but it ticked with memories every time I took it out and held it. I get upset even now, ten years later, to think that a stranger went through my dresser and probably got a few dollars for the watch at a pawnshop—or maybe even threw it away when he discovered it didn't work.

Well, the most recent rip-off put me in a complete funk. I tried to console myself with a delayed cup of coffee as I sat on the porch swing and admired my front garden, but I couldn't turn my mood around. I discovered that as people passed on their way to work I began to see each one of them as the likely culprit who had taken my new grill. I was *sure* it was the heavy-set guy in work clothes who sauntered by. He looked like the perfect suspect until his face softened and he smiled and said "Good morning. . ." and, after a slight pause, "Say, I like the flowers." I was too surprised to respond, and definitely embarrassed that a moment earlier I'd been ready to have him locked up and sentenced to the house of detention.

Later, at the office, I opened my brown bag lunch as I looked over the day's mail. While licking my fingers from a leftover chicken wing, I tried to make sense out of a few words I spotted in a meeting newsletter: "Education is what you have left over after you've forgotten everything you have learned. Anon."

Vinton Demine

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Forum

Forever grateful

First came the letters you forwarded to me. Then came the May issue ("Dear Jenny"). I am still overwhelmed when I think about it. My May issue is well worn out, I have read those letters so many times. They are wonderful. So thoughtful and caring and questioning in a very good way. I just want to thank every writer who responded. That so many would reach out to someone they don't know is truly remarkable to me. I will forever be grateful for the wisdom and concern and love in those letters. So many fine people!

Jenny Bard Santa Rosa, Calif.

... and there's more

I wish to reply to Peter Fuch's letter to Jenny (FJ May). He raises an important question: If I become a Quaker, do I have to give up being Jewish?

Peter, I think you would like to read Pendle Hill pamphlet #134 by a Jewish Quaker, From Convincement to Conversion, by Martin Cobin. Though it does not answer your question directly, it should be helpful. I have read and re-read this pamphlet, and I recommend it.

Mary W. Offut Tyler, Tex.

Mormon Heaven

If the Mormons have baptized any Quakers into Mormon Heaven, let alone the Quaker free spirits and leaders referred to by Mary Lou Mills Coppock (FJ July), they have indeed let in a Trojan horse. Mormon Heaven will never be the same. Poor Mormons! The Ocean of Light will flood the place. Swimming freely in it even mediocre Friends would burst the bounds of the place, so what would a Fell or a Mott or a Penn do—let alone a Fox! Instead of being uneasy, maybe we should encourage them. When Friends were savagely persecuted in New England, they flocked there, and New England has never been the same.

Of course the Mormons are trying to "save" rather than "persecute," so perhaps we should return the favor and hold them in the Light. In spite of differences of theology, it couldn't hurt.

Henry R. Selters Albuquerque, N.Mex.

I know that my ancestor John Bowne of Flushing, Long Island, N.Y., was posthumously baptized a Mormon in 1933. So were his three wives and 14 children! He was the Quaker who, in 1661, defied the



Destroyed houses in Burundi

Dutch when he wanted to hold Quaker meeting in his house. He won the dispute. His house still stands, a monument to freedom of religion. He was a good Quaker.

When I saw he'd been baptized a Mormon, my immediate thought was, what gall—on the part of the Mormons.

Helen Stabler Grinstead Walnut Creek, Calif.

Friends in Burundi

Thank you for carrying Carol Reilley Urner's article, "A Visit to Burundi" (FJ July). Our meeting was blessed with a visit by David Niyonzima last January, where he spoke quietly but with great spiritual power on the subject of peace and forgiveness in Burundi.

I received a letter from him dated June 7th which says: "Burundi's seesaw is again teetering towards the worst these last couple [of] weeks. Rumors of a coup d'état are frequent. There has been fighting for over a week in Buja's Hutu ghetto of Kamenge and the government is insisting that all neutral parties evacuate the area. It would appear that they intend to destroy it with heavy mortar and artillery.... Through it all we try 'to be strong and of good courage' though it can be hard. We lean on the knowledge that people like you care enough to pray...."

For Friends in Burundi, the love of God in Jesus Christ is all that stands between them and despair and death. They are asking for our prayers. Please pray for them.

Joshua Brown West Richmond, Ind.

When I read Carol Reilley Urner's piece on Burundi, I was relieved to hear that the Spirit was still at work through David Niyonzima. His witness for reconciliation under such circumstances demonstrates a power bravely faithful and experimental, in the manner of Friends as we would like ourselves to be.

While the international agencies plead with the Burundian government, the army, the opposition groups, the UN, and the Organization of African Unity (OAU) to end the killings, David Niyonzima and others at the local level are showing us new ways to

live in peace among seemingly irreconcilable enemies.

The question remains whether complete reconciliation is possible in Burundi under the present circumstances, where the armed combatants kill, torture, and create homeless refugees with complete impunity. Can there be peace in Burundi if there has been no justice for the countless victims of ethnic killing campaigns, going back for decades? What I read daily as a human rights volunteer for Amnesty International tells me that there cannot.

While the latest Amnesty delegation visited Burundi in June, fighting in the Kamenge suburb forced thousands to flee for their lives, while those who could not run, many of whom were small children and elderly people, were shot or bayoneted to death. The lack of an independent and impartial judiciary and police and the fact that arrests are carried out by members of the army accountable to no civilian authority have completely undermined any internal attempts to counter human rights abuses like these

The current crisis stems from a lack of response to the president of Burundi when he asked the international community to put together an independent inquiry into the October 1993 coup attempt, which killed the previous president, many political leaders, and over 50,000 other civilians. Since no one has been held accountable for the taking of so many lives, the impasse continues.

An international commission of inquiry would need the firm backing of the UN Security Council, impartial and professional investigators, and a clear mandate to bring the accused to justice with promptness and transparent fairness.

Burundi needs our concerned attention and our help. I would be happy to mail any interested readers of FRIENDS JOURNAL a copy of Amnesty International's June 1995 report on Burundi. Recommended actions include appeals to Burundian government authorities, security forces, and opposition groups. We are also asking the U.S. and other governments to support the OAU's observation mission in Burundi and a human rights field monitoring mission by the office of the UN High Commissioner for Human Rights. Neighboring countries harboring refugees from the region are being asked to insure that militias responsible for

human rights abuses are not allowed to import arms or receive military training.

I believe that until the unjust are made accountable for their actions, the victims will remain voiceless, powerless, and forgotten. David Niyonzima's wondrous courage and willingness to discover solutions among his neighbors on the local level must be complemented by outside support from all of us who believe that Burundians are our neighbors also, and that peace and justice must go hand in hand.

I am happy to correspond with anyone who would like to write to me, either by mail or by e-mail. I am a member of

Princeton (N.J.) Meeting.

Sarah Milburn Moore
Amnesty International USA
2434 Princeton Pike
Lawrenceville, NJ 08648
Peacenet: smmoore@igc.apc.org

Just war

All the letters in response to the Andersen/Moses articles (FJ August) on the concept of "just war" were written by men. Feeling clear it wasn't prejudice on the part of FRIENDS JOURNAL, I wondered why.

Two reasons, at least, seem possible. One is that unlike men, women are not called upon as a result of a forced choice to lay their lives on the line, coming down from military conscription, or the various rigors of conscientious objection. Let us be grateful for the prejudice which has exempted half our population from having to make such a choice. The issue, when taken to the extreme, simply has less weight for women.

I believe the second reason is that women traditionally work more with children—as mothers, as teachers, or simply from social expectation. When one works with children, one walks a wandering path between the two extremes of justice and mercy. Most of all, women learn to prevent having to make uncomfortable (irrational?) choices between the poles by focusing their efforts on prevention.

The little girl has to be put down for her nap in "the window of opportunity," for if she's up past it, the rest of the day she will be sleepless and cranky; the little boy has to be "conscripted" into snow boots to prevent colds or worse that might follow from wet feet in bad weather.

This suggests to me that women have a unique point of view to add to the discussion. "Take away the occasion for all wars," said Friend Fox. Let wars not break out in the first place! Friends need much more to be "peacemakers" before a war, as well as during and after. AFSC and FCNL

are conspicuous among organizations for their focus on prevention. But they are small, small dikes against the flood. Therefore, they are all the more needful of our support.

> Charlotte P. Taylor Kennett Square, Pa.

The first letter received from a woman on the "just war" topic was the following one. It arrived after publication of our August Forum.—Eds.

I'm glad you will be allowing Friends to voice their thoughts and convictions concerning the "just" war ideas. There is no such thing as a just war.

I would like to remind Friends what the Back Benchers said in 1966 about the condition of the peace testimony among Friends (Quakerism: A View from the Back

Benches, pp. 17-18):

"The peace testimony is not very strong....
There are meetings where an applicant for membership is not even asked [their] convictions on war and peace. One can hear the scantiest and most simple-minded of arguments from young army-bound Quakers, indicating that their meetings have not pressed them to develop even an informed non-pacifist position. Indeed, there are meetings where the burden of argument is upon the lad who is a pacifist....

"What is happening but a shift of emotional identification in which one's religious commitment no longer gives one an objective position from which to judge the behavior of one's government?

"We deeply believe that this is no peripheral issue: . . . [it] goes to the very heart of the continued existence of the Society of Friends as anything like a genuine religious community. When a religious commitment can no longer protect one from the claims of class, of color, or of country, that commitment is to nothing but the shadow of piety: it was such that George Fox scorned.

"It seems essential, therefore, that no one be admitted to membership who does not intend to refrain from violence against other [persons]. We suggest, too, that by 1975 all present members should be clear that violence is evil and is not justifiable under any circumstances. While coming to accept this basic principle we must develop creative responses to violence, so that our pacifism cannot be a cover for indifference to the claims of justice. . . ."

I challenge any Friends meeting in the U.S. to undertake such a process of clearness.

Nadya Spassenko Hughsonville, N.Y.

Inanity of words

A book came into my hands by mere chance in the main reading room at Yale's Sterling Memorial Library. It fell open upon the following quotation from Dr. Samuel Johnson, taken from a conversation he was having with James Boswell (Boswell said he had heard a woman preach "at a meeting of the people called Quakers."):

"Sir, a woman's preaching is like a dog's

walking on his hind-legs. It is not done well, but you are surprised to find it done at all."

I hope that the inanity of such words from figures of history may be worthy of open-air examination, and that their incredible nature not bar them from our study. And our scoffing.

And our simple laughter.

Steve Groninger New Haven, Conn.

Drawing from a French caricature of a Quaker meeting



On membership

Renee-Noelle Felice, in her article "'Marrying' the Meeting" (FJ April), speaks my mind, or rather speaks my heart. I have been an active attender at the Housatonic (Conn.) Meeting for nearly five years. I have shared significantly in the ministry of the meeting as well as in the wider community of Friends. But due to several personal circumstances, I have not become a member.

Having been deeply involved in mainline Protestantism (United Methodist, Reformed Church in America, United Church of Christ) both personally and professionally for 50 years, becoming a Quaker is indeed a big step for me. It is as significant as getting married or being confirmed in one's vocation, as with ordination. But it is a step I will take because I have found my spiritual home within the Religious Society of Friends.

In the past few years as I have contemplated membership, I envisioned that when I went to Ministry and Oversight to discuss this, I would ask if there might be a special meeting for worship for membership, perhaps on a Saturday afternoon, followed by singing and potluck. During the worship, I would share my intentions to make the commitment to "officially" become a part of the meeting and hope others would be led to offer their

thoughts about what their membership and the meeting mean to them. I wondered if I was being too bold in making this request a meeting for worship "just for me"—but I knew I would ask.

Thank you, Renee-Noelle, for your kindred thoughts, and especially for that quote from Lloyd Swift: "[Friends] have not abolished the clergy but rather . . . the laity."

Patricia Stere Sears Washington Depot, Conn.

On disownment

I am moved to write to you because of something I just read in Douglas V. Steere's Quaker Spirituality: Selected Writings. In his introduction, he describes as follows the corporate meeting for worship and the corporate meeting for worship with a concern for business:

"There is faith in a continuous revelation that is always open to produce fresh disclosures. And there is respect and affection for each other that cuts through all diversity and that helps to kindle a faith that, with patience and openness, the group can expect to come to clearness and to resolve the problems that come before it."

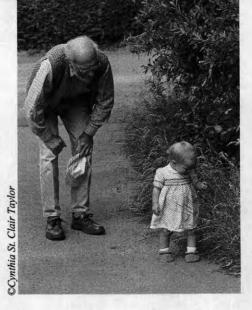
Therefore, I was saddened to learn that Salem Quarterly Meeting disowned Cleveland (Ohio) Meeting because the latter recognized a lesbian relationship between two of its members (FJ July). As a gay man in a committed relationship, it is even more disheartening.

Fortunately, I did not write this letter immediately after reading the item in the JOURNAL because it would have been filled with the same fear and anger and judgments to which I imagine our Friends in Ohio have capitulated.

Now, because I have chosen to respond rather than to react, I pray that we all not just see that of God in everyone but that we see nothing but that of God in everyone. Only then will we be healed.

Ross Ivan Jacobs Reading, Pa.

I wish to relay to you an endeavoring of the Spirit that my meeting, Palm Beach (Fla.) Meeting, is encouraging among ourselves. After I rose in meeting to ask Friends to hold Cleveland Meeting in the Light as they struggle to heal from the harshness of being disowned, we had an informal discussion and sharing of feelings on this matter during our pot-luck lunch. Many in the meeting feel encouraged to send their thoughts of warmth and concern to Cleveland Meeting. We are publishing this encouragement of concern in our newsletter, along with the address of



Cleveland Meeting (10916 Magnolia Dr., Cleveland, Ohio 44106), for Friends to send their notes, letters, and Friendly thoughts. I offer this as a suggestion for other meetings and Friends to do likewise. It is a positive gesture expressing "having love of one to another," and it brings the healing of the Spirit to Friends in a time of need.

Kevin Salerno Oakland Park, Fla.

Stop the execution

On behalf of the Green Haven (N.Y.) Quaker Worship Group, I call on all Friends to raise your voices in opposition to the death penalty, which threatens to take the life in Pennsylvania of Mumia Abu Jamal, a former Black Panther, MOVE member, and journalist.

Green Haven is a correctional facility in Dutchess County, N.Y. Prisoners and civilian members of Bulls Head, Poughkeepsie, and Clintondale (N.Y.) meetings share worship service with us each week. In fact, the worship group is fast approaching its 20th anniversary.

I have worshiped with Quakers for 12 of the 17 years I've been incarcerated. I found Quakers to be caring folks of good will. Their principles have been adopted into many segments of today's social institutions. For example, the ideas of public hospitals, public schools, set prices for retail items sold, and the penitentiary system. Quakers' social engineering was wonderful until they devised the penitentiary system, which evolved into today's prisons and correctional facilities.

The Philadelphia Prison Society is the body that devised prisons—some 200 years ago. Their membership was dominated by Quakers (40 percent); therefore, Quakers are blamed for the oppressive, expensive, dehumanizing prison system. However, it is known that the prison system was a reform of its day. Historically, it appears that oppression crept in when Quakers moved away from managing the prison system. The

methods of incarceration fluctuated from rehabilitation to retribution, and to the ultimate penalty—death.

Quakers have the moral standing and the religious responsibility to prevent the execution of Mumia Abu Jamal. Announce, for the world news, that Mumia should not die in the name of the people of Pennsylvania. Don't let the state spill his blood onto your hands. Let the incarcerated Quakers at Green Haven, specifically, and the world generally, know that Pennsylvania Quakers actively oppose the execution.

Randy Jenkins Stormville, N.Y.

Worth 1,000 words

I want to comment on the June cover photograph (above), which I found to be very arresting. The relationship of two generations obviously, but the outgoing exploring quality of each life stage. I hope Cynthia St. Clair Taylor, the photographer, will find a wide viewership for it. It is a treasure!

Patricia Stewart Berkeley, Calif.

For many months, I have planned to write to thank you for the quality of FRIENDS JOURNAL. I find the content stimulating, worthwhile, and helpful. Finally, the June edition has moved me to write.

I am drawn again and again to the cover photograph of the small, solid girl examining a plant and the elderly man (grandfather?) absorbed with the child. Their heads equally inclined reflect the sunlight.

The article in this issue which I most appreciate is Blanche Zimmerman's "The Message and the Myth."

And, oh yes, I just received the July issue and have had fun solving the "Quaker Ouotefall."

Jane Cook Pembroke, Maine

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.

The Curious Task Religious Leadership

By Thomas Jeavons

Some time ago Pendle Hill held a consultation on the subject of Quaker leadership and published a pamphlet on that topic. In recent years many Quaker institutions have struggled to define the leadership they want and to find people to provide that leadership. Many people who have been in leadership roles in those institutions found the expectations placed upon them ambiguous at best, and sometimes simply impossible to fulfill.

What is a religious leader?

I believe it is important to see as religious leaders people of all sorts who, in accordance with their religious convictions and inspired by their spiritual experience, offer direction, service, or motivation around matters of moral or spiritual significance to the wider community. This would include people who have specific training and have been hired, elected, or appointed to guide and serve some religious body or organization, such as a pastor or a rabbi. The concept also encompasses people with no theological or professional training, such as the clerk of a Quaker meeting and a whole range of "lay leaders" like deacons, elders, and trustees in other traditions.

What is it we believe religious leaders should do? How do we understand the functions of religious leadership as compared with other kinds of leadership?

In Leadership Is an Art, Max DePree says "the first responsibility of a leader is to define reality." That may seem a curious statement. After all, don't we know what reality is? Isn't reality the things we can see, touch, hear, and feel? Why do we need leaders to "define reality?"

DePree's claim about leadership may be revealing, though. In fact, it may be especially significant for understanding religious leadership.

Thomas Jeavons is a member of Bethesda (Md.) Meeting. Currently attending Grand Rapids (Mich.) Meeting, he is director of the Center on Philanthropy and Nonprofit Leadership at Grand Valley State University.

What if we were to conceive of what is most real as whatever has the most profound and enduring impact on our lives? Historically, one of the most important things religious leaders have done is show the people around them that what is most real in the human experience (in the sense just noted) is something we can rarely see, almost never touch, and certainly never quantify—the spiritual. This has been true when the mystical and the magical were given much more credence than now; it is even more crucial in times like our own.

The spiritual is that aspect of our lives

What we need most in religious leaders is people who can help us see the reality of God's grace.

in which we encounter what Paul Tillich liked to describe as "the ground of all being" and our "ultimate concern." It is in the spiritual realm, which is not separate from but finally and thoroughly intermingled with the material, that we most often find the roots of and answers to our deepest concerns, problems, and joys. In focusing and refocusing people's attention on some aspect of this truth, in convincing them of this reality, religious leaders do, in fact, define or redefine reality.

Let's look at one of the best-known and most widely acknowledged of religious leaders to illustrate the point.

The times in which Jesus lived were very different from our own in many ways, but not so different in others. Looking at the accounts of life in the Roman Empire and Palestine at that time, we see people generally preoccupied with those things that often preoccupy us today: first with material survival, then with the acquisition of wealth, with attaining power and

status, and with comfort and pleasure and the like. While the scientific knowledge and understanding of natural phenomena of those people were much less developed than our own, their focus on material goods and political and social power and status looked remarkably like ours today.

This is the kind of culture Jesus confronted in his ministry. His efforts to remind the Jewish community, of which he was a part, of its core beliefs and his attempts to offer a new vision of the nature and work of God centered on challenging the operative values of that society. He tried to redefine reality for people, to make them see that the things they were most concerned with and spent most of their time pursuing were relatively insignificant compared to the spiritual matters their faith tradition emphasized.

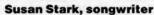
Thus, in the Sermon on the Mount, a kind of core statement of his own faith and perspective, Jesus says:

Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink; nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? ... And consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you not even Solomon in all his glory was arrayed like one of these. . . . Therefore do not be anxious, saying, "What shall we eat?" or "What shall we wear?" For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these other things will be added unto you as well.

Matt. 6:25-26, 28-29, 31-33 (NIV)

As much as anything else, Jesus' message about the "kingdom of God," which is at the heart of all his preaching, is meant to challenge our most basic assumptions about how the world works, about what is important, and about what is real. His conviction about the fact of







Francis Hole, teacher



Emma Lapsansky, historian

God's presence and work in the world, about the substance of the spiritual, provides the foundation for his amazing claims about the nature and results of a life rightly lived, which is to say, a life filled and shaped and made truly whole by the spiritual.

So it is that Jesus was always talking to his disciples about how the reality God shapes is often different from what people expect it to be. In this version of reality, the ultimate reality, the last end up being first (Luke 13:30), the meek find themselves inheriting the earth (Matt. 5:5), and when we understand what really matters we find ourselves having more to fear from those who can kill our souls than those who can kill our bodies (Matt. 10:28). Of course Jesus did not just talk about these things. The way in which he lived by these convictions, as well as spoke about them, was what drew the disciples to him, and this is what created a community of faith that became something that changed the world.

If the example of Jesus' ministry seems too distant in time or just too exceptional to support this view of the essential function of religious leadership, we can see the same things in more current illustrations. Consider for a moment why Martin Luther King's famous "I Have a Dream" speech has such a galvanizing effect on a listener even today. What did King do in that speech?

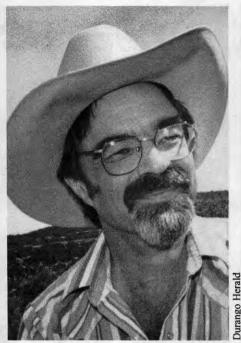
Martin Luther King redefined reality for his listeners. They came to the steps of the Lincoln Memorial profoundly aware of the class and racial structures of U.S. society, of discrimination and oppression, of prejudice and hatred. Yet in that speech Dr. King made real the possibility of racial harmony in a community of justice and equality. He described that vision in such a way, with such passion and conviction, that the possibilities in this "dream" (by definition, something "unreal") became as real to the listeners as the realities of bigotry and poverty and injustice, which they knew firsthand and all too well. Dr. King, as a minister drawing on the spiritual substance and imagery of his own Christian tradition, made real to his listeners the possibility of that universal respect and charity among persons that Jesus preached.

Quakers surely do not have to look far in our own history to see similar illustrations of what religious leadership looks like. One sterling example would be John Woolman demonstrating his care for the Native Americans, worshiping among them, and being told after he prayed in a meeting for worship with them that they could "feel where the words came from." In his faithfulness in his ministry, John Woolman helped others experience something more real than what they could hear or see. Reading the records, including Woolman's own Journal, it becomes clear that his capacity to change the hearts and minds of slaveholders came out of his demonstrating to them, by his own life example, that there was a higher reality more important than the economic and material concerns that led them to hold slaves, which required that they free those slaves. Somehow he convinced them that God and God's demands for justice were more real than the economic concerns that had been driving their behavior.

In a more institutional context, we may each have our own experiences of people who have offered exemplary religious leadership. We may think of a clerk or some other person in a meeting who is consistently able to remind the members of our basic values, of the certainty of a Truth that transcends particular perspectives, even when we are embroiled in a discussion that divides us. Or we may think of someone who serves as the executive of an institution and helps it embody the ideals of the faith tradition it represents by the ways he or she articulates those values, administers the organization, and draws others into these processes.

Finally, then, what can we learn from these cases about what religious leadership is, and what religious leaders should do? How might those lessons be applied to the ways we define leadership roles and select, evaluate, and support those we ask to take on leadership responsibilities today?

A careful examination of what the most admirable and impressive religious leaders do (or have done) suggests that their most important task is to help people focus on the spiritual aspects of life, whether in their personal lives, the lives of their communities, or the lives of institutions, and recall that what is most important in



Marshall Massey, environmentalist



Elizabeth Watson, theologian



Harvey Gillman, speaker

our existence, what is "really real," is found in that realm. This focus on the spiritual is not raised in contrast to the material but as the perspective that illuminates the material and gives it meaning, and thus leads us to behave differently in the material world. Religious leaders redefine reality by making God's aspirations for the creation, and God's presence in the creation, clearly visible, tangible, and meaningful.

This may seem an obvious, even selfevident conclusion drawn out of circular logic, but it contrasts with some of the assumptions that seem to be at work in the ways we define and choose leaders for what are (nominally, at least) religious institutions. For example, we surely will want those we select to have certain organizational or management skills. And perhaps we will need them to be good fundraisers, have specific educational backgrounds, or meet other practical criteria. But we need to ask if those criteria are finally more important than the depth of their religious experience and convictions. Should we not be as concerned to see evidence of the integrity of their life, as it reflects the commitment to live out as well as speak about their spiritual values? If they are being called upon to lead a religious institution, is this not just as important as their technical skills?

One irony in all this is that outside of formal settings, religious leaders are not chosen but acknowledged. Persons like Gandhi or Susan B. Anthony, who led social movements, became leaders when others saw, were drawn to, and acknowledged the passion and vision and commitment they displayed. This would also be a fair description of how George Fox worked.

It is not uncommon for the leaders of movements to lack more formal organizational skills. Those may have to be supplied by key aides or others. This is one way such leaders may be (may have to be) supported to fulfill their roles. But the leaders, inspired by their own spiritual experiences and insights and acting on their religious convictions, are the ones who give heart and vision, who bring inspiration, to the cause.

I often hear Quakers today speak about the lack of vision or inspiration in their institutions. Questions are often raised about what is distinctive about education in Quaker schools and colleges, about how that education is infused by spiritual or religious elements, if at all. Concerns are raised about whether Quaker service agencies are really shaped and informed by Quaker values, and whether they share with those served the ideals, hope, and inspiration that have undergirded the Quaker faith.

The degree to which these concerns are new, or well founded, is hard to say. Clearly, some of them are based on solid experience. And it is only logical that Quaker institutions would suffer from the same problem that is evident in all others, which is that regardless of how noble or inspired their founding vision, institutions tend to become stagnant and self-serving

over time.

What seems certain is that one of the remedies for institutions in such straits is new and "inspired" (in the fullest sense of the term) leadership. If we hope to find such leadership, we will need to be clearer about what we want and more ready to support it. We will need to understand that leaders of this sort will often challenge the status quo, the taken-for-granted assumptions, and the sacred cows in the organizations they serve, and thus will frequently make us uncomfortable. If we want such leaders in Quaker institutions we will need to provide real support for them-practical, technical, moral, and spiritual.

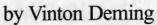
What we need most in religious leaders is people who can help us see the reality of God's grace and who can help us to act on the extraordinary possibilities for making life better that open up for those who trust in God's providence. We need leaders who can help us build and sustain institutions that enhance rather than stifle our experience of God's movement in, and call upon, our lives. We need people who can enable us to see and open up to "that power at work within us [that] is able to do far more than we ask or imagine," as Paul puts it in the Epistle to the Ephesians (3:20).

Finally, and perhaps most importantly, we can raise up leaders in our midst and help one another to become such people, by the ways we worship together and care for one another in our meetings and in our daily lives.

Friends General Conference:

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Gathering the Light

uestion: In a summer's week, how many Quakers does it take to Gather the Light? (No, not "to change a light bulb"—that's another question.) Well, if the planning's superb and the Spirit is willing, experience tells me the answer: 1,600 or so. That's how many Friends showed up July 1–8 at Western Michigan University, Kalamazoo, Michigan, for this year's Friends General Conference Gathering. And the theme? "Gathering the Light."

There were numerous ways in which the Light was gathered during the week. It occurred each morning as Friends met in small workshop groups to worship and explore together a wide variety of interests. And what an assortment of workshop titles there were: "Does Thee Have Scruples?", "Sing with Joy," "Quakers and the UN," "Discovering the Face of God Within," "Claiming an Anti-Racist Identity," "Healing from Life's Wounds," "The Monk Within Us All"—the list could go on and on, over 80 from which to select.

My chosen workshop was led by Madison, Wisconsin, Friend Francis Hole, known to many of us as "patron saint of soil." Our group explored together through worship, song, lecture, art, stories, and movement the many wonders of earth and soil. On daily campus walks our group discovered innumerable unexpected treasures: Hello, small toad, resting under terraced rocks near cement steps; yes, pill-bugs, we've now learned you've been here on earth much longer than we humans, and we need to respect your presence; and oh my, what a variety of soil types beneath our feet just within the boundaries of a conference area! To gather the Light, we learned, is to celebrate and protect such treasures, to walk gently across the earth.

Throughout the week there was music—joyous voices before mealtimes, songs to introduce evening programs, spontaneous musical groupings of Friends in many places. To quote the words of



Friends Journal editor Vinton Deming reports that his two sons, Andrew and Simeon Deming, were participants in this year's Junior Gathering. They both give it high marks, "the best one I went to so far," to quote Simeon. He should know. He started attending in 1983 when he was six months old. one familiar song, "How Can I Keep from Singing!" Friends, it seems, could not. At midweek the conference was treated to an intergenerational concert by folk singer/ songwriter Si Kahn.

On three evenings we gathered to be addressed by Friends with particular gifts. Harvey Gillman of Britain Yearly Meeting led off the week with a talk entitled "Struggling With Angels-A Pilgrim's Progress." Who are the angels in our lives? he asked. How may we be open to viewing other people as being possible angels? Sometimes, Harvey said, we need others to help us discern the voice and message, for angels may come to us at very unexpected times and places, in unexpected ways. They also may appear without words, sometimes as powerful feelings as we listen to a great symphony orchestra or are alone with nature.

On another evening we heard the personal stories of a panel of Friends on "Ouakers and Peacemaking Today." Can we build a new peace movement? If so, it seems, we must do so one conversation, one meeting, one vigil at a time, and it will occur from the consistent work of ordinary people like ourselves. Particularly moving to me were the words of Miyoko Inouye Bassett from Ann Arbor (Mich.) Meeting. She spoke with quiet eloquence of growing up in the WW II internment camps for Japanese-Americans and described her life work as a medical doctor to relieve the suffering of others. Other panelists told of work with Friends Peace Teams, efforts to pass the Peace Tax Fund Bill, military counseling, and the value of the UN. We gathered into deep silence after singing together "Oh Healing River."

On our last night together Cleveland, Ohio, Friend Marty Grundy helped to draw together many themes and to sum up our week. She shared her spiritual journey and spoke of the inner work she felt led to undertake in recent years. She had come to acknowledge, as she put it, that something was missing in her life with God. She felt a deep hunger for something more in her spiritual life. It is important to the good health of our meetings, Marty said, that there be a core of people doing such inner work. The Spirit then can move more obviously in a meet-







Young Friends workcamp

ing. Too often we are "functional atheists"; we may say the Spirit is at work in the world, but we act as if it's not true. We must act as if we expect to see the Spirit at work. There are two tasks for contemporary Friends, Marty said. First, we are a gateway for refugees/seekers from other religious traditions; we must be aware of such individuals, help them to "unpack" and feel welcomed and to learn our traditions. Secondly, we must extend an invitation to go deeper—let them know there is more when they are ready to reach for it, the possibility of an even deeper relationship with God.

This year's Henry J. Cadbury Event, sponsored by FRIENDS JOURNAL, was a readers' theater presentation of "Kentucky at Sunrise." Written and directed by Von

Washington, Sr., director of the Multi-Cultural Theatre Program at Western Michigan University, the performance told of the important role Michigan Quakers played in supporting the Underground Railroad. During the week as well, there were side trips to a number of interesting sites in the surrounding area, including visits to the beautiful Underground Railroad Sculpture in Battle Creek and to areas of early Quaker settlement.

What were the impressions within the local university community of this year's FGC gathering? Perhaps this vignette sums up the week for many of us. A university worker, pondering the meaning of the letters "FGC" on a sign was heard to say, "Perhaps the letters mean the 'Feel Good Conference'."

Lanterns

by Tom Farley

riends of all ages gathered under a tent one evening in Kalamazoo for a Hiroshima memorial program. As the sun set, we began a procession over a small hill and down to a large pond. Children carried the glowing candle lanterns they had made on wooden bases. Almost everyone else carried small candles in paper cups. At the pond, the children floated their lanterns on the water in memory of those killed by the atomic bombs 50 years ago.

Most of the lanterns had been set afloat when a mother and four-year-old girl found a place where they could reach the edge of the pond. I happened to be nearby and held the mother's candle while she helped the girl set her lantern on the water and send it out to join the others that drifted together, glowing golden in the twilight. The little girl was so happy at this sight that the word "magnificence" occurred to her to describe it.

Then it was time to go, and suddenly the little girl was very sad. She wanted her lantern to come back to her so she could take it home. In the bustle of lantern making, no one had realized that a child so young might

Storyteller Tom Farley is a member of Palo Alto (Calif.) Meeting.

have missed what the older children had learned. In Hiroshima, Japan, when the lanterns are given to the water, they float down a river and out to the sea. The sea doesn't give the lanterns back. At the pond, the mother tried to explain this to her little girl. Although I could hear only bits of their whispered conversation, I could see how unhappy the girl was as her mother carried her off to bed. Two mornings later, I told stories with the threeto four-year-old group in the children's program. Afterward, I reminded the little girl about seeing her float her lantern. "Yes," she said. "It was so sad. I cried all night."

Later, she and her mother and I talked at length about storytelling and about the lantern night. The girl remembered both her joy and her sadness and felt thern again, very deeply. I told her the story of *The Blue Bird*, by Fiona French, about a girl who lets her favorite thing fly free. I suggested also that they look for the book,

Bluebonnet. by Tomi Di Paola, in which a girl gives up her most prized possession to save her people. I encouraged the mother to keep the memory of the lantern night alive as a family story that can help her little girl learn to accept loss and express her deepest feelings.

In the closing

worship on the last morning of FGC, as I reflected on this experience and the theme of the conference, "Gathering the Light," I saw this metaphor: We are all lanterns, lit by God and set afloat upon the world carrying memories of those who have been here with us or before us. Alone we may feel our bit of light flicker or dim in times of sadness, loss, or doubt.

But when we drift together into the deep silent pools of our meetings, our individual flickerings balance each other and the gathered light is stronger and brighter than the mere addition of so many lanterns. The new light with which we leave our gatherings is a gift to the world and to our meetings, families, and friends. Already, I look forward to the lanterns, both old and new, that I know I will meet at the 1996 Friends General Conference Gathering in Hamilton, Ontario, with the theme, "Journeys in Truth."



Sharing My Light with Other People of Color

by Vanessa Julye

uakerism entered my life for the first time when my parents finally allowed me to go to my friend's overnight camp, Camp Dark Waters, for two weeks during the summer of 1971. I had such a wonderful time that year, I begged my parents to let me return the following summer; they did.

It was not until I began the seventh grade at Westtown (Pa.) School in September 1972 that Quakerism became a formal part of my life. I attended meeting for worship every Wednesday. Sunday worship was added when I began boarding in 1974. At that time attending meeting was just another requirement of school. Religion was a topic on which I chose not to focus. After graduation I stopped attending meeting and considered the Religious Society of Friends just a piece of my childhood, yet it continued to be a part of my life in many ways.

A few years ago, when I was looking for a new job, my sister-in-law sent me a copy of an advertisement for a position with Philadelphia Yearly Meeting. I reviewed the job description and thought, "I have successfully escaped Quakerism and am not in the least interested in working for Friends." A year later, during a difficult period of my life, she saw another advertisement, this one for Friends World Committee for Consultation, Section of the Americas (FWCC). This time I followed God's leading. I had been searching for a job for nine months, and within a week of finding out about this position, I was employed by Friends.

I have enjoyed working at FWCC. It has strengthened me by providing an atmosphere where I have grown both professionally and religiously. In May 1993 I attended FWCC's Northeast Regional Gathering. I had no idea the weekend would be the beginning of a new journey for me. During one of the worship-sharing periods I was struck by the realization that Quakerism was such a great part of me. Even though my parents did not attend

meeting or church, they raised me in the manner of the Religious Society of Friends. Quaker values had been instilled in me without the religious label. When my friends heard I was working for Quakers, they were not surprised—they had always assumed we were Friends. Hearing this did surprise me. I had lived my life as I had been taught, but never attributed it to any specific religious affiliation.

The day I returned to meeting was like coming home after being away for a long period of time. I walked into the Race Street (Pa.) Meetinghouse and felt as if I belonged there. The love, welcome, and comfort I felt was surprising. This is not what meeting had been like for me as a child. During the years after Westtown I had attended Baptist, Catholic, and Episcopal services, yet none of them made me feel comfortable. It was nice to be home.

As I became more active with Central Philadelphia (Pa.) Meeting, I discovered a richness of support from the meeting and a developing confidence within myself. After having fulfilling experiences at two FWCC Northeast Regional Gatherings, when the opportunity came for me to attend the Friends General Conference Gathering in 1994, I was eager to participate. With the support of my meeting, FGC, and (F)friends, my son Kai and I arrived in Amherst, Mass., for our first FGC Gathering. During that week I became a part of a new family. This family evolved out of my morning workshop, which became a safe space where I and others examined our lives, shared our pain, and supported our spirits.

The workshop was being offered for the first time at the Gathering. This workshop, titled "Internalized Oppression As It Relates to Racism," was open only to people of color. I landed in this workshop by divine intervention. When I arrived in Amherst I was told the workshops I had



Left and next page: The Center for People of Color at the 1995 Friends General Conference Gathering

Vanessa Julye is a member of Central Philadelphia (Pa.) Meeting.

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chosen were full; "Internalized Oppression" was the only open workshop in which I was interested. Selecting this workshop, and my decision to join Quakerism, were two of the best decisions I have ever made.

In our workshop, we examined the effects that racism has had on all of our lives. We were a diverse group—male, female, Cape Verdian, African American, and Latin American—yet regardless of our sex or racial background, racism had touched us all. As we defined terms, examined racism as a disease, and shared our experiences, a collective strength developed and empowered us to reach out to FGC.

The FGC Advancement and Outreach Committee (A&O) was sponsoring an afternoon session entitled "How can I be Quaker and Black?" to which I had been invited by a member of the committee. Several people of color from our morning workshop were curious to hear what Friends had to say on this topic, so we attended. A dialogue ensued over our concern about the small number of Friends of color. It became clear that effective outreach to people of color needs to be done by Friends of color. However, for Friends of color to reach out to other people of color and bring them to Quakerism, we need to feel that Ouakerism is a religion in which we are nurtured and welcomed enough to share it with others. Our group expressed our feelings of discomfort as people of color at the Gathering and suggested changes that would improve our

time during the Gathering. We were encouraged by A&O to write down our experiences and needs in a letter. A large part of the final day in our "Internalized Oppression" workshop was spent composing that letter. Two of our requests were "that FGC create a Center for People of Color during the Gathering and that the Gathering Committee create and develop plenaries and workshops specifically addressing racism." Both of these requests and others were honored this year.

The Gathering this year in Kalamazoo, Mich., was enriched by both the People of Color Center and the "Internalized Oppression" workshop. The Center provided an opportunity for people of color, their family, and friends to gather. We were able to develop and implement plans for the 1995 and 1996 Gatherings. The group organized a trip to Battle Creek, where we visited Sojourner Truth's grave and the Underground Railroad sculpture. The Center also sponsored an evening discussion focused on the challenges parents encounter raising children of color in today's society. One of our greatest accomplishments was writing this mission statement for the People of Color Center:

People of Color expand the meaning of Quakerism through worship and sharing of common concerns. We wish to explore our spiritual journey by developing a community based on safety, support, and our unique experience.

All people of color, their families, and friends are invited and encouraged to attend the Center's reception at the 1996 FGC Gathering in Hamilton, Ontario.

As I reflect on my life, my greatest periods of growth occurred when I welcomed Quakerism. One of the terms we defined in the workshop was learning. We each shared our interpretation of this word: "Self motivation; self confidence; believing learning was possible; patience/stepping back and noticing what was happening; getting rid of tension; persisting even when things didn't go as expected and giving up fear."

That one term, *learning*, embodies Quaker spirituality. These definitions describe the Religious Society of Friends in my experience. One of Quakerism's greatest gifts to me has been creating and nurturing an environment for seeking. Quakerism has provided me with an opportunity to grow. During the periods in my life when I have opened my soul, heard a calling, and followed it, I have experienced the pain of growth and at the same time a deepening of the richness in my life.

Our group has grown as the individuals involved have grown. We, along with other Friends, are concerned about the small number of Friends of African American, Asian American, and Latin American descent. None of us enjoy being one of a handful attending our meeting. We dream of the days when we can walk into meeting and see many people of color sitting in worship.

One of the things I learned from my workshop and experience in Amherst was to confront my personal concern for the lack of Friends of color. As a product of private school I have always been in an educational environment where I was a minority. This has been something I have not liked but learned to accept. Increasing the number of Friends of color was a task I considered too great for me, and therefore I dismissed it as my responsibility.

The "Internalized Oppression" workshop helped me to accept that the best way for the numbers of Quakers of color to increase is for people of color (like me) who are already members to share our ministry. Until this happens, there will always be a small number of people of color in Quakerism. Once I am comfortable with my own spirituality within my meeting, then I will be able to share my light with others. I am responsible for reaching out and nurturing others.

With the support of my new family I have worked hard over the past year to take up this ministry. The Center is just a beginning.

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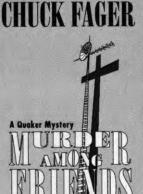
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A Quaker Approach to Dietary Concerns

by Barry L. Zalph

he testimonies of Friends—equality, peace, simplicity, integrity, and reverence for the creation—guide our living expression of our faith. Recently, Friends have reemphasized the long-standing testimony of reverence for the creation and all of its creatures. This testimony has taken on new urgency in modern times, when people have had an enormous impact on the earth. What do these Quaker testimonies suggest about dietary choices for modern Friends?

The Vegetarian Choice

The cornerstone of vegetarianism is the choice not to eat flesh. "Vegans" abstain from all foods of animal origin, including eggs, dairy products, and honey. Many vegetarians also eschew other animal products, such as leather, wool, or tallow-based soaps. The term "vegetarian" is used with many shades of meaning.

Our eating habits are among the most personal aspects of our lives. Eating involves familial, religious, and societal preferences, rules, and taboos. Eating



Barry Zalph makes his spiritual home in Friends Meeting of Louisville (Ky.). He serves as corresponding clerk of Friends Vegetarian Society of North America (P.O. Box 6956, Louisville, KY 40206-0956).

breaks down the barrier between "me" and "not-me," since it is the act of taking something from outside and integrating it into oneself. "You are what you eat," and, conversely, your choice of foods reflects your identity.

If you look into the mirror of your diet, do you like what you see? Perhaps this question seems meaningless, as it would if you saw nothing beyond the food on your plate. As seekers after Truth, we should ask, "From where did this food come? What was involved in preparing it and bringing it to me? Are the things being done on my behalf, for which I have paid, in keeping with my beliefs?" Open yourself to the Light as you ponder these questions. Let your understanding evolve, and with it your dietary practices.

Some Personal Considerations

As I try to set myself right with these queries, several observations guide my thinking. I offer them for your consideration in the Light.

I am personally averse to killing animals. I could eat meat only when someone else slaughtered and butchered it. I chose to stop eating flesh rather than to continue paying others to do what I was unwilling to do for myself.

Large-scale meat production has been known to put severe and unnecessary stress on the environment. In this century, meat and dairy production have contributed to major soil erosion, water pollution, desertification, local climate change, and displacement or destruction of wildlife.

Although ruminant animals can convert humanly inedible plant materials into meat, modern practices use grains, oilseeds, and fish as a large portion of feed for livestock.

Meat-based agriculture drastically reduces the possibility of adequately feeding the hungry world. It squanders land, water, energy, and food in comparison to plant-based agriculture.

Factory farming practices debase animals. While inroads have been made toward reducing the suffering of food animals, the preponderance of meat sold in the United States comes from animals raised under inhumane conditions for much or all of their lives.

Workers in slaughterhouses and meat packing plants suffer from terrible working conditions and extremely high rates of crippling occupational injuries, such as carpal tunnel syndrome and accidental amputations.

The health benefits of moderate, well-balanced vegetarian diets are well established. Modern medical guidelines call for a diet low in fats (especially saturated fats), high in complex carbohydrates and dietary fiber, and with modest protein content. These requirements suggest eating less (or no) flesh, dairy, and eggs.

I agree with Albert Schweitzer that, "Whenever I injure any kind of life I must be quite certain that it is necessary. I must never go beyond the unavoidable, not even in apparently insignificant things." With the dietary options available to most citizens of North America and Western Europe, killing animals for meat is clearly not necessary.

Sacrifice and Freedom

Vegetarianism, abstaining from consuming flesh, constitutes a voluntary restriction of one's personal conduct. In this way, it is like abstaining from mindaltering drugs, gambling, or violence. When inspired by the spirit of Truth, these "choices against choice" are not accompanied by a sense of sacrifice: I have given up something that I truly do not want. It might seem drastic to compare eating meat with gambling, drug use, and violence. The comparisons are more ant than perhaps they appear. Many responsible, feeling people have gambled, used drugs, or fought; many continue to do so. These behaviors do not necessarily lead to personal ruin, even if repeated over a long time. We observe two things, though. that compel us to avoid such practices ourselves: they dull our awareness of the voice of the Spirit in our lives; and they exert powerfully negative influences on societies in which they are widespread. Even though I might be able to use drugs without seriously harming my body, mind, or finances, I refuse to support the drug industry and drug culture that wreak such havoc on our social landscape. So it is with eating meat: it might not harm me in obvious ways, but it desensitizes me to the suffering of other creatures and it relies on my tacit support of agricultural and economic systems fraught with injustice, cruelty, and reckless disregard for the biosphere.

Sacrifice derives from the Latin root "to make sacred." In its appropriation to secular uses, it has come to be associated more with giving up something earthly than with gaining something divine. A Friend recently shared with me an insight into this problem. Instead of concentrating on what she will give up, she redirects her attention to the beneficial things that will supplant the discarded habit. In so doing, she sacrifices (makes sacred) her life by removing obstacles to Spirit-filled living.

While giving up steak or barbecued chicken or ice cream might seem like a personal sacrifice, Spirit-led vegetarianism actually confers a new freedom upon one's life: freedom from the spiritual, ethical, and physiological problems associated with eating animal foods. A new inner freedom accompanies the realignment of one's actions and attitudes with one's spiritual guidance.

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DAILY READINGS FROM OUAKER WRITINGS ANCIENT & MODERN, Vol. II

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"...The years--the centuries--melt away. By their timelessness, they become contemporaries. We are given an insider's view of history." (Preface)

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If you worked with American or British Friends in post-World-War-II Germany or Austria, the American Friends Service Committee needs your help. The German Historical Museum in Berlin is assembling an exhibit to document international Quaker efforts to heal the wounds of war. The exhibit will travel throughout Germany in 1996 and 1997.

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- · photos (if possible, with names, locations, and dates)
- · AFSC/Quaker uniforms
- · memorabilia and letters

Our call goes out to those who

- · volunteered in or staffed feeding and relief, reconciliation, or reconstruction programs,
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- · served as volunteers or staff in the United States to support programs such as material aids shipments and refugee work,
- · benefitted from feeding, material aids or refugee programs,
- · contributed in other ways.

(We also are interested in hearing from those who are familiar with Quaker Service in Germany in the 1920s.)

Please contact AFSC, Sara Jane Stone, 1501 Cherry Street, Philadelphia, PA 19102.

MEETING FOR WORSHIP

Women Women Divided United

by Avis Crowe

t was all wrong, and there wasn't a thing I could do about it. I was facilitating a Quaker meeting for worship as part of the Womenchurch gathering in Albuquerque, New Mexico. It would be one of many different worship opportunities available to hundreds of conference participants. As I tried to center myself and think about how I might introduce the concept of silent worship as practiced by Friends, I was very aware of voices coming from the women next door.

As the first few women came into the room, the sounds from next door escalated. There was going to be some real gospel preaching and singing. Oh, God! In other circumstances I'd have loved it: right now I found it an unwelcome intrusion. I began hearing old tapes: the whole thing will be a disaster, and it's my fault! How can these women experience silent worship with all that noise? Maybe I should ask for another space. Maybe I should go next door and share my concern and ask if they might quiet down. Maybe I should just can-

cel the whole thing. By the time enough women had gathered, I had worked myself into a state, and the preaching next door had gotten under way in earnest. We could all hear that the message had to do with the woman at the well. I looked around; everyone seemed a bit uncertain, nonplused at the unexpected competition. There were a few nervous smiles as people waited for something to happen. I took a deep breath and settled into my chair. I

Avis Crowe is a member of Albuquerque (N. Mex.) Meeting. She is a hospice volunteer and writer.



determined to make the best of an awkward situation and let it be whatever it would be, but that degree of trust comes hard to me. I couldn't shed my feeling of responsibility for this hour together. I looked calmer than I felt.

Grace was with me, though I didn't know it at the time. I made a brief statement about unprogrammed Quaker worship, then I invited the group to move into silence as best we could, waiting on the Spirit. Still unsettled, and feeling a need to acknowledge a situation that could hardly be ignored, I didn't wait on the

Spirit. I jumped in rather quickly with some awkward remarks about it not being the way I'd planned, but I could begin to see it as symbolic of my ongoing struggle to deepen my spirituality so it becomes solid ground on which I stand at peace no matter what else might be going on around me. There was an almost audible sigh of relief, and I could sense the women relaxing into the silence. Then the miracle happened.

Slowly, hesitantly, several women spoke out of the silence, the mellifluous voices from next door providing both counterpoint and inspiration for our own worship. The first woman to speak picked up on the woman at the well theme, and how Jesus sent women out as the first real missionaries. Another shared how the presence and sounds of the African American women was an important reminder of centuries of oppression of people of color. One woman said simply, "a single word comes to mind—surrender." As the Holy Spirit moved through and among us, prompting deeply felt reflections, I began to relax, once more able to rest in the mystery and give over my need to control it all. After quite some time had passed, another shared her earlier impulse to flee, feeling she didn't have the energy needed to support the tension she felt. But something made her stay, and she soon began to see it all as a collage, the disparate, even contradictory, pieces belonging, somehow, to a larger whole.

There were one or two other brief messages, touching on both suffering and joy, then we all slipped easily into silence that felt deep and rich. The preaching next door came to an end, and voices were raised in a chorus of "We Shall Overcome." Soon, one by one, the women in our circle joined in quietly until we were all singing the familiar words. A wall may have separated us physically, but we were joined by the Spirit into a community of women, worshiping differently, but united in our suffering, our joy, our hunger for healing of the past, our gratitude and celebration in the present, and our hope for peace and justice in the future. I felt as though I had "been bathed in the waters of love." Such words would normally seem foreign on my tongue, but as this particular meeting for worship came to an end, they seemed just right. What had started out for me as an impossible situation had been transformed into a deeply profound and satisfying worship experience.



Newtown, PA 18940

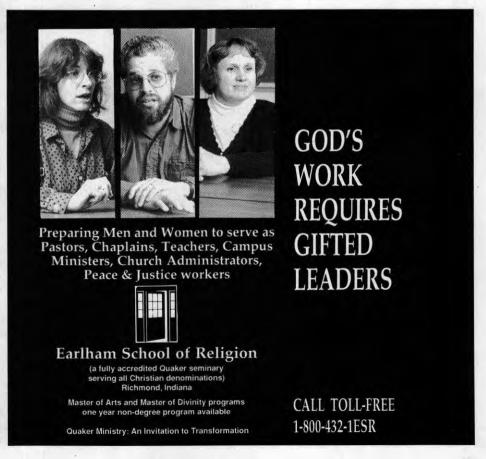


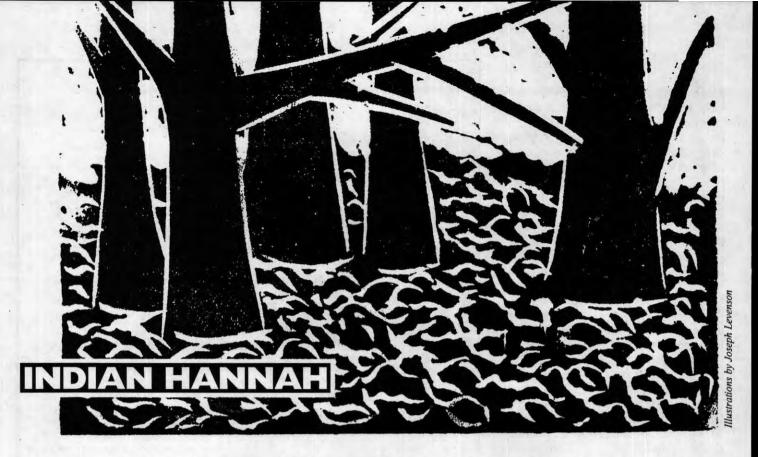
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Under the hunter's moon at Indian summer's wane gust-borne twigs and debris swept from the trees of Penn's Woods toss and tap at our kitchen window. "It's Hannah!" We smile and tell each other again how that aged Indian, last of the Lenni Lenapes, would arrive each fall to knock upon our pane.

"Come in?"

Thousands of moons have passed since the lone woman leading her dogs, packhorse or cow, carrying her woven baskets and the brooms she'd made to sell. would visit from Ouaker home to home as the local meeting assigned, sheltered from Chester County's winter. Hannah: tribal custodian now and a guest in her own home land.

Here, family stories go, next to the fire, her dogs always beside her, Hannah would sit cloaked in a patterned blanket and smoke her pipe. With an inaudible murmur she'd be seen to slip a turtle from under her shawl onto the hot coals. And what prayer might have been in her whisper?

Evenings late in her room under the eaves, we picture Hannah sorting her wares in the moonlight: the tinted reeds for weaving, the healing herbs, to share if asked, discreetly. But for now to be folded in her variegated shawl for one more night safe beside her dreams whatever they might be.

Peggy Gwynn

Peggy Gwynn writes from Coatesville, Pa., "The Quaker agreement of sanctuary for Hannah-signed 3rd Mo. 1, 1798-included families in this neighborhood. She was actually harbored here, for nine days each fall, in the old family homestead (of Mordecai Hayes) where I... wrote the verses.

SUMMER WEN

Summer went, and I was busy in the kitchen, watching the cat whose ears are falling off lick his nose and mutter about the weather.

Fall came, and I was busy out in the shed, moving boxes filled with boxes, wrapped in twine that had been eaten through by termites.

The Indian corn is still on my door; it outlasted December and all my wicked to take it down and boil it. The cat keeps muttering about the weather and how his ears are falling off, And I'm left wondering whether or not the purplish black color that has appeared on the once glossy lid of my home-made pickles means that I should stop eating them.

—Tavia Nyong'o

Clearwater, Fla., where Scooter, Slick, Billy, and Homey remind her of "what's really important: nap enthusiastically, cuddle generously, and play often." Tavia Nyong'o is a regular reader of FRIENDS JOURNAL and a sometime attender of Ann Arbor (Mich.) Meeting.

I dangle the furry mouse toy by its tail. Two paws snatch. I rise to pour tea, return with Earl Grey to

spy on my kittenwarrior.

He traps the prey with powerful pause.

I watch for war to erupt but witness a grooming ritual. He licks the toy enemy.

Peace breaks out under the coffee table.

-Darla Chesnet

Darla Chesnet lives in



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Nonpatriarchal, Nonoppressive Language: How Important Is It?

by Peg Morton

n the early 1970s many women, including many Friends, participated in consciousness-raising groups. Out of our increased awareness came a concern for inclusive language and inclusive spirituality. Many articles and letters discussing these issues graced the pages of FRIENDS JOURNAL.

We reached a kind of plateau in the area of inclusive language. Now, 1 believe, awareness of this concern may have diminished in the Religious Society of Friends.

I have been carrying the concern for inclusive language heavily over the years, and am now being led to bring it before the Society of Friends in a more formal way. What follows is a very simple statement. I hope others will expand upon it and respond to it.

Our use of language is so common, so ordinary, that in some ways it feels unimportant. Yet words are almost constantly in our minds, at least in our hours of being awake. When we are not speaking, we are thinking. The way we use words subtly reinforces our cultural values, increasing their felt legitimacy and deepening our adherence to them.

People who are working on various areas of injustice are increasingly recognizing the impact of language on our attitudes. For example, people working to help us overcome our racism point to the uses of "black" and "dark" in relation to evil and death. Many people in the peace movement are recognizing the violence in our metaphors: "I'll give it my best shot." "I'd kill for that!"

We live in a patriarchal world. Among the results are incest, rape, disproportional poverty of women and children, and economic, political, and psychological disempowerment of women.

Our language reinforces our acceptance of this reality. Our religious expressions reach into a deep place within us, initiating and reinforcing our beliefs and values. "Our Father" builds an image of a man at the apex of the universe. "Lord" harks back to medieval times. The generic "mankind" or "he" reinforces the idea that men are inherently more important than women. When I hear or read "he" or "Our Father," I as a woman feel devalued and disempowered. "He" is not just generic. It subtly excludes women.

I think we resist changing our language partly because we have repeated it constantly over the years of our lives. It is comfortable. In hymns, songs, and poetry, it is beautiful. It is a deep habit—an extremely difficult one to break. It is easier, just as it is with habits that affect our health, to deny its importance and consequences. We say to ourselves that it is just too hard to change, but I would argue that changing our use of language to be inclusive and nonoppressive is a highly important way to work for the equality and dignity of women and other marginal groups.

Do we as Friends need to consider and study more deeply the influence of language on our attitudes and behavior? I believe that Friends need to include in our testimony on equality queries such as the following:

How much am I aware of using patriarchal language?

How does it affect my vision of the Divine?

How does it affect my attitudes concerning the equality between women and men?

Peg Morton is a member of Eugene (Oreg.) Meeting.

Reports

Southern Appalachian Yearly Meeting and Association

A record 269 attenders, including 65 youths, gathered for yearly meeting, June 9–11, at Warren Wilson College near Asheville, N.C. The theme was "We Seek the Earth Restored." Many Friends were inspired by the witness of Ted Bernard, clerk of Friends Committee on Unity with Nature, and by other Friends in the evening presentations and afternoon workshops.

This yearly meeting was the best for the youth and children. During this past year, Southern Appalachian Yearly Meeting and Association (SAYMA) teens organized their own group of 30 attenders. The children got to hear songs from a Quaker "earth mama" and handle snakes as part of their program. They also learned about an American Friends Service Committee program sending school supply packets to Haiti.

Meeting for business was one of the most contentious of any at yearly meeting. Friends discussed proposed changes of our Faith and Practice that had been developed by an examining committee over the past year. This committee was charged to: look at the section on equality to see if the language is welcoming enough, particularly concerning homosexuals; examine the marriage section regarding how it deals with homosexuals and alternative marriages; look at the relationship between Christianity and Quakerism in the language throughout Faith and Practice; explore new testimonies and queries specifically on patriarchy; and look into procedures for future changes.

After it became clear that yearly meeting would not reach unity on any of the first four charges, the committee tried to focus on the fifth charge. The committee was concerned that under the present language in Faith and Practice, the committee would be laid down after one year and its work lost. There was some discussion about whether the mechanics of Quakerism should be separate from the theological considerations, addressed in Faith and Practice, and whether the new handbook would fill that role. No unity was reached on this issue.

Larry Ingle, one of SAYMA's representatives to the AFSC, raised a concern about the AFSC Corporation's decision to accept clerks of regional executive committees who are non-Friends as ex officio members of the board of directors. At present there is no sense of where consensus on this issue might lie. We agreed that SAYMA Friends need to engage in intensive discussions about the direction of AFSC over the next year. The yearly meeting did unite on appointing a new representative to the AFSC and sending a letter to AFSC stating that we would discuss the present di-

rection of the AFSC during the coming year and that SAYMA may withdraw support from AFSC

Next year's meeting will again be at Warren Wilson College, the second or third weekend in June.

-Southern Appalachian Friend, July 1995

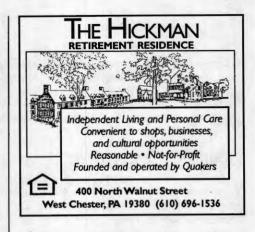
Southeastern Yearly Meeting

Southeastern Yearly Meeting gathered at the United Methodist camp in Leesburg, Fla., April 5–9, 171 souls in all, 52 of them children. The theme of the meeting being "Simplicity," we joined in a search for the meaning of this testimony in threshing sessions, workshops, and an Alternatives to Violence workshop. Thoughts offered ranged from "how can we be simple in this complex world" to "simplicity is love" and "simplicity is truth." The topic led us to consider humankind's role in this creation, counterbalanced by ministry that we, too, in all our strivings, are part of the rich tapestry of creation.

Visitors included Thomas Taylor, general secretary of Friends World Committee for Consultation; Johan Maurer of Friends United Meeting, who addressed the teens; Harriet Heath of Philadelphia Yearly Meeting and Lyle Jenks of Friends General Conference, who worked with the children; and Allan Oliver from FGC. Perhaps stimulated by Allan Oliver's presence (his call being the nurturing of meetings), a secondary theme of nurturing emerged: how to nurture our children, how to nurture our families. Childless adults took care of children who loved the attention. We became concerned with nurturing peace teams, a nascent Quaker program. SEYM continues to support and nurture Pro-Nica, the program in Nicaragua, and Amigos Construction, the post-Hurricane Andrew rebuilding program in Miami, Fla.

A great concern with peace was evidenced throughout. Alternatives to Violence workshops were popular. SEYM was thanked by Thomas Taylor for its role in bringing the Quaker Statement on the Arms Trade to the attention of FWCC. The children's epistle depicted it in a mural: "Stop the Violence."

Thomas Taylor gave the Walton Lecture, entitled "Points of Growth." Where/when does growth flourish in Friends meetings? He shared his experience with widely divergent Friends in Bolivia, Great Britain, and new meetings in Germany and Eastern Europe. These meetings flourish best when rooted in their national character and past, such as discussion groups in Germany studying Dietrich Bonhoeffer. Seemingly a very simple talk, it was actually a harmonious composition in which the FWCC story was interwoven with themes of simplicity, unity, and nurturing. To



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underscore his main points, we were invited during the lecture to stand up and sing "Tis a gift to be simple" and "Building bridges across our divisions," in rounds!

-Henriette Groot

Nebraska Yearly Meeting

The 88th annual sessions of Nebraska Yearly Meeting were held June 8–10 in Central City, Nebr., on the campus of the old Nebraska Central College, now a thriving Christian elementary and high school. It was a homecoming for many in attendance. The facilities were well suited for business and small group meetings, an active children's program, housing, and excellent meals.

We came together from Nebraska, Kansas, and Oklahoma to consider the theme, "Community in the Light." Keynote speakers were Dorothy Craven and Dorlan Bales of the Friends of Jesus Community in Wichita, Kans., who led us in an in-depth study of community, based on the quote from Frances Howgill, "knit unto the Lord and one unto another." There were many intergenerational activities to help us explore our theme, and all attenders from ages 4 to 98 felt blessed and enriched.

We were also blessed with a number of members and visitors from outside our midplains area. We are vitally concerned with the outreach provided by our wider Quaker organizations, and were pleased to have representatives from all in attendance and sharing with us. Internally, we are also concerned with and interested in the work and ministry of the Friends of Jesus Community and the Wichita Friends School.

The children had a lively, meaningful program, with many adults working hard to make it a success. A local member arranged a variety of mid-Nebraska farm activities, which provided many new experiences. Once again, we had a wonderful blend of cultures, which help promote understanding and love.

We adjourned to meet again at University Friends in Wichita, Kans., June 6-8, 1996.

-Nebraska Yearly Meeting

Lake Erie Yearly Meeting

Lake Erie Yearly Meeting met at Bluffton College in Bluffton, Ohio, June 15–18. In a plenary message, Helen Horn addressed our theme, "Weaving the Fabric of Faith," by telling us of the threads and patterns of her own spiritual journey. The depth of her sharing touched a chord in all of us, allowing us to share more deeply with each other.

The theme of weaving was physically expressed as Friends of all ages joyfully added to a large tapestry created during yearly meeting. Special efforts were made to integrate

the children's program and the adult program. Friends felt a rich interweaving of business and worship. This was assisted by the focus of past yearly meeting sessions on the spiritual center of meeting for business and on deepening individual spiritual life through small groups.

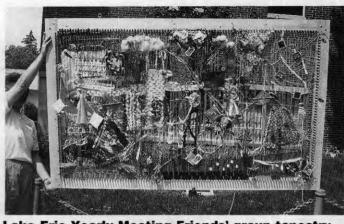
Penny Ryder of the American Friends Service Committee raised our awareness of current prison concerns. We also heard presentations from Friends General Conference and Friends Committee on National Legislation. They helped weave us together with the wider Religious Society of Friends and with some of the problems in the larger world.

Several important matters were dealt with in meeting for business. A simple, straightforward protocol was approved for responding to reports of child abuse made at yearly meeting, if such a thing should ever occur. Friends approved the final sections of LEYM's Procedures which have been updated to bring them more into line with current practice. An ad hoc committee was named to consider a concern for examining ways in which our physical bodies (especially our sexuality and health practices) impact and interact with our relationship with the divine, and how we impart to our children the sacredness of sexuality. How does the way we live in and with our physical bodies enhance or detract from leading God-centered lives, and what role does the faith community-monthly meetings (or worship groups) and quarterly and yearly meeting-play in helping us discem right actions?

LEYM laid down its Nurturing Secretary program, but continues to seek ways to invite Friends to deepen their spiritual lives, individually and corporately. Ministry and Oversight committee will ask monthly meetings and worship groups to articulate what it is about Quakerism that changes our lives. What is it about Quakerism that empowers transformation?

LEYM's Ministry and Oversight committee suggests that individuals begin by looking within themselves in meditation, journaling, small group discussions, or in other ways, to articulate what it is that is at their deepest core. Then it encourages a process in which meetings enable us to hear each other's findings. We expect a wide variety of language and metaphor. Each meeting is asked to try to discern underlying similarities in the bedrock foundations of our lives.

-Marty Grundy



Lake Erie Yearly Meeting Friends' group tapestry

Peacemaker Congress '95

Two hundred and twenty-five people gathered for Peacemaker Congress '95 in Chicago, Ill., over Memorial Day weekend, May 26–29, and recommitted themselves to the work of nonviolent peacemaking. The Congress, sponsored by Christian Peacemaker Teams (CPT) and New Call to Peacemaking, brought Mennonites, Quakers, and Church of the Brethren members together from across North America under the theme "50-Year Jubilee: Transforming Violence, Embracing Nonviolence."

The Congress culminated in a memorial procession and prayer witness at the site of the first sustained nuclear chain reaction. More than 100 people in a 21-car funeral motorcade travelled 14 miles south from the North Side neighborhood of Uptown to the University of Chicago. There participants observed a period of silence at the sculpture that marks the location of the first atomic pile.

Worshipers then created a cemetery of white crosses and grave markers in memory of all victims of war and violence. Prayers were offered and songs were shared as people stepped forward and pledged to transform violence with nonviolent action in the coming year. Pledges included withholding at least \$20 from one's income tax (\$1 for every 1,000 nuclear warheads in existence today), organizing witnesses against violent toys or guns in one's community, participating in CPT delegations, and engaging in nonviolent civil disobedience at military installations.

At the Congress, special caucuses were convened to address concerns about local militia organizations, violence against women, and Haiti. A resolution called for increased focus on violence against women in future nonviolence trainings and actions.

Preceding the Congress, 24 people engaged in a two-day workshop for nonviolence trainers led by Quaker George Lakey. "This seminar gave organizers an opportunity to reflect on our organizing techniques and improve our skills in working with groups for nonviolent social change," said Cliff Kindy of North Manchester, Ind.

-Christian Peacemaker Teams

Friends World Committee for Consultation, Section of the Americas

From March 15–19, Friends from 33 yearly meetings and groups gathered in Portland, Oreg., joined by guests from far and near. Reedwood Friends Church (Northwest Yearly Meeting) and Multnomah Meeting (North Pacific Yearly Meeting) were hosts, offering engaging views of their respective histories during a Saturday evening program at Reedwood, which was preceded by dinner in Friends' homes or churches.

Latin American Friends gathered on Wednesday in nearby Newberg, Oreg., at the Northwest Yearly Meeting headquarters, while others who arrived early enjoyed a field trip to George Fox College. A repeat of this field trip, along with a variety of alternative presentations, was available to attenders free from committee responsibilities.

Program and administrative committees spent Thursday engaged in their work. For some this was the only chance this year to be together in the same room. New members joined experienced ones in these meetings and in a general orientation session. All present gathered in regional groupings on Friday and Saturday morning. On Friday night Friends celebrated Gordon Browne's service as clerk and heard the powerful testimony of Tom and Liz Gates on their experience as missionaries at Lugulu Friends Hospital in Kenya. The Gates spoke as New England Yearly Meeting Friends who found their lives interpreting scripture, as scripture interpreted their lives.

David Jackman, a Canadian Friend serving as associate representative with the Quaker United Nations Office in New York City, reported on Friends' work in the UN during this 50th anniversary year. Thomas Taylor, general secretary of FWCC, shared news of other Sections. Later, three Friends joined with him in reflecting on last summer's Triennial at Ghost Ranch, N.Mex., another extraordinary time in the life of its host Section.

Joyful periods of worship marked each day: at the beginning of the plenary sessions, in small groups, and before breakfast. Friends in the Americas have learned to take satisfaction in the discipline of functioning in Spanish and English, with the assistance of a group of faithful volunteer interpreters. In Friday evening opening worship, three Friends from Bolivia and Mexico ministered, interpreting from Aymara to Spanish to English, three languages that are widely used by Friends within this Section.

Friends are invited to participate in next year's sessions in Miami, Fla., hosted by Coral Gables Meeting and the Iglesia de los Amigos.

> -FWCC, Section of the Americas Newsletter, May 1995



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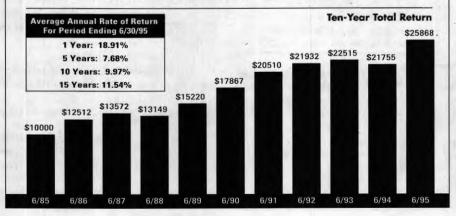
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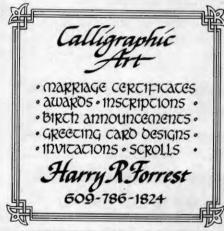


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News of Friends

A tragic bus accident involving Farmington (N.Y.) Friends Church members killed one and injured 30 others. The bus crashed on July 23 while carrying members of the church's choir and bell choir to New York Yearly Meeting's annual sessions at Silver Bay, N.Y., where they were scheduled to perform. Allen A. Herendeen, 67, a member of Farmington Friends Church, died a few hours later in a nearby hospital. Everyone on board was injured, six critically. The vehicle's brakes apparently failed and the bus crashed through a guardrail, then tumbled 70 yards down a steep bank. The incident occurred in Bolton Landing, N.Y., where fire and rescue units reached the scene within six or seven minutes. Rescuers on the scene expressed amazement at the resilience of the passengers. One emergency squad member said, "Everyone was very calm, cool, and collected. People would say 'I'm bleeding, but I'm okay. Take care of the next person.'" A state police captain reported that the rescue efforts couldn't have gone any better than they did. Farmington Meeting can be contacted at 187 County Rd. #8, Macedon, NY 14502, telephone (315) 986-5559. (From The Post-Star, July 24)

QUAKER-K, an electronic discussion group for young Friends, came on line on April 30. The e-mail list allows kids aged 5-12 to intervisit, though far apart, and share ideas and feelings about living out Friendly principles in an un-Quakerly world. As of August 1, the group had 17 subscribers from 10 different states, plus a monthly meeting in North Carolina and a First-day school in Glasgow, Scotland. Recent topics of discussion have included bullies, the appropriateness of archery, and whether God makes mistakes. Quaker-K is administered by Liberty Goodwin and Liz Mckenze, with technical assistance from Bruce Dienes, who has extensive experience with the adult Quaker-L list. Individual young Friends, schools, meetings, and First-day schools are encouraged to join. A computer with a modem and internet e-mail access is required to participate. For more information, contact Liberty Goodwin, telephone (401) 351-9193, e-mail: ah385 @osfn.rhilinet.gov, or Liz Mckenze, telephone (217) 352-4636, e-mail: emckenze@ux1.cso .uiuc.edu.

Friends in Australia and New Zealand are working to end nuclear testing in the Pacific region and throughout the world. The following is an open letter to the president of France:

In the name of all members of the Religious Society of Friends (Quakers) of Australia and Aotearoa/New Zealand, we express our deep sadness at the news that the French government has decided to recommence nuclear testing in the Pacific region.

To the inhabitants of several countries of this region, this decision represents an act of aggression by the French government. It is certainly not worthy of a nation which speaks of liberty, equality, and fraternity.

Fifty years ago, the peoples of the world realized the terrible effects of nuclear armaments. Since Hiroshima, the horror inspired by these weapons has continued to grow, spreading throughout the world. We all write:

"Never! Never again!"

Peace demands that we negotiate, listen to each other, understand one another. It needs justice, reason, and patience—not threats, war, and destruction. Monsieur le President, we beg you, you and your government, to listen to us, to hear the prayers of nations both present and future. We ask you to revoke your decision to recommence nuclear weapons testing which can serve only to destroy.

Patricia Firkin, Presiding Clerk, Australia Yearly Meeting, and Peter Low, Clerk, Aotearora/New Zealand. (From New Zealand

Friends Newsletter, July 1995)

Lancaster (Pa.) Meeting's opposition to the death penalty is expressed in the following minute, written by the meeting's Peace and Social Concerns Committee. Approved on June 11, the minute touches on many reasons to oppose executions. Lancaster Meeting suggests contacting government representatives and quoting from the minute. "You might also rattle cages more if you ask for a response, perhaps with a question such as 'What are the comparative costs for a lifetime of incarceration compared with execution?"

There are many reasons for opposing the death penalty. Studies have shown that 1) it does not deter crimes of violence; 2) at times innocent people have been put to death—an irreversible outcome; 3) it is applied unfairly, falling disproportionately upon people of color, the poor, and the uneducated; 4) the financial eosts of using the death penalty far exceed those of any other form of punishment.

As members of the Religious Society of Friends, we oppose the death penalty for entirely different reasons. We believe that human life is sacred, and that it is morally wrong for the state, which should be the model of humane behavior, to demean itself by taking life in this vengeful manner. The attempt to fight violence with violence inevitably brutalizes the society that engages in this form of punishment, especially those charged with carrying out the sentence. Likewise, the process does not provide for adequate efforts for reconciliation between offender and the victim's family.

We therefore urge the Commonwealth of Pennsylvania to display the same enlightenment on this issue that is shared by most of the civilized world, and immediately discontinue the death penalty.

Bulletin Board

•The American Friends Service Committee will hold its Annual Public Gathering on Nov. 4, 1-5 p.m., at Friends Center in Philadelphia, Pa. The theme will be "A Season for Justice." The Rev. Joan Brown Campbell, General Secretary of the National Council of Churches of Christ in the U.S., will be the keynote speaker. Three panel discussions-Working for Economic Justice, Working for Peace, Working with Women-will follow her address. The afternoon will conclude with a reception and book signing by Constance Curry, author of Silver Rights: One Family's Struggle for Justice in America. Childcare will be provided, and the keynote address will be interpreted in American sign language. For more information, contact AFSC Public Gathering, 1501 Cherry St., Philadelphia, PA 19102-1497, telephone (215) 241-7000.

•Friends Committee on Unity with Nature will hold its annual meeting Oct. 19–22, at Circle A Ranch Hostel, Cuba, N.Mex. The gathering will feature what Friends are doing to help make our world safer and saner, and it will allow FCUN members to meet and plan for the coming year of work. The keynote speaker is Jim Corbett, a Friend from Arizona who helped found the Sanctuary Movement. His talk will focus on issues of land redemption in the Cascabel Mountains. For registration information, contact Ruah Swennerfelt, General Secretary, FCUN, 179 N. Prospect St., Burlington, VT 05401-1607, telephone (802) 658-0308, e-mail: fcun@together.org.

·England's Swarthmoor Hall will be featured in a talk and video presentation by Peggy Heeks at Swarthmore (Pa.) Meeting's Adult Forum on Oct. 22. The site was home to Margaret Fell and George Fox, and it served as the base from which Quakerism spread in the 17th century. In recent decades the building has been used as a resource center and office. A major project is currently underway to restore the aging structure and expand its facilities to accommodate the many visitors it receives each year. The event will take place at 11:20 a.m., following meeting for worship. For more information, contact Swarthmore Meeting, 12 Whittier Pl., Swarthmore, PA 19081.

•Richmond (Va.) Friends Meeting marks its bicentennial this year with a celebration of 200 years of worship, continuity, and change on Oct. 7. The day-long event will include lectures, oral histories, exhibits, and a special meeting for worship. For more information, contact Donna Rugg, Historian, Richmond Friends Meeting, 4500 Kensington Ave., Richmond, VA 23221, telephone (804) 358-2632.

 Quaker Youth Theatre, a program in England that provides the opportunity for young Friends and others to explore social issues through residential drama projects, is looking for volunteers. Help is needed with everything from truck-driving to costume-making to photography. Drama and music teachers are being sought to lead projects for 1996 and beyond. QYT is also looking for new ideas for scripts and performances. Experimental workshops can be arranged for the Easter and Christmas holiday periods to try out new ideas with a small company. For more information, contact Tina Helfrich, Leaveners Arts Base, 8 Lennox Rd., Finsbury Park, London N4 3NW, telephone (0171) 272-5630.

•"Fighting Hunger: Looking Back, Looking Forward," the 12th annual World Food Day Teleconference, Oct. 16, 12–3 p.m. EST, live from the studios of George Washington University in Washington, D.C. This year's theme marks the 50th anniversary of the UN Food and Agriculture Organization (FAO), and the beginning of a half-century international effort to build a global system of food security for all people. A study/action packet is available, and continuing education credits can be earned through the Catholic University of America. For more information, contact Patricia Young, National Coordinator, U.S.

National Committee for World Food Day, 1001 22nd St. NW, Washington, DC 20437, telephone (202) 653-2404, fax (202) 653-5760.

"Music and Dancing for Peace Around the World" is the theme for the 1995 World Peace Day on Nov. 1. The day will help commemorate and thank the nations that in 1994 contributed to peace-building in their own countries or with others. Everyone from heads of state to school children are encouraged to participate. For more information, contact Margaret Lee, President, Worldwide Peace Foundation, Inc., P.O. Box 2264, Silver Spring, MD 20915.

*Community Service's annual conference will take place Oct. 20–22, in Yellow Springs, Ohio. This year's theme is "The Challenge of Conflict in Community: Achieving Consensus." The program will examine causes of community conflict and ways of dealing with it, utilizing techniques presented by facilitators as well as experiences of participants. The format will include experiential exercises and large and small group discussions. Cost is \$65 for the conference, or \$85 including over-

night bed and breakfast with Community Service members. For more information or to register, contact Community Service, Inc., P.O. Box 243, Yellow Springs, OH 45387, telephone (513) 767-2161.



Swarthmoor Hall

Calendar

OCTOBER

3-5—"Crime: Is There a Christian Response?" training with Ron Claassen, founding director of the Fresno, Calif., Victim Offender Reconciliation Project, at Fresno Pacific College. Telephone (800) 909-VORP.

5-8—German Yearly Meeting, at Feriendorf Mauloff im Taunus, Frankfort, Germany. Contact Lore Horn, Wikinger Ufer 5, D-10555 Berlin, Germany, telephone (30) 3914867.

7—The 66th annual Quaker Autumn Fair, at Buckingham (Pa.) Meeting in Lahaska, Pa. Attractions will include crafts booths, plants and fresh produce, baked goods, a quilt display, and artwork, plus games, pony rides, and entertainment. Proceeds will support social concerns projects of the meeting. Telephone (215) 794-7299.

17—World Day to Overcome Extreme Poverty, an occasion to bear witness to the lives of the very poorest; to their sufferings, their continual efforts

to make a better life for their families, and their hopes for the future. For a resource kit, books, flyers, and posters, contact Fourth World Movement, 7600 Willow Hill Dr., Landover, MD 20785-4658, telephone (301) 336-9489.

26–29—"The Kundalini Model: Understanding and Managing Spiritually Transformative Experiences," the fourth international symposium on Kundalini, in Philadelphia, Pa. The conference will examine ongoing research into spiritual states of consciousness and their relationship to the phenomenon known in the Yogic tradition as "Kundalini." Contact KRN '95, P.O. Box 45102, 2482 Yong St., Toronto, ON Canada M4P 3E3, telephone (800) 340-7490.

27-29—"Reclaiming our Spiritual Roots... Pietism and the renewal of our faith," the 1995 Universalist Convocation, in Reading, Pa. Cost is \$38. Contact the Unitarian Universalist Church of Berks County, 416 Franklin St., Reading, PA 19602, telephone (610) 372-0928.

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Books

Reflections on William Penn's Life and Legacy

William C. Kashatus, ed. William Penn Charter School, Philadelphia, Pa., 1994. 135 pages. \$10/paperback.

A book so rich as this is a reviewer's nightmare. Bill Kashatus has put together others' writings with his own to celebrate the 350th anniversary of the birth of William Penn. The book also celebrates the founding of the William Penn Charter School, originally known as the Friends Public School, then situated on Third Street in Philadelphia, Pa. The book does, indeed, celebrate both Penn and his school—as it was then and as it is now—for many students have contributed from their unique and authoritative point of view: for example, "Being a Female at Penn Charter," by Megan Evans '95.

The major pieces give us a concentrated and authoritative account of Penn's life, his principles, and their impact on government and education in the colony. Penn's integrity under stress produced the outlines of what was later to be embodied in the First Amendment of the Bill of Rights: the freedoms of worship and expression. Legally, Penn is the source of the demand that the court specify the charge against the defendant in writing so that appeal becomes possible. The Mead-Penn trial was a milestone in court procedure: it placed limits on judges who have no right to browbeat jury or jurors; it created the precedent that allows the defense to cross-examine prosecution witnesses and to subpoena witnesses in its own defense. Penn endowed his Native American friends with the same rights as the European citizens of Pennsylvania.

Penn saw education as the means of bringing coherence to his hodgepodge, polyglot colony, and insisted that all citizens should be equipped to read and write. Little by little, he included others besides Quakers in the management of his school—the first "public" (in the U.S. sense of the term) school on this continent.

William Kashatus, Chair of Religious Studies at the Penn Charter School, shows us that Penn made clear the principle that universal public education was the duty not of the church and the home but of the civil authority to provide. Penn insisted that practical education (setting aside classical studies) must involve compulsory vocational training as well as moral education. Kashatus concludes with a passionate appeal to Friends to make their skills as modern-day educators more available in appropriate ways to public schools, and to beware of the stultifying effects of merely parochial education. He sees Penn Charter as an institution that faces and seeks to resolve this dilemma.

To limit oneself to these remarks is to deprive the reader of much additional information, insight, and speculation awakened by this book. Why did Penn have such difficulty bringing up his children? Did Penn, after so troubled an adolescence, achieve a resolution of his conflicts with the authority figures of his day?—did he become such a figure himself? Was Penn's creation of his new-world commonwealth a sublimation of the clash between him and his father, between him and the aristocratic society that bore him?

-J. Bernard Haviland

J. Bernard Haviland is a member of Media (Pa.) Meeting and serves on the board of Pendle Hill

A Way Out of No Way: The Spiritual Memoirs of Andrew Young

By Andrew Young. Thomas Nelson Publishers, Nashville, Tenn., 1994. 172 pages. \$19/hardback.

If one recalls first that Andrew Young was a member of Congress from Georgia, ambassador to the United Nations under President Carter, and mayor of Atlanta, Georgia, then one will find the idea of a "spiritual" memoir by a politician perhaps a bit unusual. But Andrew Young was first an ordained minister, and he tells the story from a spiritual perspective of his calling to the ministry, his active participation in the Civil Rights movement, and then his various political activities.

Friends will find this memoir particularly interesting for two reasons. First, Young's theme throughout his book is on discernment, on finding and then following the will of God for one's life. In his introduction, he quotes from A Testament of Devotion by Thomas Kelly, and his efforts at learning "... to follow the plan of God and spiritually discern the hand of God guiding our lives" provide the unifying theme as he recounts his life from his teenage years through the present.

Second, Friends will find Young's account of his participation in the Civil Rights movement and his close association with Martin Luther King Jr. of particular interest. Both those of us old enough to have participated and those reading his account as history will find his story of fear and faith moving.

In addition to recounting the story of his working life in chronological order, Young also weaves into his telling bits and pieces of information about his wife and children. While the transitions are occasionally a bit awkward, overall this is a readable and interesting account of one of the African American leaders of the second half of this century.

-Carol Passmore

Carol Passmore is a librarian and a member of Durham (N.C.) Meeting.

The Friendly Virginians

By Jay W. Worrall Jr. Iberian Publishing Company, Athens, Ga., 1994. 592 pages. \$29.95.

The words Quaker and Pennsylvania are so intertwined that many will be surprised to learn that the first Quaker presence in the Americas was in Virginia. In 1655, 26 years before the grant to William Penn, Elizabeth Harris was inspired by George Fox to go to the new colony and preach "the Truth" to the colonists recently settled at the mouth of the Chesapeake Bay.

Jay Worrall's great-, great-, great-grandfather was read out of meeting for participating in the American war for independence, and Jay's return to the faith of his ancestors led to his curiosity about what had transpired among Quakers in his adopted state between Elizabeth Harris's ministry and the second half of the 20th century.

The author has given us a carefully and comprehensively constructed picture of the story of the Religious Society of Friends in the Old Dominion. As social innovators, he shows that Virginia Quakers, corporately, were the only religious community in the state to take a consistent and unwavering stand against slavery. They lobbied the Virginia General Assembly from the 1760s on for the alleviation of slavery's harshness and were instrumental in the inclusion of the noslavery provision of the Northwest Territory Ordinance of 1787. His account not only embraces the principal characters and events in the story but delineates the spiritual, ethical, and moral grounding from which the actions sprang, thus epitomizing Quaker faith and practice.

-Chic Moran

Chic Moran is a member of Charlottesville (Va.) Meeting.

Century of War: Politics, Conflicts and Society since 1914

By Gabriel Kolko. The New Press, New York, N.Y., 1994. 489 pages. \$29.95.

By the end of Gabriel Kolko's monumental examination of war in the 20th century, I wished that this book be required reading for the young men and women entering the world's military academies, and for politicians as well. It ought to be examined, even contended over, in such "think tanks" as the Rand Corporation and the Heritage Foundation. Noam Chomsky calls the book's lessons "both sobering and invaluable."

Kolko, a distinguished research professor emeritus of York University in Toronto, Canada, has written nine other books, including his acclaimed analysis of the Vietnam war, Anatomy of a War.

The incontrovertible basis underlying the author's various theses is that the goals and intentions of those who begin wars are inevitably dashed, twisted, and changed, not only by the technological hardware of war but by the "software," the people who are asked to fight or to endure the privations that war requires.

Wars begun to preserve the status quo almost never end without greatly altering the control of the ruling elites who begin them. The changes that occur are greater in proportion to the length of the conflict and are almost always more protracted than originally intended or expected. The longer the war, the greater the disaffection of the people over rationing, corruption, sometimes famine, and a realization of the numbers of people being slaughtered. By the end of WW I, soldiers were refusing to fight; workers and farmers, especially in Russia, formed their own support systems or "soviets," and the ideas of socialism and subsequently of Leninist communism took hold, leading to changed social and economic systems throughout Europe and later in Asia.

Kolko, however, makes it clear that "it was the wartime experience rather than any party, the Bolsheviks included, that created the decisive human and organizational prerequisites for revolt." His analysis of the effects of Bolshevism, Leninism, and later Stalinism demonstrates the turning not toward socialism but toward the restrictions of the "dictatorship of the proletariat" and a cult of personality.

In Germany, Kolko analyzes a similar failure to capitalize on and be guided by soldiers' and workers' disaffection. He speaks of the entire German political system in legal transition, which "for a brief moment was genuinely, even legally, open to radically new definitions—at least if there were those willing to take the risks in attempting to impose them."

A thread in Kolko's analysis of each of the wars he describes is a palpable regret that the left, the Social Democrats in Germany and the Labour Party in England, for example, did not press further for workers' rights but adapted to being a part of the resultant power structure and the new alignments which then led to World War II.

In his sharp criticism of the failure of social democracy in Germany, Italy, and later Greece, Kolko's views would be acceptable to anti-Communists in the United States. Less palatable would be his cogent statement of the "primary symbiosis between capitalism and war." He adds, "Capitalism. . . cannot escape the principal responsibility for societies whose economies and cultures have engaged in armed conflicts throughout this cen-

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tury." In the United States, private capital supplied plants and equipment in World War I, but there was a dramatic change at the end of World War II. Wartime plant increase was sold as "war surplus" and "250 corporations acquired 70 percent of U.S. plant capacity, representing a major permanent transfer of public capital to big-business hands." It is Kolko's contention that despite the claims of industry, efficient management for war is an illusion, partly because of "the exponential technological changes in armaments."

Most military analysts would find little to quibble over in his documentation of the drift of modern warfare away from field encounters using large armies before World War I, to trench warfare supported by mechanized artillery in World War I; from that to "strategic bombing" and use of the atomic bomb in World War II; and then the use of chemical warfare in Vietnam. Kolko's analysis of the futility of increased firepower in Asia is telling: "The results were enormous: civilian casualties and damage, the transformation of Vietnamese society, huge outlays for the U.S. taxpayer, and the consequent American military failure to win the war."

Although Kolko's examination of the unpredictable effects of both World Wars is compelling, it is his biting criticism of the United States' attempts to construct a rationale for its wars since then that may be most useful. He says, of the conditions since the fall of the Soviet Union, "At the very point that world history has altered to make the causes of basic change less the results of wars and their aftermaths than at any time since 1914, the U.S. has been endemically incapable of coping with the . . . social and political transformations that now also profoundly shape the modern historical experience."

Kolko's main thesis is clearly expressed in the following quote:

"For the world's leaders in this century to have focused accurately on war's total environment and actual results, or the vast disjunction between their blithe expectations and reality, would have exposed war as an inherently dangerous enterprise to a nation's longerterm interests—and its rulers as profoundly irrational. This socially sanctioned blindness has invariably made military struggles far different than heads of state initially projected. . . profoundly traumatizing countless societies and making war the main motor of social upheaval and change in our era."

-Marjie C. Swomley

Marjie C. Swomley is a member of the AFSC Corporation, National Peace Education Division Executive Committee, North Central Regional Committee, and Kansas City Program Committee.

Milestones

Births

Allen—Robert Bayard Allen, on March 27, to Barbara and Roy Allen, of Marin (Calif.) Meeting.

Angstadt-Leto—Sarafina Denise Angstadt-Leto, on March 4, to Stefani and Eric Angstadt-Leto, of Tempe (Ariz.) Meeting.

Carly—Margaret "Maggie" Cook Carly, on June 21, to Sally and John Carly, of Woodstown (N.J.) Meeting.

Farrar—Alexandria Alethea Farrar, on Dec. 6, 1994, to Sharon and William Farrar, of Tempe (Ariz.) Meeting.

Neaveill—Brittany Neaveill, on June 7, to Kim and Matt Neaveill, of Woodstown (N.J.) Meeting.

Schatten—Daniel Thomas Schatten, on July 6, to Heather Aronson Schatten and Gerald Schatten. Heather is an attender and Jerry is a member of Madison (Wis.) Meeting.

Scott—Athena Martha Scott, on March 26, to Mona and Eric Scott, of La Jolla (Calif.) Meeting.

Stalonas-McCurry—Peter James Stalonas-McCurry, on July 27, to Linell McCurry and Steve Stalonas, members of Lansdowne (Pa.) Meeting.

Wilkins—Madison Jesse Wilkins, on April 29, to Michelle and Jay Wilkins, attenders at Urbana (Ill.) Meeting and Springfield (N.C.) Meeting.

Wolfenden—Arden Sarah Jade Wolfenden, on June 20, to Anya Goldberg and Peter Wolfenden, of Virginia Beach (Va.) Meeting.

Marriages/Unions

Emigh-Doyle — Kenneth Doyle and Christie Emigh, on May 20, in Bar Harbor, Maine, under the care of Acadia (Maine) Meeting.

Mast-Hooten—John Hooten and Dee Mast, on July 1, in Bozeman, Mont., under the care of Heartland (Kans.) Meeting.

Rea-Pfann—H. Dickman Pfann and Deanna Rea, on July 2, under the care of Live Oak (Tex.) Meeting, of which Dick is a member.

Deaths

Anderson-Virginia K. Anderson, 75, on March 31, following a stroke. Born Virginia Kay Kinnisten in Detroit, Mich., Ginny grew up in Buffalo, N.Y. She attended Howard Payne College in Brownwood, Tex., for a year before transferring to Los Angeles City College in California, where she studied theater. There she met and married Arthur Walters in 1939. The couple separated after the birth of a son in 1942 and divorced in 1945, but remained lifelong friends. Support of Norman Thomas' socialist movement, the peace movement, and an interest in conscientious objection led Ginny to meet and marry Henrik Anderson in 1945. Rik adopted her son and the couple had two other children. The family moved to Phoenix, Ariz., in 1948 and bought a home in Scottsdale, Ariz., in 1951. Ginny worked to open an art lending library, develop the Scottsdale Public Library, and help start a local theater group. In 1965 she earned a master's degree in social work from Arizona State University, and then worked as a psychiatric social worker. Ginny also taught social work classes at A.S.U. for two years before retiring in 1976. In retirement Ginny persued her enjoyment of reading, traveling, art, music, film, theater, and her grandchildren. She worked with the American Friends Service Committee making prison visits and helping refugees seeking political asylum. A member of Phoenix (Ariz.) Meeting for many years, she also attended meetings in Monterrey, La Jolla, and San Diego, Calif. Ginny was preceded in death in 1990 by her husband, Rik. She is survived by two sons, Keith and Carl; a daughter, Linnea; five grandchildren, and a brother, Vaughan Kinnisten.

Cologne-Rose Cologne, 93, on May 14. A member of State College (Pa.) Meeting since 1961, Rose was born in Rockvale, Colo. She graduated from Colorado State University and later earned an Ed.D. from Teacher's College, Columbia University. Rose went to Penn State University in 1941 and served as a specialist in community adult education and as head of the Division of Home-Community Relationships in the College of Human Development. Twice on leave from Penn State, she worked in Japan and Afghanistan developing programs for adults. Upon retirement she began full-time volunteer service. Her many contributions were recognized publicly with the Outstanding Service Award from the Pennsylvania Prison Society, the Common Cause Public Achievement Award, and several others. In 1995 Rose was accepted into the National Women's Hall of Fame. Most recently she promoted and supported a center for independent living, which provides a model of barrier-free living for the handicapped. Her presence at meeting for worship and her active participation in the peace and social order committee characterized a rich life of service to others. Rose is survived by four nephews, William, Marvin, and John Lee Cologne, and Adolph Fiorina.

Comfort-Edith Jessup Comfort, 94, on June 27, at Crosslands retirement community, Kennett Square, Pa. Born in Los Angeles, Calif., Edith graduated from Whittier College after spending a year at William Penn College, where she met her future husband, Forrest D. Comfort. After a year at Nebraska Central College, the couple moved to Philadelphia, Pa., and then to Cambridge, Mass. Both birthright Friends, they were active members of Cambridge (Mass.) Meeting. They later returned to the Philadelphia area and helped reopen Radnor (Pa.) Meeting as a united meeting. For many years Edith worked as a receptionist for the American Friends Service Committee in Philadelphia. She and her husband also served as leaders for AFSC summer workcamps in Mexico. Their home was a continual open house to F/friends, foreign students, and others in need of friendship, understanding, and hospitality. Edith was preceded in death by her husband, Forrest Comfort, in 1971. She is survived by a daughter, Margaret Comfort Smith; three grandchildren; and five great-grandchildren.

Remke—Jean Shanesy Remke, 69, on Nov. 21, 1994, following a stroke. A member of Twin Cities (Minn.) Meeting, Jean attended Mt. Holyoke College and graduated from Northwestern University. She moved from Chicago, Ill., to Brainerd, Minn., in 1980, and settled in St. Paul, Minn., in 1984. Jean was an important part of Twin Cities Meeting, serving on ministry and counsel and quietly extending her warmth to members of the meeting. Her travels included taking her young children to



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Ireland to find her roots, and journeying to Eastern Europe before the Berlin Wall came down. She also spent time in retreat at Pendle Hill in Wallingford, Pa. Twenty years after marrying John Remke, Jean began training as a psychotherapist for the elderly. For a year she hosted a radio show, Growing Older, Growing Better. She became a trainer for the Alternatives to Violence Project and taught conflict resolution to inmates in local prisons. Jean was a guide and a goad to others, often saying that the other side of danger is opportunity. She had the gift for finding treasures in unlikely places. Jean is survived by her husband, John Remke; three daughters, Priscilla, Stacy, and Sara; two sons, John and Andy; and three grandchildren.

Serrill-Barbara Levering Serrill, 76, on Feb. 19, at Meadowood at Worcester retirement facility, Lansdale, Pa. Born in Jenkintown, Pa., Barbara was a 1936 graduate of George School, where she met her future husband, Joseph L. Serrill, Jr. In 1938 she graduated from Bradford Junior College in Massachusetts. Barbara and Joe were married in 1941. They lived in Washington, D.C., before moving to the Glenside/Wyncote, Pa., area in 1946. Barbara joined Abington (Pa.) Meeting in the early 1950s and served on the Abington Friends School Committee during the late 1950s and 1960s. She was very active in the meeting and brought her beautiful smile and enthusiastic approach to life to everyone she encountered. She volunteered at her local library, was a member of the Wyncote Women's Club, and served as a driver for the Montgomery County Association for the Blind. Barbara enjoyed sailing as a child, and she shared that activity with her own family along the coast of New Jersey. In 1970 the family moved to Gwynedd Valley, Pa., and frequently attended Gwynedd (Pa.) Meeting. The couple moved to Meadowood in 1988. She is survived by her husband, Joe; and two sons, William L. and J. Edward Serrill.

Welch-Barbara "Bobbie" Welch, 67, on May 27, at home in Des Moines, Iowa, of cancer. Born in Florida, Bobbie was a trained nurse. While completing a nursing internship in Orlando, Fla., she met her future husband, George Welch. Bobbie worked as an operating room nurse in a children's hospital in Miami, Fla., while George completed his bachelor's and master's degrees. In 1953 Bobbie earned a degree in nursing education. The young family moved to the University of Indiana, where George completed his doctorate, before returning to the Miami area. Bobbie became deeply involved in the desegregation of Miami's schools, and in 1965 two of her children were the first white students to attend an all-black public school in Dade County, Fla. The Welches also helped found a racially integrated Presbyterian Church. George accepted a position at Drake University and the family moved to Des Moines, Iowa. Bobbie became involved with the Democratic party and later ran for state legislature. The couple joined Des Moines (lowa) Meeting where she served as clerk of monthly meeting for three terms, as a representative to yearly meeting, and as clerk of the interim committee of Iowa (Conservative) Yearly Meeting. In 1972 Bobbie began work at the North Central Regional Office of the American Friends Service Committee, retiring in 1992. She also served as treasurer for Iowa Peace Network, as an organizing committee member for Iowa Peace Chautauqua, and as a volunteer for Hiroshima/ Nagasaki annual celebrations. Bobbie is survived by her husband, George Welch; two daughters, Dale Ann Watkins and Jean Marie Welch; two sons, Robert and Ted Welch; and two grandchildren.

Yungblut-John Yungblut, 82, on June 29, at home in Round Hill, Va., of cancer. John was a wellknown mystical theologian, author, personal counselor, and retreat leader. He was born in Dayton, Ky., and attended Harvard University, Harvard Divinity School, and the Episcopal Theological Seminary in Cambridge, Mass. In the 1940s and 1950s he served as an Episcopal priest in Ohio and Connecticut. He joined the Religious Society of Friends in 1960, having worked in 1959 for the American Friends Service Committee's Mission to Isolated Liberals in Louisiana and Mississippi. He became director of Quaker House in Atlanta, Ga., from 1960 to 1968, where he worked closely with Martin Luther King, Jr. From 1968 to 1972 John served as director of the International Student House in Washington, D.C. He then became director of studies for Pendle Hill from 1972 to 1976. In 1978 he helped found the Guild for Spiritual Guidance in Rye, N.Y., and served as director until 1988. John moved to Virginia in 1977, and in 1978

he established Touchstone, a non-profit organization helping individuals grow in the life of the Spirit. In all these activities he maintained an inspiring balance between the contemplative life and the life of responsible social action. John led retreats and workshops, and published many pamphlets and books. John was a lifelong student of the mystical approach to religious experience. A member of Goose Creek (Va.) Meeting, he was one of the founders of the annual Friends Conference on Religion and Psychology. Two great themes became central to his thought: the depths of the inner being are illimitable and illuminated by the divine light; and the fact of biological evolution strongly suggests the power of spiritual evolution. John's last year was difficult and beautiful, as he came to grips with cancer and the knowledge of his impending death. It was his wish to fully experience the stages of his dying, and share them with those with him. John is survived by his wife, Penelope Yungblut.

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Quaker Inner-City School Endowment Fund. There is a small group of well-integrated Quaker schools that are doing a terrific job in inner cities but have trouble even balancing budgets. We're trying to help them raise sufficient endowments to provide long-term financial stability. For more information, write or phone Imogene Angell, 150 Kendal at Longwood, Kennett Square, PA 19348. Telephone: (610) 388-0935.

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New Voices, New Light—
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New Voices, New Light is an exciting collection of
papers from the Quaker Theology Roundtable, held at
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Gospel Order Among Friends, Marty Grundy and Lloyd Lee Wilson, October 27–29.

Spirituality of the Eastern Church, Jim Forest, Novem-

Quaker-Jewish Dialogue, Marcia Praeger and Rebecca Mays, December 1–3.

Journal Exploration, Kendall Dudley, December 8–10.

Advent Retreat: Praying the Scriptures, Sara Beth

Terrell, December 8–10.
Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150.

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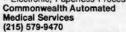
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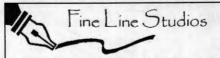
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Family Relations Committee's Counseling Service Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are 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.

We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We neet, publish, correspond. Inquiries welcome! Write Quaker Universalist Fellowship, 121 Watson Mill Road, Landenberg, PA 19350-9344.

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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 645-5207 or 645-5036.

SAN JOSE-Unprogrammed meeting, 11 a.m. Sunday. Phone: 224-4376 or 233-6168.

CAIRO-First, third, and fifth Saturday evenings, August through June. Call: Ray Langsten, 357-6969 or 712-696.

PARIS-Meeting for worship 11 a.m. Sundays. Centre Quaker International, 114 Rue de Vaugirard, 750006 Paris. Phone: 45-48-74-23. Office hours: Wednesday 2:30-5:00.

HEIDELBERG-Unprogrammed meeting. First and third Sundays. Call Brian Tracy: 06223-1386.

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, APTDO 5391 Managua, Nicaragua. Telephone first: 66-3216 or 66-0984.

UNITED STATES

Alabama

ATHENS-Limestone Co. worship group (205) 230-3006. 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.

ROYAL (Blount County)-Worship group. (205) 429-3088.

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. 325 Gold Street. Phone (907) 586-4409 for information.

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., childcare 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 Grace United 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. Childcare. 1350 M Street, Fresno, CA 93721. (209) 486-8420.

GRASS VALLEY-Meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 13075 Woolman Ln. Phone: (916) 265-3164.

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

LONG BEACH-10 a.m. Orizaba at Spaulding, (310) 514-

LOS ANGELES-Worship 10:45 a.m. with Westwood, 5353 W. Third St. Mail to meetinghouse, 4167 So. Normandie Ave., L.A., CA 90037 (213) 296-0733.

LOS ANGELES-Third Street Friends worship group (L.A. and Westwood) 10:45 a.m., Whittier Law School, 5353 W. Third St. (213) 296-0733 or (310) 472-1137. Mail: 1777 Stone Canyon Rd., L.A., CA 90077.

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.

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: (818) 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) 287-4127.

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 and First-day school, 11 a.m., Sundays. 65 9th Street. (415) 431-7440. SAN JOSE-Worship and First-day school 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0408.

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

SANTA CRUZ-Meeting 10 a.m., Louden 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. 1647 Guerneville Rd. Phone: (707) 578-3317.

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.

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

BOULDER-Meeting for worship 8:30 and 10 a.m. Childcare available. First-day school 10 a.m. Phone Mary Hey at

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., 2222 W. Vine, (303) 491-9717.

NORTH METRO DENVER-Unprogrammed worship 10 a.m., conversation after. Children welcome. Colorado Piedmont Meeting, (303) 254-8123, Internet MMASSEY@delphi.com.

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: Bill Walkauskas, 24 Market Street, New Haven, CT 06513. (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.

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.

CAMDEN-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 ml. 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.

NEWARK-First-day school 9:30 a.m., worship 10:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0398.

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.

OUAKER HOUSE-2121 Decatur PI., 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) 977-6311.

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.

MIAMI-CORAL GABLES-Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: David Landowne, (305) 661-4847. OCALA-10 a.m. ad hoc First-day school. 1010 N.E. 44 Ave., 32670. Lovely reasonable accommodations. (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. October-May (407) 335-0281.

TALLAHASSEE-Worship Sunday 10 a.m. 2001 Magnolia Dr. South. 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) 989-9261and 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

ATLANTA-Worship and First-day school 1 0 a.m. 701 W. Howard Ave., Decatur, GA 30030. David Thurman, Clerk, (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.

HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714.

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

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.

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). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 4 p.m. at 3344 N. Broadway, Chicago (Broadway United Methodist Church), lower level. Phone: (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 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

EVANSTON-Worship 10 a.m. 1010 Greenleaf, 864-8511. GALESBURG-Peoria-Galesburg Meeting. 10 a.m. in

homes. (309) 343-7097 for location. LAKE FOREST-Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (708) 234-8410.

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.(with First-day school and childcare) at Oak Park Art League, 720 Chicago Ave. Mail Address: P.O. Box 3245, Oak Park, IL 60303-3245. Phone: (708) 848-1892.

PARK FOREST-Worship 10 a.m. (708) 748-2266.

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-Friends Worship Group meets for discussion and unprogrammed worship. Phone Vincent Reddy (219) 424-5618 for time and place.

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

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

INDIANAPOLIS-Valley Mills Friends Meeting. 6739 West Thompson Road. Catherine Sherman, pastor. Call (317) 856-4368 for meeting times.

RICHMOND-Clear Creek, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerk: George Silver. Paul Barton-Kriese: (317) 962-0475.

SOUTH BEND-Unprogrammed worship, First-day school 9:45 a.m. (219) 272-7684, 232-5729.

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.

lowa

AMES-Worship 10 a.m. Sun.; summer 9 a.m., 427 Hawthorne Ave. (4 biks west of campus) Ames, IA 50014. (515) 232-2763, 296-5136.

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 at 10 a.m., 2nd Sunday worship includes business: other weeks, discussion follows. 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 childcare provided. Phone: (913) 233-5210, or 273-6791.

WICHITA-Heartland Meeting, unprogrammed worship 11:00 a.m., First Days. 14700 West Highway 54. (316) 262-8331. Carry-in lunch and business following worship on last First Day of month.

Kentucky

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

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

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

Louisiana

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

NEW ORLEANS-Unprogrammed meeting for worship Sundays 10 a.m. 7102 Ferret St. (504) 885-1223 or 865-1675. RUSTON-Unprogrammed. Call: (318) 251-2669.

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

Maine

BAR HARBOR AREA-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor; (207) 288-3888 or 288-4941. BELFAST AREA-Unprogrammed meeting for worship, 9 a.m. Phone: (207) 338-4476.

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

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

MID-COAST AREA-Unprogrammed meeting for worship, First-day school, 10 a.m., Friends meetinghouse, Damariscotta. Coming from the south on Rt. 1, turn left at the blinker light onto Belvedere Rd., right if coming from the north. (207) 563-3464, or 582-8615.

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 Metzerott, 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 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. except 8:30 and 10 a.m. July and August. 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-Deer Creek Meeting. Worship 10:30; clerk, Anne Gregory, (410) 457-9188.

EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (410) 820-8347, 820-7952.

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

FREDERICK-Meeting for worship 10 a.m. First-day school 10:15. 723 N. Market St. Richard Broadbent, clerk, (301) 631-1257.

SALISBURY-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 543-4343 or 957-3451.

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 Meeting. Worship 10 a.m. Call Peter Rabenold (410) 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-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Road (Route 63), Leverett. (413) 548-9188; if no answer (413) 774-5038.

ANDOVER-Grahm House Wheeler St. Worship and First-day school 10:30 a.m. Contact J. Griswold (508) 475-7136.

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: 876-6863.

CAMBRIDGE-Fresh Pond Monthly Meeting. Worship and First-day school, 10 a.m. Cambridge Friends School, 5 Cadbury Road. 395-6162.

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 Edmands Rd. (2 mi. west of Nobscot 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 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834 or 693-0512.

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; childcare. 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.

WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (617) 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 10 a.m.; discussion 11 a.m. Clerk: Don Nagler, (517) 772-2421.

ANN ARBOR-Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (313) 761-7435. Co-clerks Parn and Phil Hoffer, (313) 662-3435.

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Library. N.E. corner Lone Pine & Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (810) 377-8811. Clerk: Margaret Kanost: (810) 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 10:30 a.m. (616) 942-4713 or 454-7701.

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

Minnesota

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

DULUTH-SUPERIOR-Unprogrammed worship and First-day school, 9:30 a.m. Mary-B. Newcomb, clerk: (218) 724-6141.

MINNEAPOLIS-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159.

NORTHFIELD-SOGN-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.

Missouri

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

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) 442-3058.

MISSOULA-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

Nebraska

LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 46th.

OMAHA-Unprogrammed worship 11 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 558-9162.

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: (603) 783-4921.

DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Clerk: Charlotte Fardelmann, (603) 436-7652, 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,

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.

ATLANTIC CITY AREA-Worship 11 a.m., 437A, S. Pitney Rd. Near Absecon. Clerk: Robert L. Barnett, (609) 652-2637.

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.

MOCRESTOWN-118 E. Main St. For Meeting information call (609) 235-1561.

MOUNT HOLLY-Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7576.

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. at Hale St. (908) 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) 737-7142.

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

RANCOCAS-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 held

10:30 a.m. Sept.-May. (908) 234-2486 or (908) 876-4491. 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.

LAS CRUCES-10 a.m. worship, childcare. 2610 S. Solano. 522-0672 (mach.) or 521-4260 (Anne-Marie & ISRNI).

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. (childcare 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.

CATSKILL-10 a.m. worship. Rt. 55, Grahamsville. November-April in members' homes. (914) 985-7409 or (914) 434-3494.

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.

CORNWALL-Worship with childcare and First-day school, 10:30 a.m., Quaker Ave. Phone: 534-7474.

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. Upperville Meetinghouse, Route 80, 3 miles west of Smyrna. Phone: Jean Eastman, (607) 674-9044.

HUDSON-Taghkanic-Hudson Friends Meeting. Unprogrammed meeting for worship every 1st and 3rd First day at 10:30 a.m. Telephone: (518) 392-9502 or (518) 672-7267.

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.

PECONIC BAY-Southampton; Administration Building, Southampton College. (516) 287-1713 or (516) 283-4591. FARMINGDALE-BETHPAGE-second and fourth First 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., oft 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 1 0 a.m. June - August.) (516) 365-5142.

ST. JAMES-CONSCIENCE BAY-Friends Way, off Moriches Rd. Adult discussion. FDS. and singing. Moriches Rd. Adult discussion, FDS, and singing.

(516) 862-6213. SHELTER ISLAND EXECUTIVE MEETING-10:30 a.m. SHETTER 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 childcare 10:30 a.m. 8 N. Manheim. (914) 255-5678.

NEW YORK CITY-At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First Day at 9:30 a. m. and 11 a.m.; programmed worship at 10 a.m. on the first First Day of every month. Earl Hall, Columbia University: unprogrammed worship every First Day at 11 a.m. At 110 Schermerhorn St., Brooklyn: unprogrammed worship at 11 a.m. every First Day. Phone (212) 777-8866 (Mon.–Fri., 9-5) about First-day schools, monthly business meetings, and other information.

OLD CHATHAM-Meeting for worship 11 a.m. Powell House, Rte. 13. Phone 794-8811.

ONEONTA-Butternuts Monthly Meeting. Worship 10:30 a.m. first Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450, Delhi, 829-6702; Norwich,

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 10 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

PROCHESTER-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, 11 a.m. year round; First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Road, (914) 472-1807. William Bortree, clerk, (914) 738-2312.

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

STATEN ISLAND-Meeting for worship Sundays at 11 a.m. Information: (718) 720-0643.

SYRACUSE-Worship 10:30 a.m. 821 Euclid Ave. WARWICK-Worship, 2nd Sunday of month, 10:30 a.m., at Bandwagon, Hamilton Ave. (914) 986-8414.

North Carolina

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

BOONE-Unprogrammed meeting for worship and First-day school, 11 a.m. 381 E. King Street. John Geary, clerk, (704) 264-5812.

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. Childcare. During June, July and August, worship at 9 and 10:15 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 childcare 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 9:30 a.m. Hank Semmler, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (910) 292-5487.

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.

MOREHEAD CITY-Unprogrammed. First and Third Sundays, 2:30 p.m., Webb Building, 9th and Evans Street. Discussion, fellowship. Bob (919) 726-2035; Torn (919) 728-7083.

RALEIGH-Unprogrammed. Worship 10 a.m. 625 Tower Street.

WENTWORTH/REIDSVILLE-Open worship and childcare 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 tor 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 childcare, 10:30. Discussion and childcare, 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, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.

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, 10:30 a.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) 587-1070.

KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell, clerk. Phone: (216) 869-5563.

MANSFIELD-Unprogrammed meeting 10 a.m., first and third Sundays. (419) 756-4441 or 289-8335.

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First Day mornings at 10:30 o'clock. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

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

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 (FUM/FGC), Kelly Center. Unprogrammed worship 10:15 a.m. (513) 382-0067.

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, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Bruce Heckman: (513) 767-7973.

Oklahoma

OKLAHOMA CITY-Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10 a.m., Ouaker 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. First-day school, all ages 10 a.m. Unprogrammed worship (child care available) 11:00 a.m. Phone: 232-2822.

FANNO CREEK WORSHIP GROUP-Contact Robert Keeler at (503) 292-8114. Meets at Oregon Episcopal School, Portland.

MOUNTAIN VIEW WORSHIP GROUP-Contact Lark Lennox at (503) 296-3949. Meets at the antique church of the Episcopal Diocese, 601 Union Street, The Dalles, first/third Sundays 10:00. GAY/LESBIAN WORSHIP GROUP-Contact Robert

GAY/LESBIAN WORSHIP GROUP-Contact Robert Smith at (503) 777-2623. Meets at Multnomah Meeting, first Sundays 11:45 a.m. SMALL GROUP WORSHIP-Contact Kate Holleran at

SMALL GROUP WORSHIP-Contact Kate Holleran at (503) 668-3118. Meets second and fourth Sundays at Sandy, Oregon.

SMALL GROUP WORSHIP-Contact Winnie Francis at

(503) 281-3946. Meets first and third Sundays at home of Winnie Francis.

SADDLE MOUNTAIN WORSHIP GROUP-Contact Pam at (503) 436-0556 or Ruth (503) 755-2604. Meets first/third Sundays in Cannon Beach.

PORTLAND/BEAVERTON-Fanno Creek Worship Group. Unprogrammed worship 10:30 a.m. Sundays, Sept.—June. Childcare. First-day school 1st and 2nd Sundays. Oregon Episcopal School, 6300 SW Nicol Rd. (503) 292-8114.

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. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) (215) 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 Lindia Drive, tel. (717) 261-0736.

CHELTENHAM-See Philadelphia listing.

CHESTER-Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts., (610) 874-5860.

CONCORD-Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block south of Rte. 1.

DARBY-Meeting for worship and First-day school 11 a.m. Main at 10th St.

DOLINGTON-MAKEFIELD-Worship 11-11:30 a.m. First-day school 11:30-12:30. East of Dolington on Mt. Eyre Rd.

DOWNINGTOWN-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile east of town). 269-2899.

DOYLESTOWN-Meeting for worship and First-day school 10:30 a.m. East Oakland Ave.

DUNNINGS CREEK-First-day school/Meeting for worship begins 10 a.m. N.W. Bedford at Fishertown. 623-5350.

ERIE-Unprogrammed worship. Call: (814) 866-0682.

FALLSINGTON (Bucks County)-Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.

GLENSIDE-Unprogrammed, Christ-centered worship. First-day 10:30 a.m., Fourth-day, 7:30 p.m. 16 Huber St., Glenside (near Railroad Station) Ph. (215) 576-1450.

GOSHEN-First-day school 10 a.m., worship 10:45 Goshenville, intersection of Rte. 352 and Paoli Pike.

GWYNEDD-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Sumneytown Pike and Rte. 202.

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

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

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

HORSHAM-First-day school, meeting 11 a.m. Rte. 611. INDIANA-Unprogrammed meeting for worship, 10:30 a.m., first and third Sundays. (412) 349-3338.

KENDAL-Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood

KENNETT SQUARE-First-day school 10 a.m., worship 11 a.m. Union and Sickles. Robert B. McKinistry, clerk, (610) 444-4449.

LANCASTER-Meeting and First-day school 10 a.m. 110 Tulane Terr. 392-2762.

LANSDOWNE-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 11 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Clerk: (717) 837-1700.

LONDON GROVE-Friends meeting Sunday 10 a.m., child-care/First-day school 11 a.m. Newark Rd. and Rte. 926.

MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538. MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) Joint Firstday 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. (610) 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. (610) 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 Girton, (717) 458-6431.

NEWTOWN (Bucks Co.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. except summer months. 219 Court St. (off S. State St.); 3 mi. west of I-95, exit 30. (215) 988-3801.

NEWTOWN SQUARE (Del. Co.)-Meeting 10 a.m. Rte. 252 N. of Rte. 3. (610) 566-4808.

NORRISTOWN-Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Telephone: (610) 279-3765. Mail: P.O. Box 823, Norristown, PA 19404.

OXFORD-First-day school 10 a.m., Meeting for worship 11 a.m. 260 S. 3rd St. (215) 932-8572. Janet P. Eaby, clerk. (717) 786-7810.

PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Geoffrey Kaiser, clerk: (215) 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., (215) 342-4544.
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 Waln Sts., Friday eve. 7:30 p.m.

GERMANTOWN MEETING-Coulter St. and

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.

POCONOS-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. (610) 688-9205.

READING-First-day school 10:15 a.m., meeting 10:30 a.m. 108 North Sixth St. (610) 372-5345.

SOLEBURY-Worship 10 a.m., First-day school 10:45 a.m. Sugan Rd., 2 miles N.W. of New Hope. (215) 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-1121 Old Eagle School Rd., Wayne. Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-5757.

WELLSBORO-Meeting/childcare 10:30 Sundays at I. Comstock Seventh-Day Adv. Sch.; (717) 324-2492 or 724-1852.

WEST CHESTER-First-day school 10:30 a.m., worship 10:45. 425 N. High St. Caroline Helmuth, (610) 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. Meeting for worship Sunday 10 a.m. for all. First-day school 10:15 a.m. for children, adult time variable. (215) 968-9900.

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). Worship each First day at 10:30 a.m. (401) 762-5726.

South Carolina

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.

Tennessee

CHATTANOOGA-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (615) 629-5914.

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. Rt. 8, Box 25. Gladys Draudt, clerk: 484-6920.

JOHNSON CITY-Tri-Cities Friends (unprogrammed). Information: Sharon Gitlin, (615) 926-5545.

MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 372-8130.

NASHVILLE-Adult sharing (child care offered) 9:15 a.m. Singing for all 10:15. Meeting for worship/First-day school 10:30 a.m. 2804 Acklen Ave., (615) 269-0225. F. John Potter, 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. 452-1841.

CORPUS CHRISTI-Unprogrammed worship 9:30 a.m., St. James Middle School, 623 Carancahua, 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, Tex. Clerk: Polly Clark: (512) 238-4154.

HOUSTON-Live Oak Meeting. Unprogrammed worship
11 a.m. Sept.–May: adult discussion 9:30 a.m.; supervised
activities and First-day school for children 9:30–noon. At
SSQQ, 4803 Bissonnet. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 749-2008 or 791-4890.

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 10:00 a.m., Senior Service Center, 124 Pleasant St., 1 block north, 1/2 block east of intersection of Rt. 7 and Main St. (Rt. 9). (802) 442-6010. BURLINGTON-Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 660-9221.

Prospect St. Phone: (802) 660-9221.

MIDDLEBURY-Worship 10 a.m. at Parent/Child Center.

11 Monroe Street. Middlebury. (802) 388-7684.

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, 8:30 and 10:30 a.m. Singing from 10:15 to 10:30. Rte. 5, north of village, Putney. (603) 256-6362.

WILDERNESS-Meeting for worship 10 a.m. Summer schedule (Memorial Day-Labor Day) 9 a.m. In Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

Virginia

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 781-9185 or 455-0194.

CHARLOTTESVILLE-Discussion 9:45 a.m., worship 8:30 a.m. and 11:00 a.m. (childcare available). Summer worship only 8:30 a.m. and 10:00 a.m. 1104 Forest St. Phone: (804) 971-8859.

FARMVILLE-Quaker Lake Meeting, discussion 10 a.m. worship 11 a.m.(804) 223-4160 or 392-1407.

FLOYD-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (703) 745-4340, or 929-4848. FREDERICKSBURG-Worship Sunday, 4:30 p.m., 1115

FREDERICKSBURG-Worship Sunday, 4:30 p.m., 1115 Caroline Street in Unitarian church. Contact: (703) 898-7316. Unprogrammed.

HARRISONBURG-Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (703) 828-3066 or 885-7973. LEXINGTON-Maury River Meeting, Worship at 4 p.m. Discussion at 5 p.m. Phone (703) 464-3511.

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 9:30 and 11:00 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.

WESTMORELAND-Unprogrammed worship. P.O. Box 460, Colonial Beach, VA 22443, (804) 224-8847 or Sasha@novalink.com.

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-Fastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 547-6449.

LOPEZ ISLAND-Worship group meets weekly on Sunday 10:00 a.m. in homes of members. Please call (206) 468-3764 or 468-2406 for information.

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.

YAKIMA-Worship group, unprogrammed. Meeting time/ place varies. Call Holly Jennings at (509) 698-4224.

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659/747-7896 (work) or Leslie or Ben Carter 733-3604.

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.

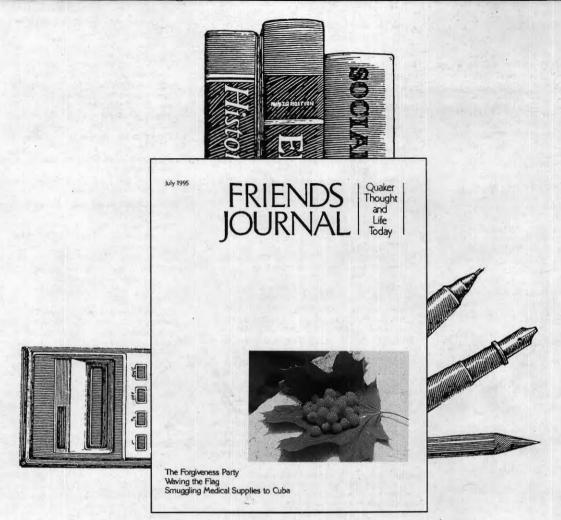
GREEN BAY/APPLETON-Meeting for worship and First-day school 11 a.m. Contact Reed Hardy, clerk: (414) 337-0904.

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 PI. Phone (414) 332-9846 or 263-2111.

Wyoming

JACKSON HOLE-Meeting for worship 9 a.m. Unprogrammed. For location, call (307) 733-2619 or 733-3105.



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