

August 1996

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

*Wanting more than hope  
I turn to poetry for revelation,  
instruction for my spirit,  
courage for my re-awakening soul,  
call it what you will --  
truth or rapture  
or love's embrace,  
call it what it is --  
the consistently  
unexpected surprise  
of Beauty's human face.*

• MICHAEL S. GLASER

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## Among Friends

# Potentially Dangerous

Chided at times by our critics for being a humorless, overly serious lot, we Friends can occasionally come up with rather funny stories and things to share. (Note, I say "occasionally": in truth, we do get weighed down by the world's problems; business meetings are not often times of lightness and mirth; we get very serious about so many *weighty* matters.) So, what follows is an effort to lighten the load, a bit of summer leavening as many of us seek holiday refreshment.

Consider this surprising headline: "Is a Charming Quaker for You?" It appeared in the April 1995 issue of *Bird Talk* magazine, brought to my attention by Friend Skip Mendler. The subject of the article, Skip points out, is the small colorful bird, *myiopsitta monachus*, known more commonly as the monk parakeet or "Quaker." Those unfeathered, "less-flighty" Quakers like myself might find amusement in the following selections from the article:

"Some Quakers sing songs with several verses without mistake. Many have extensive vocabularies, picking up new words and phrases daily. They speak in clear voices and use their skills most appropriately. . . ." [Nominating Committee, take note!]

"Quakers love their toys. Their reaction to a new toy presented to them is amusing to watch. . . ." [like those Volkswagens in the meetinghouse lot?]

"It is unfortunate that nine or ten states have some sort of regulation controlling Quakers. The reason given is that when released to the wild, Quakers are so hardy and prolific they quickly multiply into large flocks. They are then considered a danger to agricultural crops, descending on orchards and farmlands. . . . Importation of Quakers into [Georgia] is forbidden. . . . In New Jersey, Quakers are designated as potentially dangerous." [Attitudes from Puritan Boston take a long time to change.]

OK. I'm prepared to believe that a few of you were not amused by all of this. Or you may be hungry for more. So, the following excerpt from the newsletter of Atlanta (Ga.) Meeting consists of a collection of announcements that really did appear in church bulletins at various times. Atlanta's newsletter editor says, "If I make an error comparable to any of these, I don't want to know."

• Don't let worry kill you—let the church help.

• Thursday night—potluck supper. Prayer and medication to follow.

• The rosebud on the alter this morning is to announce the birth of David Alan Belzer, the son of Rev. and Mrs. Julius Belzer.

• The service will close with "Little Drops of Water." One of the ladies will start quietly and the rest of the congregation will join in.

• At the evening service tonight, the sermon topic will be "What is Hell?" Come early and listen to our choir practice.

Yes, the correct selection of words can be a challenging one. Following a particularly embarrassing typo in the JOURNAL some years ago, my friend Bert Mason sent me the following:

"An architect covers his errors with ivy.

A doctor buries his;

But make a mistake on a printed page—

And forever—there it is."

I hope you are having a delightful summer. Along with the articles listed below, our issue next month will include my first observations about this summer's Friends General Conference Gathering in Ontario.

*Vinton Deming*

### Moving? Let us update your subscription and address.

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### Next Month

### in FRIENDS JOURNAL:

Rediscovering Our Social Testimonies  
By Love Serve One Another  
What Quakers Believe

Cover: "Poetry" by Michael S. Glaser  
Calligraphy by Harry R. Forrest

Michael S. Glaser is a professor of literature and creative writing at St. Mary's College, St. Mary's City, Md.

# FRIENDS JOURNAL

August 1996  
Volume 42, No. 8

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## Health warning

What a wonderful journal you produce! I am particularly struck by the May issue, which made me want to shout alleluia on my commuter train last evening (British reserve withheld me).

As a gay, Jewish-Christian Friend, I loved John Pitts Corry's "Jesus Among Friends" and appreciated Val Liveoak's "Putting on the Pink Triangle." I rejoiced also in Georgia E. Fuller's "What Scripture Can Mean to Friends Today" and hope to plagiarize the ideas put forth by Patrick J. Nugent in his "On Speaking in Meeting for Worship."

British and U.S. cultures are different in many ways, but we also have to rescue the Bible, enthusiasm, commitment, passion, and a charismatic faith (charisms are gifts of the Spirit, and we are meant to be a Spirit-filled people after all) from those who wield them as weapons of exclusion. This weekend [mid-May] we organized a retreat/study time on Judaism, Christianity, and Quakerism. After meeting for worship, half the participants started dancing to Chassidic music. I have no doubt that Jesus would have danced wearing a pink (or rainbow) triangle as a sign of inclusivity. The sacred dance is one of joy and of pain, but above all it welcomes all into, and transforms them by, its holy rhythm.

We are living in apostolic times still, said early Friends. But the story of faith is an open one, and we as its messengers are meant to proclaim its liberating passion. Jesus is claimed by John to have said: "I am the way." We surely were not called to be geographers and theoreticians of road construction; we are called to walk/dance the way, each step of which is a revelation and source of grace. Let us not therefore run back to the Bible in fear of the anarchy of the present, but, with the help of the past, seek to discern the revelations of today in the lives of today. Thus we live the Scriptures as an open book that is still being written.

Obviously, reading FRIENDS JOURNAL leads to dangerous thoughts. You need a health warning!

Harvey Gillman  
Lewes, Sussex, England

## Seekers all

The article by T. Canby Jones, "A Quaker Interpretation of the Lord's Supper" (FJ March) reminded me of when, as a Quaker, I spent time in Catholic retreat houses. Once, in the small retreat house of a Benedictine brother, I needed quiet and time to write. Both were amply provided, but that was not all. We worshiped together, he singing Gregorian chants and I reading responses. A period of silence then



followed. Surely God was not less present to me there than in the silence of a Quaker meeting.

When a visiting father was to celebrate the Eucharist there, I was invited to take part. We first sat in silence, and I could truly feel that the meeting was "gathered." Together we worshiped the same God, through the same Christ. (I was aware, however, that it is unusual for non-Catholics to share the Catholic Eucharist.)

I am not suggesting that all Friends would feel comfortable with this way of sharing. But surely, as Quakers offering our special way of worship, we include people of other religions when we say, in words that were used to welcome me to membership: "We are all seekers. May we help each other and never weary in the search."

Elizabeth Helfman  
Medford, N.J.

## Jesus among Friends

I read with interest John Pitts Corry's article (FJ May) on "Jesus Among Friends," as a similar experience happened to me. In my case Jesus came to me in a dream, and when he asked, "Will you follow me?" I answered without hesitation, "I will follow you anywhere."

Until now, I have shared this experience with only two people—one a minister who used to be my therapist and the other a Lutheran friend of mine. I have hesitated to share my vision at Friends meeting. We are a tiny meeting. Four to five people is about average on First Day, ten is considered some sort of miracle. The only time I ever heard Jesus mentioned, the subject was changed pretty quickly. Some time after that, we lost that member to the Methodists.

I have a horror of becoming one of those obnoxious, self-righteous, "born again" types, who "Praise the Lord!" all the time and try to shove their religion and religious experiences down other people's throats. Up

until now, Jesus was a great teacher, a great figure relegated to history but having little or no influence on my life. One of the reasons I joined the Quakers was because I could believe as I wanted to without being told I was going to Hell if I didn't swallow everything the traditional churches said. All the things that bothered me about traditional Christian religions still bother me. Some things I simply cannot believe. The difference is that now, after living 47-some years, I know that Jesus is real. Not intellectually, not from reading the Bible, not because somebody told me so, but because Jesus spoke to me, and extended a personal invitation to follow him. And I said yes.

I am still struggling with where I go from here. I don't yet know just what it means to follow Jesus. I can only trust that the Inner Christ will show me the way. I've been a Friend for 15 years, but I wonder if Jesus is welcome at Quaker meeting. I find myself rereading the passages in favorite books that talk about Jesus and not changing the name of Jesus to the more generic "God." Jesus has taken up residence in my heart and shines there. I want to remain a Friend because I am most comfortable in Quaker meeting. I just pray that there is room at Quaker meeting for Jesus.

Phoenix Hocking  
Cottonwood, Calif.

I appreciate John Pitts Corry's courage and compassion in writing and publishing his deepest beliefs and feelings about his faith and his experience among Friends. I also appreciate how well he has articulated some of the main concerns and assumptions that come up among Friends about theology, the value of the Bible, and the diversity that exists among Christ-centered Friends in their views on social issues.

This article touches me deeply because it expresses my own feelings and beliefs in so many ways. I began as a Friend in Philadelphia, Pa., too, and have shared the same feelings of alienation and frustration at gatherings of Friends who do not regard themselves as "Christ-centered." The Christ-centered/non-Christ-centered dichotomy among Friends is indeed painful. The confusion over what it means to be a Quaker and how to regard the Scriptures has sapped from the Friends movement vital energy that could have been poured into spreading the gospel, ministering to each other and to others, and living in the reign of God. Many Friends try to get on with this in spite of the ongoing debates, conflicts, and struggles among us.

Friend Corry demonstrates his love for Jesus by writing in a gracious spirit of joy and love. I say to this Friend: Please bring Jesus to meeting. Do not hide your light.

Please keep on sharing the love of your life, the love that is in your heart, for this love is indeed Jesus Christ, God-with-us intimately as beloved teacher, Friend, and Lord. And we who believe, who love Jesus and have known his love, are called to bear witness. Thank you for being faithful.

*Sabrina Sigal Falls*  
Richmond, Ind.

John Pitts Corry writes from the heart with clarity, eloquence, and humility about the journey many have made, in different directions, to modify their (our) relation to present-day liberal Quaker groups and meetings. Corporately, eastern-U.S. Friends tend to rally 'round the least common denominator: self-righteousness and brittle, non-joyous egoism. It is like latter-day *Foxes* guarding the chicken coop (pun intended).

I am thankful for individual liberal Friends' eldering of a message of mine which involved humor to make a point. Their mistaken perception mainly communicated to me that *lightness* can be a threat to weighty persons' egos. It is hard to love someone who is not, at some level, on-fire and bubbling with wisdom from the heart, the Holy Spirit. Jesus had a sense of humor (even if George Fox, among many others, did not).

The daily travail of many Friends groups, from which the resurrection from the dead does not now appear in sight, is their negativity at the core. One has to walk on eggshells lest one offend a Friend or body of Friends by expressing one's deepest openings. Friends, as it were, wander around the edges of their once-alive fire, with no zest for kicking together their remaining glowing logs. To do so is to risk bursting into flame individually and corporately. Instead, like asbestos, there is the intervening sensible insulation of separateness, reasonableness, and intellectuality. Reversing Fox, "The ocean of darkness, hypocrisy, flows over the ocean of Light."

*David K. Trumper*  
Bala-Cynwyd, Pa.

John Pitts Corry's article is a moving and powerful statement about our roots as Friends and how, in our journey, we can turn to the spirit that Jesus brought to us—peace, love, forgiveness, and the opportunity to renew our lives. It is unfortunate that we as Friends have set up labels that "slot" who we are supposed to be. John refers to peace and justice priorities. I hope Friends are aware that the long-term foundation for peace and justice rests in the spirit of the life and teachings of Jesus and the power of God.

I wish John Corry all that is good in his own journey and encourage him to serve as a "vessel" for the Light and Inner Christ to flow through him. Do not be discouraged, because it is this Light within us that touches others and helps us and them find new growth and fresh Light.

*Donald Laitin*  
Orangeville, Ont.

I have never met Jesus, but at a time of great spiritual crisis I was once briefly in the presence of God the Creator, and I have communed with the Holy Spirit, "Mother." These truths have been central to me for only five years, so John Pitts Corry's steadfast example is compelling and comforting.

I felt some pain for him and for our Religious Society. John encountered the great blessing, and burden, of direct mystical experience. I have experienced some of the same reactions he has—sharing the source of my love and engendering an embarrassed silence followed by a change of subject. It was obvious that I had said something inappropriate, and it's true that my experiences, thoughts, conclusions, and concerns are often outside the bounds of ordinary conversation. They're often outside the bounds of religious conversations, including religious discussions in Friendly auspices. It is not usual to have one's life completely taken over by God and to respond by putting all of one's energy into intensely seeking to understand and follow God's will. Some would say it's not desirable to lead such a God-obsessed life, and yet for those so touched, it is almost inescapable.

I have come to conclude that people's interest in each other's Truths is often quite limited. I guard my remarks, waiting for an invitation before revealing very much. Even when invited to speak to an issue, I try to be sensitive to how my remarks are being received and am ready to cut them off at the first sign of boredom or rejection.

Thank Heaven my meeting is supportive of me, as John Corry's is of him. Perhaps one day the Religious Society of Friends more widely will again generally expect, and welcome, stories of lives Tenderly Touched.

*Michael Resman*  
Rochester, Minn.

## Camp Pocono memories

I am writing to enquire whether any readers remember or know about the venture of Chum and Dot Paxson of Penns Park? It was a thriving and influential international boys' campcraft summer camp on the shores of Lake Wallenpaupack, Pa. With its mix of Quaker leadings, Native American lore, and

an enthusiastic corps of counselors, plus the outdoor life, it was formative and character building in the best sense of the word!

Currently, I am a childcare social worker for a county town on the Norfolk coast and am an active member of North Walsham (England) Meeting. Because of my experiences as camper and counselor at Pocono, I feel my vocation was mapped out, and it has proved very rewarding.

If any Friends, friends, or correspondents know of any books, photos, or other memorabilia of Camp Pocono, I would be delighted to hear from them. Many, many people—in the hundreds—owe a debt of thanksgiving to Uncle Chum and Aunt Dot.

*Michael Filgate*  
Limes Road, Catfield  
Norfolk NR29 5DG, United Kingdom



## Wonderfully funny

What a wonderfully funny April cover by artist/cartoonist Signe Wilkinson. Would love to see *more* of her work. Thanks!

*May Mansoor Munn*  
Houston, Tex.

*So would we! Hey, Signe, how can you resist such fan mail! Keep those cartoons coming our way! —Eds.*

## With appreciation

I am writing in appreciation of FRIENDS JOURNAL. I always read it twice. The first time I read it to learn what is in it, the second time to appreciate it. I think it is humble, profound, and intellectual.

I always read *Among Friends* first, and I think of the editor as a person. The remainder is from people from many backgrounds. There are many intellectual contributions in the Forum. However, no one writes as though he or she assumes to have the only truth. It is inspiring to me to find such fine writing on many subjects that is not argumentative but sincerely gives

another attitude. I hope the JOURNAL will always be open-minded, simple, yet great.

Sara Braddock  
Waynesville, Ohio

## A favorite hymn

A Friend reminisced thankfully in meeting for worship that Quaker meeting had bound her life together during an unintegrated period.

That was built upon, in my worship, until there came an insight to be shared. It was a recasting of the 18th-century hymn by John Fawcett, "Blest Be the Tie that Binds," to the Dennis SM tune. Others might like to use it in their silent worship reflection:

*Thanks for the Light that draws  
Our hearts in Friendly love:  
That Light, which nurtures human arts,  
Binds us in the sign of the dove.*

John Lepke  
Gainesville, Fla.

## Not a sin

Myrtle Bailey, speaking for Ohio Yearly Meeting (Forum June), writes that we must "turn away from the enticements of sin," and that "we should not ask the meeting to condone our immoral behavior."

I do not believe that a loving sexual relationship with someone of the same sex is immoral behavior. I do not believe that love is ever a sin.

Anne D. Cope  
Huntingdon, Pa.

My heart breaks when I read your letters written about gays. How can those who condemn homosexuals outright as sinners look at their self-righteous selves in the mirror? Are they receiving them at their tables, into their living rooms, laying their hands on them to heal them of HIV or AIDS? Jesus Christ our Lord would.

Have they no knowledge of or children or relatives who may be gay? If they do, do they really love them less? Do they sincerely mean to say that a homosexual person must live totally alone and that a homosexual person must never exchange loving sexual embraces with another person for their entire lives in order not to be condemned by God/Jesus? Do they believe that homosexuals were created by God as He created the rest of creation? Or do they believe them to be freaks of nature to be altered by some as yet unknown manner?

My son is gay. I promise you that nothing less than God and His angels could cause me to turn on him or call him unworthy or unclean because he has found loving companionship. And if you say God

has, then let God reveal it to me in His good time. "Beloved, love one another for love is of God." If we follow *only* this, could we go far wrong?

Patricia Quigg  
Pawcatuck, Conn.

## Photo credit

Thanks for putting my water lily on the June cover. It is a photo that won a Peace Corps first in 1984. Forgive my egoism, but I would have liked a credit line. It's a picture I'm especially proud of, and proud to have on such a good issue of FJ.

Margaret Reynolds  
Santa Cruz, Calif.

*Our apologies, Friend. The photo had been in our files with no credit information attached. We're pleased to know you are the photographer. —Eds.*

## Listening Project

The March article on the North Carolina Yearly Meeting Listening Project was beautifully written by Willie Frye. The article mentioned that I provided training for the Listening Project; I would like to add that I did this as the staff person for the Religion and Diversity Project. The project started with a two-year venture sponsored by Asheville (N.C.) Meeting. This Asheville project began with listening to 50 ministers from all denominations in the Asheville area, and it included powerful dialogue between religious leaders and gay and lesbian people. It was a very successful effort and currently the Atlanta (Ga.) Meeting is working on a similar project.

The Religion and Diversity Project recently received a foundation grant to help other communities organize their own efforts to increase dialogue and understanding around the issue of homosexuality. I would especially like to organize another project through a Friends meeting. If you are interested, please contact me at 278 White Oak Creek Rd., Burnsville, NC 28714; telephone and fax, (704) 675-4626.

Herb Walters  
Burnsville, N.C.

## No unorthodoxies

I enjoyed reading the April issue. I would, however, like to correct a misimpression that your readers might get from the disclaimer on Robert Kunkel's poetry, which stated: "Any unorthodoxies in [his] poetry may be attributed to his childhood Bible study in Christian Science Sunday school."

As a former Sunday school superintendent and long-time teacher in Christian Science Sunday schools, I can assure you that nothing in the two Kunkel poems vaguely resembles anything taught in a Christian Science Sunday school.

The governing manual of the church, written by its founder, Mary Baker Eddy, stipulated that the foundational teaching in the Sunday school is to be the Ten Commandments, the Lord's Prayer, and the Sermon on the Mount. I know you find no unorthodoxy there.

May I add that the fine healing work of George Fox is greatly appreciated by all who look to God as the loving Father and preserver of man.

Rodman A. Savoye  
Christian Science Committee on  
Publication for Connecticut,  
New Canaan, Conn.

## A suggestion

I propose that FJ publish periodically a column on the subject of interesting fiscal problems that Friends individually and Friends institutions face, inviting comments from your wise readers. Subjects might include: pay, pay increases, time off, etc. Other subjects: whether caretakers of Friends meetings should attend business meetings and meeting for worship; "burn out" of our employees and how to prevent it (why do our caretakers start off with enthusiasm, but over the years become glum?); how to support our teachers, etc.

Dan Conlon  
Gwynedd, Pa.

*Sounds like a great idea. Are there Friends out there who would like to respond? What is your experience with such topics? —Eds.*

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.

## Credo

### ONE

The universe, an egg:

Beginnings are endings seen from the other side.

World without end,  
ah-men.

### TWO

All are interconnected:

I and thou.

Galaxies farflung, spinning in cold dry darkness;  
the homeplanet, warm and dark, brewing life.

The periwinkle ruminating on tidepool algae;  
the tuna flashing iridescent in pursuit of herring.

Quartz glittering brashly in the desert sun;  
the enigmatic silicon chip.

Cacophony of gridlocked traffic angry in its jam;  
a fluted melody blown down the wind;  
and silence.

I and not-I.

### THREE

It matters:

It matters what you and I do.

Nobody cares in the long run,  
but it matters.

All are interconnected.

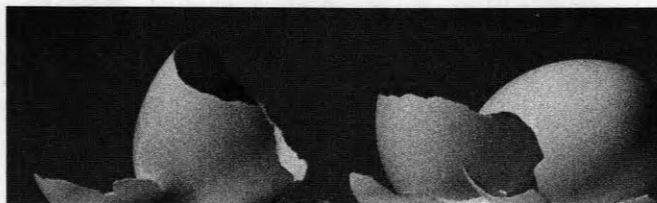
### FOUR

Oh  
endless  
sourceless  
unsupervised  
universe:

You are fountainhead and fountain,  
creator and creation.

All guidance is within:  
this is the great Mystery.

—*Judith Reed*



Barbara Benton

## Morning Prayer

Look.

The dark passes.

Gift of a new day.

Oh wondrous life  
that end of slumber stirs.

I and thou universe  
in fathomless reach;  
I, a spot, a moment,  
and thou, beauty without end.

I and thou fused by a grace  
I cannot comprehend,  
by a miracle of love  
I can only embrace.

—*Albert Munn*

## Good Night

Did you know  
Your every heartbeat  
Became a star  
And they still beat: bright, brave  
Instances of light  
And the moon smiles  
As she holds them all  
In the dark  
Curve of her arm  
Called night.

—*Mary Timberlake*

## Unified Theory

Comes a moment when  
the ground beneath the feet,  
the thought among the veins,  
the sky above the hands,  
are, in a fashion, unified.

—*Brian McKenney*

---

*Judith Reed is a member of Concord (N.H.) Meeting.*

*Albert Munn is a member of Live Oak Meeting in Houston, Texas.*

*Mary Timberlake is a member of Princeton (N.J.) Meeting.*

*Brian McKenney lives in Whittier, California.*

# Talking about, and to, the Trees

by Virginia Ivy Schone

When William Taber walked toward me on the campus of Pendle Hill in Wallingford, Pa., that spring day, I remembered he'd said he had a favorite tree there with which he felt he communicated. Bill was a teacher who specialized in Quaker studies and the Prophets. He also taught a class on prayer, which I, a resident student, had recently attended.

"Bill," I said as we met on the path, "I wonder if you would care to show me your favorite tree. I'd like to photograph it and give you a portfolio of pictures as a gift when you retire next month."

He appeared to be pleased and pointed to a stand of trees near the Main House where we took our meals.

"It's a sparse larch—over there."

I did not inquire about the nature of his communication with the larch, for I felt it to be spiritual and that he would speak about it if he chose to share the experience with me.

Looking for Bill's larch, I was not certain I'd identified it. There are over 140 different kinds of trees and flowering shrubs on the 23-acre campus. The tree I tentatively selected appeared to be unassuming and rather uninteresting. Many trees, to my eyes, were more attractive, like the three dawn redwoods, a towering vision of shimmering light when a storm iced them; or the battered white oak that stood tall and undaunted, limbs outspread as a family of squirrels skittered up and down it; or the Osage orange trees with thickly textured trunks of green and or-

ange—and certainly the crab apple tree with rarely a dull day. To see six robins swoop down to land on its snow-covered limbs was to be awakened!

Highly dramatic with intriguing history stood the American beech, said to be over 300 years old. Its grand branches extended until some touched the ground; its thick, gray trunk and limbs bore intricate carving with dates, initials, secrets left through decades. When bare in spring, the branches could seem to choir in a heavenly light.

A few days after Bill told me of his sparse larch, we lunched on the lawn behind the Main House.

"Bill," I said, "would you show me which tree is your larch?"

"I'll show it to you now," he said, and he put down his fork and led me to the tall, slim tree I'd decided was probably his choice. Indeed, it could be called sparse, for there were stretches of trunk where no limbs grew. It was a golden larch, *Pseudolarix kaempferi*, I learned. In autumn the green, needle-slim leaves would turn a spectacular golden orange.

Bill fingered a few of the radiating needles, saying, "I hope to climb the tree before I leave."

"If you do, I'd like to bring my camera," I told him. "But if you'd rather come here quietly and climb without me, I'd respect that."

"I know you would," he said.

It was difficult for me to estimate his age; hair and beard were gray, but he was slim and agile. Perhaps he was around 60. In my judgement, the larch was not a tree with ample, inviting limbs that would necessarily support a man. I hoped Bill would set aside his inclination to test his skill—and luck. Although I wondered what climbing the tree would mean to him, I did not ask; he had not finished his lunch.

Later, when sunlight had grown warm and deep, I returned and photographed the graceful reach of a lower branch; moving closer, I looked through a close-up lens at the slim leaves swaying in a slight breeze and realized that here was visual music, beauty I had not suspected the tree to possess. I focused on short spur stems that seemed to have been fine-tooled by a master craftsman, with tiny turns in

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Virginia Ivy Schone

the wood of each spur registering the tree's annual growth.

After deciding to return in a different light, I suddenly realized I felt bathed in a gentle energy. Was it the tree's? Yes, it was not mine. I was not the person I'd been when I'd arrived with camera.

Similarly, a few years earlier I had photographed a European beech: roots, trunk, negative spaces where branches veered from it, bronze leaves. Turning to go, I had felt held by an energy. Was it the tree's? Mine? Ours? Or was it my imagination—no, not my imagination!

Does a tree know when children play in a house built in its branches? I wondered. Does a tree feel pleasure listening to laughter? Is it troubled when unkind words of an argument fly about it? Does it thrill when a child climbs to a branch and jumps with a yelp of joy into a pile of colorful autumn leaves?

Have scientists measured whether trees react to humans about them, as researchers recorded the response of plants and found there was one?

"Trust your own intuition," I advised myself.

When I moved from Pendle Hill, I did not see Bill to tell him goodbye. I told a mutual friend, "I put the pictures in his mail box. He sent a note saying he treasured them, but I don't know if he climbed the golden larch."

"He did," said the friend. "He was glad he could."

Living in Ohio now, he surely thinks of the larch. I, residing in an urban landscape ridden with automobiles, regret the loss of contact with the campus's green, growing life that heightened my awareness of the universal energy and intelligence uniting all things. I long to see the trees each day, to watch them adjust with flamboyant color from burning summer to cooling autumn, to stand beside them in soft, silent snow, perhaps suddenly discovering the delicate tracery of a familiar tree reflected in a winter puddle.

They are all part of my earth family, my family rooted in the earth, and I am bound to them with wonder and love. □

## It Was Big

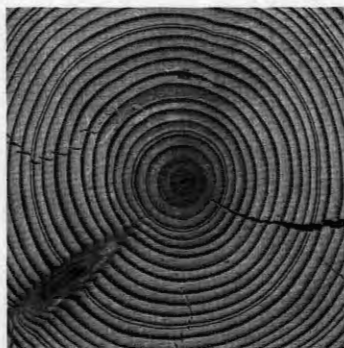
so big, like the sequoias  
that no one could believe it  
until they had seen it  
with their very own eyes  
and even then they suspected  
it might be a dream  
they cut down one of the trees  
and counted the rings  
followed history back  
through many earlier stages, events:  
floods, droughts, an early freeze,  
the records had all been carefully kept  
rendering disputes futile

at the time each event  
had seemed independent, unique  
unconnected to any other  
and no one thought  
they might one day  
be linked together  
by a thick wedge of honest wood

but now even if this tree  
were hacked up with an axe  
into pieces and fed to the fire,  
the same story could be found  
in thousands of others  
the only way to erase the story  
would be to burn down  
the entire national park

could that be done  
without leaving traces of arson  
in a year when rain  
has fallen every day?

—Laurie Calhoun



Steve Simon

## Such Unimaginable Ivory

Nature is so much more subtle than we,  
Crude builders with stone and steel.  
Each living thing is artistry,  
Sinuous tiger beneath its stripes,  
Apple beneath its peel,  
Skeleton of mouse or bird  
Such unimaginable ivory,  
That we forget, beneath their skins  
Throbs pulsing individuality,  
Perhaps not much different from ours  
Or apple trees or fern or flowers.

—Alice Mackenzie Swaim

Laurie Calhoun lives in Steamboat Springs, Colorado.

Alice Mackenzie Swaim, a native of Scotland, lives in Harrisburg, Pa.

# On Sunflowers

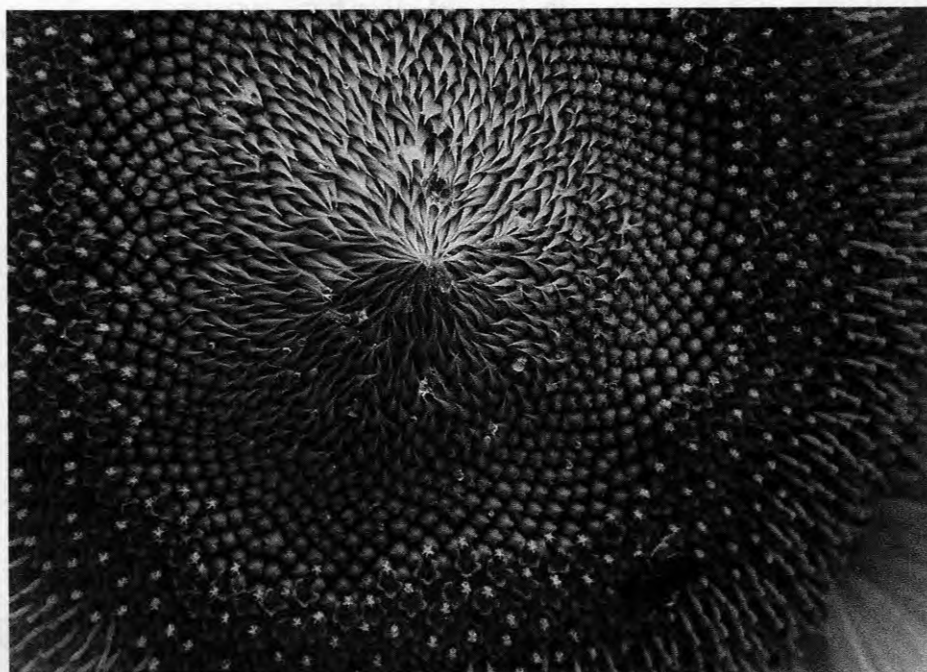
(from the journal  
of a curious man)

by Rudolf S. Scheltema

**M**ay 27, in a field on a hilltop in Vermont: Through the early morning mist he looked towards the next ridge far in the distance. Directly before him stood a row of sunflowers from last year, two meters tall, dark, upright stalks starkly outlined against the grey sky, their heads bowing toward the east. There remained within each head only a few seeds; most either had dropped to the ground or had been eaten by birds during the winter months. Having completed the vegetative part of their life cycle, they remained only as remnants, soon to be replaced by vigorous, new green stalks, ultimately to flower in August or September. Each day, their golden heads would follow the transit of the sun across the sky. With fall and winter this new generation would also succumb, giving rise to yet more seeds. It seemed puzzling to contemplate life and death in this context, for with such a regular cycle there appears to be a continuity of life unbroken from one generation to the next; among sunflowers there seems to be no real end, only a temporarily dormant seed that follows the pollination by bees, and then a new generation.

**A**ugust 28, en route to Vienna: The intercity train from Bonn, the "Johann Strauss," moved smoothly along the track, its scarlet red coaches contrasting strikingly with the south German countryside. As he stared out of the window the landscape seemed familiar, and he remembered, but only vaguely, from another time 50 years ago the names of small towns as the train moved swiftly on. Then, as he passed Kitzigen, he reflected. Hadn't that been for a time the

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Tim McClelland

regimental headquarters? There were only dim recollections of the cold, the mud, the intermittent terror of overhead artillery, the gunfire in the night coming from an unseen source. Those dimly recalled experiences seemed now as they did then, devoid of any reason, complete madness. As a naive, guileless lad of 18 he had been ordered to kill other young men, like himself but with a different uniform, while they in turn had been told that they must kill him. It seemed a vicious game of politicians and statesmen, older men who, having failed in their task, were not asked to endure the consequences of their folly, the personal danger that was required of the young men they sent off to war. He felt depressed by these recollections and wondered about the young men of today. When he looked out of the coach window again he saw a field of drying sunflower stalks and thought of the hundreds of



Rudolf S. Scheltema

seeds that must be contained within each head. There among these seemingly lifeless stalks was the potential for another field aglow with brilliant yellow sunflowers—a reprieve, and a return to another field of vigor-

ously growing sunflower plants; his thoughts turned from death and destruction to restoration and life.

**A**ugust 31, on a motorbus along the Danube: The road from Melk followed the Danube down through a pass and then to the small town of Spitz. The town appeared much like many others in Niederösterreich, but he had been told that he should visit the Church of St. Mauritius. From where he stood he could see the church, perched high above the river, and also the cobblestone road that he knew must pass through the town and lead uphill to the church above. He climbed to the top of the hill, went up a short flight of steps, then entered into the quiet interior of the church. As his eyes became accustomed to the dim light, he observed that on either side of the altar were stained glass windows depicting saints whose names he could not know. At the center of the altar was an elaborate crucifix crowned by many golden rays radiating in an arc, and above these had been arranged 12 large sunflowers. Upon lowering his gaze he became aware that the entire altar was bedecked by large sunflowers, 36 in all. He stood transfixed, and then the meaning, their allegorical significance, became suddenly clear to him. It was the renewal of life, a resurrection—how stunning! Had the person who

placed them there understood the symbolism or was it merely an unpremeditated circumstance, a chance occurrence? Later he asked a member of the group with whom he traveled whether he had noticed the sunflowers of St. Mauritius. "Sunflowers?" No, he replied, he had seen no sunflowers.

**S**eptember 25, in a house on the hilltop in Vermont: He awoke and it was already light. There was the rhythmic sound of rain on the metal roof. Then came the sounds of the grandchildren from below, sometimes happy, other times distressed. He did not move from his bed but waited for the young mothers to satisfy the appetites of their small offspring. The rain persisted; occasionally there was the rumble of thunder. He got up and remained quiet, listening to the sounds from the room below. Presently he perceived that everyone was leaving and going for their breakfast in the adjoining kitchen. Quietly he descended the stairway to find his little grandson sitting in the middle of the floor. Today the child was one year old, and for the first time he picked him up. He was a solid, vigorous, and active child, not like the infant that had been thrust into his arms once many months ago. They smiled at each other and had a few moments alone together. Later that morning, when it no longer was raining, he walked out into the meadow. As he reached the garden and the spot where a few months earlier there had been only black, upright stalks, there stood a row of resplendent new sunflowers. It was, he thought, like his grandson—a rebirth, a new generation. He contemplated for a moment, then looked again at the sunflowers and was content. Sometime later a scientific colleague proclaimed to him, "Yes, life and death, it can all be explained by physics." He pondered a moment, thought about his grandson and then about the sunflowers, and wondered what his colleague meant. □

## Two Poems on Friends Meeting

Another meeting is concluded;  
an event like a well-shaped stone  
lifted into place  
by the hands of those who gather  
for the building of a house.

A year of regular meetings.  
We have run the first course  
using local materials and  
traditional techniques.  
A community of interest and  
concern,  
a bond of seeking  
growing from silence and listening.

—  
Silence descends  
Cloaking circled shoulders  
In the circled room

Active minds  
Dedicated to  
Collective rest

Silence rises  
Covering concerns  
Of service

Meeting rises  
Silence rests

—Keith Helmuth



*Keith Helmuth is a member  
of New Brunswick (Canada)  
Meeting.*

*Abbott Small lives in  
Hartford, Connecticut.*

*Kathleen Flanagan recently  
completed an internship at  
Pendle Hill in Wallingford,  
Pennsylvania.*

## Meetinghouse, Frederick

Among these fine walls  
and welcoming spaces,  
where light outside us  
is plentiful, we have come  
to seek the Inner Light.

In mind and heart,  
through distress or joy,  
we rest in the Spirit  
Who made us Be.  
Here among these deep walls  
we are as light  
seeking the Inner Light  
in His Company.

We are divine,  
as human too;  
here,  
where we meet as Friends  
of the spirit,  
light is hushed, and penetrating,  
and the Inner Light  
begins  
to shine through.

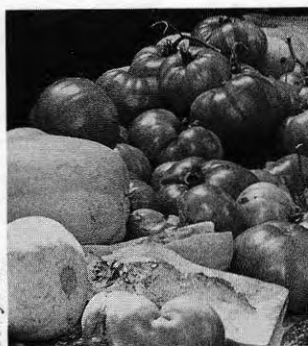
—Abbott Small

*Written for the opening of the new  
meetinghouse in Frederick, Maryland.*

## Grounding

I don't count minutes when I'm at the wheel,  
Or even know the time I'll need to take,  
Or if the form will hold, or twist and break.  
I wait to see what time and clay reveal,  
And touching this good earth, take time to heal.  
Caught between perfection and mistake,  
I love what I have made for its own sake.  
This bowl is mine, imperfect, solid, real.  
As I am God's, imperfect, loved, and blessed.  
With hands enfolding spinning earth I pray,  
And by my work my faith I have confessed.  
I let myself be moulded by this clay.  
So grounded in this blessing from the ground,  
I center till the Center I have found.

—Kathleen Flanagan



## Sacred Images: New Mexico

When the sullen evening  
cloud breaks free  
from the distant cliffs, a  
shimmering eagle  
rises rapidly as if lifted by  
a sudden push of  
expanded air. And then,  
almost imperceptibly, it flaps  
its wings, and slightly  
gathers itself, before  
swooping back down with  
wings spread out and  
talons extended to  
sweep up the  
remaining daylight  
from the road.

—Judith Weyl

*Judith Weyl is a member of Twin  
Cities (Minn.) Meeting.*

*Anne Morrison Welsh lives in  
Black Mountain, North Carolina,  
and is active in Celo (N.C.)  
Meeting.*

*Fredrick Zydek teaches at the  
College of Saint Mary and runs  
a farm in Brunswick, Nebraska.*

## It Is Time

Three weeks before Labor Day  
the sky knew  
and told us, it is time.  
Time to end summer, it said.  
All puff-clouds, wood thrush,  
melons, peaches, and real tomatoes,  
all excesses will have to go.

Unexpectedly  
that day, the light was different,  
the sky pale azure  
and distant, higher above the mountains.  
No longer intimate, it had retreated  
from where it had been all summer,  
from where it had touched us  
if only we lay still enough  
on our backs in the high grass.

Stay. Still. Forget.

If only we could forget.  
If only we could stay  
one more delicious moment  
in summer.  
If only it would hold  
forever.

Yet fall is here now  
for harvest, for the work  
of ingathering, gain and loss,  
for home coming,  
for All Souls Day, Dia de las Muertes,  
for re-mem-bering the holy ones.

Turn now, oh turn  
and reap the hallowed fruit  
heavy under the boughs.

Glean, bring, share  
food for the winter  
and the heart's hunger.  
On memory's altar  
spread the feast,  
yet save the sacred seed  
for spring, and the children  
and their summers  
and their harvests.  
It is time.

—Anne Morrison Welsh

## Hooked on Fish

—for Andrew Taylor

Deep inside the pond,  
fins filled with woe,  
the fish pray  
the catch will go slow.

One becomes a fish,  
slips long and liquid  
to the sea,  
drifts in glimpses  
of twist and fin.

Now they are dancing,  
gills all willowy,  
shivering  
in the river's promise.

Above them,  
the moon,  
like the eye  
of a single fish,  
swims into place.

—Fredrick Zydek



# On Revisiting the Apostle Paul

by Roland L. Warren

It is easy to understand why the Apostle Paul has a bad name among many Quakers. The "charges" against Paul are fresh in my mind, for I have recently talked about Paul with a number of his Quaker critics:

- He took Jesus' simple teachings and made a complicated theology out of them.
- He laid the foundations for a church organization that became rigid and transformed worship into a ritual.
- He made Christianity arrogant in its claim to be the exclusive pathway to God.
- His position on many social issues was deplorable. He countenanced slavery, opposed women speaking in the churches, and insisted that wives must be subordinate to their husbands.

What has such a person to say to Quakers? A great deal, I believe. I recently spent an intensive few weeks studying Paul as depicted in the Acts of the Apostles, in his various epistles, and in a number of biographies; I found the experience spiritually enriching. And so, as a Quaker on the extreme theological "left," I would like to share my very positive thoughts about Paul. (In considering Paul's epistles, I am not including 1 & 2 Timothy, Titus, and Hebrews, since many scholars doubt that Paul was their author.)

First, although I earlier had no special veneration for Paul, I always admired him for parts of his epistles that represent a spiritual treasure expressed in words that constitute some of the world's great literary passages.

Likewise, I always admired his candor with the newly founded church communities and his loving, pastoral attitude toward his erring converts as they groped their way, stumbling toward a new set of beliefs and practices.

I also admired his heroism under all sorts of tribulations. Constantly hounded by fellow Jews and Jewish Christians who considered his renunciation of circumcision and the Jewish Law to be heretical, he also suffered physical punishments, arrests, stonings, and ship-

wreck—he describes it all better than I can, in 2 Corinthians 11:24–29 (an example of what I mean by some of the world's best literature).

Paul's primary belief was that Jesus, the Christ, is the Son of God (he never calls Jesus "God") and that Jesus is the incarnation of divine grace on earth. Jesus was crucified and rose from the dead, and through his death he has put sin to death for those who believe in him. Faith—not good works or the Law—is the key to salvation. Through Christ's grace, we become eternal, while still living in the flesh, and will share Christ's resurrection. (In 1 Corinthians Paul is quite insistent that the resurrection is not of the physical body but of that spiritual body that is eternal, being imbued through Christ with God's grace.)

It is probably because of Paul's emphasis on the spiritual body rather than the physical body that he showed little interest in Jesus the man, who walked the shores of the Sea of Galilee, or in Jesus' preaching, miracles, or Sermon on the Mount. In fact, in all his epistles Paul makes only a few allusions to the story of the human Jesus.

For many devout, liberal Christians, there consequently is something lacking in Paul's epistles: the story of the Great Galilean, as Rufus Jones called Jesus, and his life and teachings, his wonderful parables, and the beatitudes. An article by Arthur Rifkin, "The Experience of Divinity" (*FJ* February 1995), convincingly contrasts the spiritual greatness of Jesus' teachings with Paul's neglect of this great treasure.

To be sure, Paul was not familiar with any of the four Gospels, for they were all written some years after his death. No doubt he was able to hear various reports by word of mouth, perhaps especially when he visited Peter in Jerusalem, but he apparently lost interest in learning any further details of Jesus' life as a human when he came to the conviction

that it was Jesus' sacrifice as the Son of God that was the turning point of human history.

The second great article of Paul's faith can be briefly conveyed in his term "justification by faith." Paul's assertion that faith in Christ frees one from sin and the Law has engendered a troublesome outcome. Over the centuries, different groups

of people who read it or heard it came to believe that so long as they had faith in Christ, they were impervious to sin and could therefore do whatever their hearts dictated. The trail of such interpretations leads from the Marcionites of ancient times to the antinomian movement of Anne Hutchinson in the Massachusetts Colony and to the moral excesses of Captain John Underhill, her otherwise noble and devout follower. A careful reading of Romans, particularly chapter 6, indicates that Paul had no such moral license in mind. On the contrary, Paul devoted many passages in his epistles to the shape and content of the good Christian life.

This brings us to the third pillar of Paul's faith: the life of righteousness. Many passages in Paul's epistles give instructions for suitable Christian behavior, notably in the beautiful writings in Romans 12:9–21, but also including Ephesians 4:25–5:22; Colossians 3:5–25; Romans 13:8–10; 1 Thessalonians 4:3–11 and 5:12–23; and Philippians 4:8. I came across the last of these in early boyhood in a Protestant Sunday School, and although I had no idea how to express it, there seemed to me to be something of the divine in them that spoke to me:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

We can't go far wrong in following this peaceful admonition.

*Paul was a Spirit-driven man who knew and preached the "Christ within."*

Roland Warren was Quaker International Affairs Representative to both parts of Germany after the building of the Berlin Wall. He is an emeritus professor at Brandeis University and a member of Alfred (N.Y.) Meeting.

For some skeptical people, Paul's mystification of Jesus, emphasizing his divine status as the redemptive Son of God and ignoring his worldly life and teachings, may make his beliefs unattractive. But for Quakers like me, it is important to get behind the particular metaphor Paul uses, to the metaphors that we Quakers use as the core of our own belief. If we do so, we must surely recognize a great spiritual affinity. I refer to the strong Quaker commitment to the Inner Light, the Light Within, that of God in everyone, the Christ Within, as it is variously described.

Paul, like many Quakers centuries later, maintained that the Christ that was in Jesus was the Christ that is in all of us. "Christ in you, the hope of glory," Paul declares in Colossians 1:27. "Know ye not your own selves, how that Jesus Christ is in you?" he asks in 2 Corinthians 13:5. "Not I but the grace of God which was with me," he says in 1 Corinthians 15:10. And in Galatians 2:20: "nevertheless I live; yet not I but Christ liveth in me."

Obviously, Paul was not referring to the physical Jesus but to the spiritual Christ, the grace of God that Jesus embodied, the Spirit.

Those Quakers who believe in the special divinity of Jesus may readily recognize that the Spirit Paul was describing is the same Spirit that speaks to them. Even those people who do not accept Jesus' special divinity or his role as sacrificial Redeemer must, if they go down deep enough, recognize that Paul was infused with that very Spirit all Quakers acknowledge as dwelling within.

In trying to get beyond the metaphors Paul uses to describe the Risen Lord Jesus Christ, in trying to get beyond Paul's vocabulary to the experience of God that Paul had, I have encountered Paul as a Spirit-imbued man. He saw in the Risen Christ that Spirit we all seek—and which we find, if we go deep enough beyond the words and metaphors within which the Inner Light is expressed.

Paul's metaphor of the Spirit praying for us must remind Quakers, especially, of the belief in the Inner Light: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as

we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Romans 8:26). Seldom in the Bible is there to be found a passage so reminiscent of the spiritual outpouring in a silent, gathered meeting of Friends.

I have always held against Paul his subordination of wives to their husbands, his strong statement against women speaking in church, and his acceptance of slavery. It is helpful to consider the time and culture in which Paul was preaching. Paul was a Jew, a "Hebrew of Hebrews," for whom it was an ingrained abomination for women to speak in the synagogue. Paul was preaching at a time when male Jews offered prayers of thanksgiving to God that they were not born females. When we consider the prevailing opinions at the time, we must concede that Paul's attitude toward wives was relatively progressive. It should be added, of course, that Western civilization, including Anglo-Saxon civilization,

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El Greco/Free Library of Philadelphia

persisted for centuries in subordinating women, and in many respects still does to this day.

As for slavery, it was widespread in Paul's day. If anything, Paul was progressive here, too, in admonishing masters to be kind to their slaves; although he sent Onesimus back to his master Philemon, he besought Philemon to greet him as a fellow believer, "not now as a servant but above a servant, a brother beloved." (Philemon:15) He also asked that this letter be read both to the church in Philémon's home town of Laodicea and in the neighboring town of Colossae. That was a transparent way of putting pressure on Philemon to do Paul's will and free the slave Onesimus. (There is an interesting legend—perhaps true—that 50 years later, Bishop Onesimus of Ephesus was this same former slave friend of Paul's.)

To understand Paul more than superficially, I found I had to dig into his relationship to James, John, and Peter and the other followers of Jesus at Jerusalem.

What could these church leaders have thought of Paul? Here was a man who had viciously persecuted Jesus' followers, who attended approvingly the stoning of Stephen, who did not know Jesus in the flesh, as did some of these Jerusalem church leaders, and who now claimed a special revelation from

## Smashing the Idol

### First

No.

I don't believe.  
And if there were such a god,  
honor would oppose him,  
not worship him.

Even if he held all the cards,  
the heavy artillery  
and the keys to Hell,  
I would join the Underground.

I would study that god,  
learn his weaknesses  
and fight him, even without hope.  
I would not be alone.

No. There are others.  
We would fling ourselves at that  
god,

no single one of us, perhaps,  
denting his mighty armor.

But over the ages, perhaps,  
even Jehovah would go down,  
buried under our tiny souls  
like a bull elephant under sand.

And then we might begin.

### Next

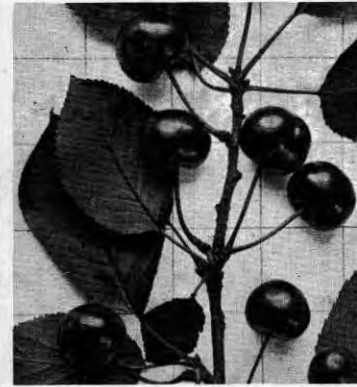
I cannot call you "God."  
That word was stolen  
by an iron monster  
with iron feet  
who sewed my lips shut  
forever.

I may listen for you in the  
barrens.  
I may press my ear into the earth.  
I may sit silent so that I can hear.  
But you will have to have another  
name.

—Donna Glee Williams

*Donna Glee Williams is a member of  
New Orleans (La.) Meeting.*

*A writer of poetry and prose, Linda H.  
Elegant lives in Portland, Oregon.*



## Fresh Cherries

"Fresh Cherries next exit."

As they speed past, she sees girls in  
cutoffs,  
mothers with their kids playing in the gravel  
selling cherries off the beds of pickups.

He doesn't want to stop.  
She watches for the signs  
as they hurtle toward home.

He doesn't know that  
the nervous tic in her left eyelid  
can be cured by fresh cherries.

Her mother warned her.  
"You've made this bed."  
But this is not a bed.  
There seems no place to lie down.

In the evening her friend comes over  
with a bag of fresh cherries  
picked that afternoon.

Now the two women sit on the front porch  
laughing and spitting pits  
over the railing into the hydrangeas.

He looks out through the screen door.  
"What's so funny?"  
She holds out the bag to him  
but he turns away.  
"By this time next month,"  
her friend says, "the peaches will be ripe."  
And then the two women laugh harder,

laugh until they're gasping,  
until the tears roll down their cheeks,  
until the sky purples into night.

—Linda H. Elegant

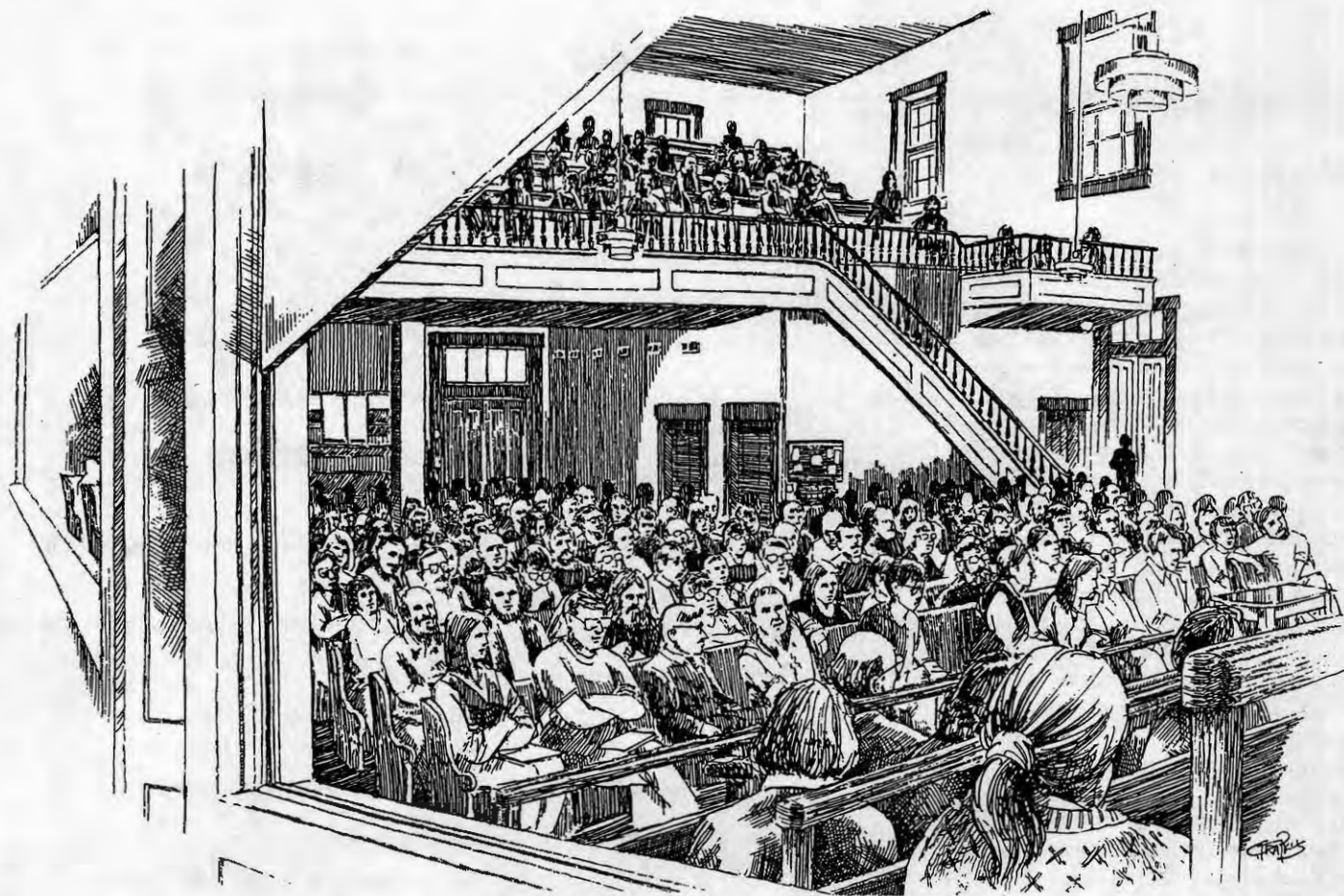
Christ himself to go and preach the gospel to the Gentiles. He was quite explicit in claiming that the Jewish Law was unnecessary for believers and that, more specifically, believers need not be circumcised and need not abide by the centuries-old commands against eating "impure" meat. Further, he went out of his way to assert his independence from the Jerusalem church leaders such as James and John and Peter, who had known Jesus in the flesh, saying he had his revelation direct from God and the Jerusalem church leaders added nothing to him. And he traveled all around preaching his radical message, asserting his authority as a God-appointed messenger, and winning large numbers of converts from their point of view to his own.

It is interesting to note that the Book of Acts makes no mention of Paul's epistles, although Luke, its author, surely knew of them, having accompanied Paul on some of his travels and having been with him later in Rome. In fact, none of the Gospels mentions either Paul or his epistles, although they were all written after his death.

Yet, it was Paul's preaching that triumphed. There can be little doubt that by taking the controversial position he did, Paul succeeded in opening up Christianity to the world, confirming that the Jewish God was the God not only of Jews, but of all humanity.

Apparently, the Jewish followers of Jesus became less numerous as time passed, and the Christian movement was transformed from an obscure Jewish sect into a religion of those who shared with Paul the belief that faith in Christ freed them from the Jewish Law. Those of us who consider Christianity a blessing to humankind (despite the evils sometimes committed in its name) have much reason to be thankful to Paul, a heroic, Spirit-driven man, who knew and preached the "Christ within."

Some scholars doubt that Paul was the author of the two Timothy epistles, but he would have been fully justified in the statement attributed to him there: "I have fought a good fight, I have finished my course, I have kept the faith." □



Drawings by Chuck Trapkus, courtesy of Plain Magazine

# STRUGGLING WITH SIMPLICITY:

## *The Second Luddite Congress*

by Tom Goodridge

The still waters of Stillwater Friends Meetinghouse churned. The chaste brick building, set within the fertile hills of Barnesville, Ohio, opened its doors to 350 folks from the wider world on April 13. The visitors sought out this peaceful place in order to revive an insurrection begun long ago and far away.

What is a Luddite Congress? The first Luddite Congress occurred near Manchester, England, 184 years ago, when a group of craftspeople, led by a mythical General Ned Ludd, revolted against the machines of the newly invented factory system. This is where industrialization began. This is when people first felt a mechanization of their lives. Their response to this metal monster was violent. Machines were smashed and factories burned. British troops had to be called in

*Tom Goodridge is a member of Morningside (N.Y.) Meeting and Friends Committee on Unity with Nature.*

to crush the incipient rebellion. A "second congress," planned those many years ago, was never held.

To attack the machine today seems impossible. The machine, and technology in its wake, have triumphed. Human life is now so embedded in technology that a blow to machines must imperil us. Or would it?—A question raised at the congress.

The self-selected delegates were almost as varied in their personal dependence upon technology as the general public. Most drove an automobile to the event. Some are homesteading and have disentangled themselves from machines in a major way: they live in land-based communities and homeschool their children. Others are city dwellers with computer-based careers. All were concerned that the brakes to stop technology's momentum have failed. Is it the car that is driving the driver?

"We should not be judged by where we are [in our dependence] but by where we have come from and where we are headed." So said Scott Savage, who leads the Center for Plain Living, which sponsored the congress and publishes *Plain Magazine*. This center presents a forum for Amish, Mennonite, Quaker, and other nonconformed viewpoints. Scott is a colorful spokesperson for the plain life. A young Quaker of the old school, Scott, along with a few others present, has revived the plain dress once common amongst members of the Religious Society of Friends. Although rooted in this traditional testimony for simplicity, Scott's thinking sounds fresh in today's context.

At times the congress resembled an Alcoholics Anonymous meeting. There was much witnessing as to how folks "withdrew" from the machine. Is there life outside the fast lane? David Kline, an Amish farmer, plows a small holding us-

ing horses and an instinct deeply grounded in nature. "I plow when the redwing returns and when my body says plow." He remembers as a boy asking his father why they didn't get the combines neighboring farmers had, which could till the land in one-tenth the time. His father answered that those farmers were in debt over \$100,000 for their machines whereas their horse had cost him \$200. Scott related a simple, poignant story about his mother sharing her big trip to Europe with her grandchildren. She had been so concerned with focusing her camera that she had no story to tell. Is technology alienating us from our own experience?

Is community the antidote? Those who had found it had most successfully weaned themselves from technology's thralldom. The tragedy of the unabomber, whose story was just breaking, cast a shadow over the congress. If he had had a community, would his actions have been checked? The congress itself served this function; it fostered the belief that we need each other more than we need the machine.

The congress practiced what it preached. Yes, there were lights and steam heat in the spartan brick building where Quakers have gathered since 1878, but there was no amplification. This required an enhanced delivery and sharpened ears from the audience. The proceedings were not taped and photographs were not taken; an artist captured each speaker in pen and ink. The flyer that announced the congress proclaimed, "A Revolution of Hearts, in which the means justify the end, instead of the other way around."

The delegates came from an assortment of theological and nonteological backgrounds. Gathered by the congress were fundamentalists, pagans, feminists, deep ecologists, mainline churchgoers, and diverse others. Despite these differing backgrounds participants were bound together by their search for a more whole and human life.

Delegates walked the dizzying edge between hope and despair. Bill McKibben, author of *The End of Nature*, presented images of livable, sustainable communities in both Brazil and southern India. Judy Luce, a lay midwife, described how every (home) birth is like the creation of the world all over again. We have created a medical machine that has even stolen birth from the human family.

For two days we heard speakers. The third day was the actual congress, and delegates were charged with composing a "statement of means." This proved divi-

sive. Some people felt excluded by the process with which the letter was drafted. The original Luddites had chosen a violent response to "the machine problem." This congress espoused nonviolence. "Can nonviolence include vandalizing the machines that clear-cut the remaining virgin forest?" a delegate asked. Much of the frustration centered around finding the enemy. How can a lifeless machine be an enemy? Scott Savage responded, quoting Pogo, "We have found the enemy, and he is us."

What is the function of the human? Has technology fostered or hindered us from realizing our highest destiny? There are no plans for a third congress. These questions will abide with us. □

## A Revolution of Hearts

Summary Statements from the Preparatory and Opening Sessions of the Second Luddite Congress April 13-15, 1996

We gathered for the opening sessions of the Second Luddite Congress, coming from many perspectives, yet sharing common concerns about modern technology, which we believe is out of control. We fear the unraveling of our society.

We agree that we are faced with an

## Revolutionary Voices

Gene Logsdon spoke gently and passionately about his own way of living "at nature's pace" on a small sustainable farm in northeast Ohio. He said he "doesn't make money—just a living" on the farm, and he encouraged his listeners to consider living on the land in a simple way, in order to avoid dependence on the money economy. His apparently simplistic advice to change the world by planting a garden (even in a window box), raising your own eggs, and making your own bread was balanced by his sophisticated awareness of the importance of knowing what legislators at county, state, and federal levels are doing and how to influence them, especially in connection with agribusiness's suppression of the small farm.

Charles Segal, author of *The Preservationist Manifesto*, raised a number of questions for any technology:

1. Is it useful?
2. Is it sufficient?
3. Does it harm our health or the environment?
4. Does it empower people or make them passive?
5. Is it a tool or does it control you?
6. Does it intrude into home or family life?
7. Does it have destructive side effects?

Art Gish spoke as a member of a small, intentional religious community that runs a produce farm near



Gene Logsdon

Athens, Ohio, and takes in homeless people. Disagreeing with some of the speakers who said "technology is the enemy," Gish said the real enemy is our own idolatry of the false gods of materialism and technology. He urged us not to fight technology as Luddites did but to offer the world an alternative to the frenetic way of life that is addicted to materialism and a runaway technology. That alternative, Gish believes, is already available in the understanding that all life is sacred. Building on this understanding, he urged the congress to recognize that significant change can only come from the transformation of the human heart by God. His alternative vision includes life in small, religiously-based communities close to the land and in harmonious contact with nature. Such a way of life, he believes, can give people the inward strength to end their dependence on materialism and technology.

—Bill Taber



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ecological, social, and spiritual crisis that both has been caused by technology and cannot be solved by machines that are now being used to accelerate the extinction of species and destroy the natural world.

We respect models of "living in place" found in cultures, both historical and contemporary, located throughout the world, including the Amish and non-western indigenous peoples. These cultures have often approached technology with scepticism, rejecting human efforts to bend the world to our will or to develop technology in inhumane and unhealthy ways.

Recalling their values, we do not want to consider others as the enemy. We seek to build bridges, to work together. There are many sympathetic people working within the machine.

We see being in community as essential, both as means and ends. Community includes not only people, but all of Creation. It is important that we not stand alone. What makes us happy is to be with other people, to serve others, and to work together. Too many people feel alone and think that no one else shares their concern with technology.

Instead of living for self, we want to live for others, to move beyond the self-centered life.

We affirm the importance of Sabbath: times of rest, fasting from production and consumption; time spent in solitude, listening, waiting.

Although we respect the concerns of the original Luddites, we reject their violent means. We believe that all of our actions today need to be nonviolent. We want to build a culture of resistance to unnecessary technology with both a personal and a public side. This would be an activism rooted in the heart and coming out of community. We affirm the value of personal example. We see baking a loaf of bread as a hopeful and spiritual act.

We encourage people to take the first steps they can, however small. We don't need to become perfect overnight. It is not so much where you are, but where you have come from and where you are going, that is important.

We invite everyone to accept the freeing gift of simplicity. We can find limits based not only on the limits of nature, but also on the basis of our values. We can make the choice to give ourselves a choice. This will require much thought, prayer, meditation, and reflection; without these, we will have a difficult time achieving the personal discipline we know is necessary.

We encourage the development of livelihoods free from corporate control. To do this, we have to help each other to lead sustainable lives, helping to teach one another and ourselves how to be sufficient, how to live locally, how to make everything we can on our own, how to really live. The development of community-based economic systems will lead to community-building and sustainable culture.

We offer these particular recommendations:

- Each of us can care for some land, even if only a flower box.
- We can give up our televisions.
- We can drive less or not at all.
- We can eat locally grown food, cook our own meals, and have our neighbors in for dinner.
- We can slow the traffic in our neighborhoods.
- We can take the interests, concerns, and imagination of children as a guideline. Home education is an important means of freeing our families from the consumer society. We feel an obligation to all young people and to their future.
- We encourage support for local libraries, for libraries are some of the few places left in society where we truly share. We do not consider books obsolete. Books, of course, should be read in moderation, but they are a key means to attaining sufficiency.

We are thankful for all the signs of hope we see around us. We want to live and act with hope, not out of desperation.

We value the diversity we find amongst us and encourage each other to consider ways of living in a balanced and healthy way. We see the existence of diversity and balance in the Creation, find encouragement by the Divine example, and hope to be better instructed.

In summation, we know that the most effective means of achieving real change is not through destroying property; the great good we can help to bring about will happen only when we reach the hearts of people. By living our principles, what we do will be seen by a hurting world.

All who agree with the statements herein—partial and imperfect though they may be—should consider themselves delegates to the ongoing work of the Second Luddite Congress, and are granted the responsibility of acting in the name of the Congress, until such time in the future that this Congress is adjourned. □

# One Little Mousekin

by Benjamin (as told to Clifford Pfeil) • illustrated by Lorna Kent

Readers will recall last month's thrilling rescue of mice from a burning apartment building.

Dear Katherine:

I take my tail in hand to write you an urgent letter. First, let me explain what has happened. My young friend Emily and I rescued 32 mice from a burning apartment building last Saturday. We brought them here to the meetinghouse. Very early Sunday morning, Emily and I, my new friend Laura, and the 32 guests cleaned up the meetinghouse as best as we could, and the mice temporarily moved under the back porch so that meeting could take place.

Remember how I wrote to you about queries? Well, I think I understand them better now. Laura stood up and spoke in meeting Sunday morning. As best as I can remember, this is what she said:

"A certain query has been singing in my head this morning. It's the one that goes like this: 'Do our lives speak for what we believe?'

"It may seem a little strange to talk about 'lives speaking.' But remember the old saying 'Actions speak louder than words?' If I told you that I hate cheese, but I ate it all the time, you would take notice. You would say 'Laura says she hates cheese, but the truth is, she loves it.'

"Some time ago this meeting decided that the life of a small creature named Benjamin was to be cherished and celebrated. We acted on this decision by inviting him to meeting. He has been a faithful attendee ever since.

"Last night, while we were all sleeping, this very same Benjamin and our own Emily spoke to us. They said the lives of all mice are to be cherished. They said this with their hearts by rescuing 32 mice from a dangerous fire."

Everyone looked at Emily and me, then turned back to Laura as she finished speaking with these words: "Now we are called to let our lives speak again. These 32 mice need homes."

Laura sat down, and the meeting was challenged in the silence. Toward the end of meeting, when the First-day school children came in, 32 mice came in with them. More than a few people decided that they were tired of waiting so long for the snack, and left. But those who stayed were ready to let their lives speak for their beliefs. Emily, for example, has taken a family of five to live with her.

Katherine, there are still a few left homeless. Would you be able to find a place for one little mousekin at your church?

Love,  
Benjamin

Dear Benjamin:

How about that!? My cousin is a hero! Of course I'll take the little mousekin! I talked with Peter about it, and he was really up for the idea. Peter and I are planning a church wedding next month, so with the little homeless mouse, we will have a good start on our family. (You remember Peter, don't you, Bennie? I wrote about him in my last letter. Peter the kitchen mouse. And I don't remember Aunt Lila saying "First in line, last in dignity." Even if she did, it's not what I say. I say "You can't eat dignity." That's what I say!)

Write me a letter telling me how the little one is going to get over here. Maybe your "Laura" could drive him over. What are you doing, going around with so many humans, anyway? Have you forgotten who invented mousetraps?

Love Anyway,  
Katherine

P.S. I got tired of catechism. Too much to remember. And the Query you wrote about? I **always** do what I believe in. Or I believe in what I'm doing! Whichever. —K.

*Continued next month. . .*



*Clifford Pfeil, a member of Pima (Ariz.) Meeting, teaches English as a second language. "Benjamin, the Meetinghouse Mouse" is dedicated to Mark, Robert, Matthew, Emily, and the sweet memory of Laura. Lorna Kent is a member of Central Philadelphia (Pa.) Meeting.*

# Seeing the United Nations at a Financial Crisis Point

by Tina Bell

*My first sight of the United Nations in New York City was a view of inconsistencies. In front of the UN buildings, bright country flags were flying, symbolizing equality for all. Meanwhile, across the street two homeless people were constructing a sleeping place out of boxes, in one of the richest countries in the world. I have discovered that this disparity between rich and poor also permeates the United Nations.*

Undertaking an internship with the Quaker United Nations Office, especially during the United Nations' 50th anniversary year when it is suffering a financial crisis, is a very enlightening experience. The role of nongovernmental organizations such as QUNO is vitally important in assisting underfunded UN components and educating people about the state of this world organization.

When I started my internship in September 1995, I immediately assisted Berit Collett, the QUNO staff person who focuses on women and human rights, in organizing a weekend colloquium on the follow-up to the Beijing Women's Conference. Government delegates and UN staff were concerned that due to financial constraints, the Women's Platform for Action from Beijing would not be implemented. At the colloquium, 45 participants made decisions on how governments could present a resolution document to the United Nations General Assembly, which would ensure that different parties would take responsibility for implementation.

The General Assembly, the main organ for deliberation at the UN, meets from late September to early December. Issues are grouped into agendas for six separate committees. My focus was on the third committee, which is concerned with human rights. Decisions were made there on the situations of many vulnerable groups. QUNO followed the issues of refugees, indigenous peoples, racism, self-determination, children, and women. The overall situation in particularly troubled countries such as Burundi, Nigeria, Burma, Cuba, Columbia, Sri Lanka, and East Timor also received attention, as did the occurrence of gross human rights abuses such as torture.

I experienced the impact of the UN's financial crisis at the first sessions of this com-

mittee on human rights. The chairperson informed us that crucial evening meetings could not occur and some items might not be considered due to financial constraints.

A fact sheet was distributed by the Department of Public Information on the misunderstandings concerning the financial crisis. It countered some of the statements that had appeared in the media recently (especially in the U.S.) by illustrating how efficient the UN is, undertaking vital work on a limited budget. For example, the budget for the United Nations' core functions is equivalent to four percent of New York City's annual budget. With these limited resources the UN promotes human rights, attempts to eradicate disease and starvation, provides disaster relief, and assists countries devastated by war. The UN has less than \$1.75 per capita to spend on this work, while the world's governments spend \$134 per person on military expenditure each year.

It should be noted that the reason the UN is in a financial crisis is that member states have not paid their budget assessments. The United States owes more than any other member state, with its arrears being \$1.1 billion in January. This is because the U.S. has been paying only the percentage of its annual dues that legally assures its voting privileges in the UN and using further payments of dues for political leverage in personnel and policy decisions. Its assessed portion of the UN's regular budget is equivalent to \$1.30 per U.S. citizen, with U.S. citizens holding more UN secretarial jobs than any other country. The portion of this regular UN payment that goes to peacekeeping is less than 0.25 percent of the annual U.S. military budget.

From meetings I attended, I have heard several ideas for relieving the United Nations' financial crisis, if member states who owe dues do not pay soon. One idea was announced on February 6, when United Nations Secretary General Boutros Boutros-Ghali suggested that a ceiling on contributions from any one member state be set at 15 or 20 percent of the annual UN budget. The assessed dues of the U.S. would be reduced, and dues from other countries would be increased. This change would emphasize the global nature of the organization and encourage full payment of dues by participating countries. In his speech, Boutros Boutros-Ghali stated: "I regard the financial crisis as my top priority. . . . I will do all that I can to avoid a financial collapse. Only member states, however, can take the major decision necessary."



**Tina Bell  
at the  
QUNO  
office**

Another major initiative to avert a UN financial collapse has been organized by citizen's groups. The UN Association and the Center for Global Citizens have campaigns to encourage citizens to pay their individual share of what the U.S. owes. However, these checks get deposited as voluntary contributions; the U.S. government is still held responsible for all of its unpaid dues.

After the General Assembly ended, I was responsible for writing about human rights issues in QUNO's publication, the *Sampler*. I also contributed to a QUNO briefing paper on the financial crisis at the United Nations, focusing on the historical/political situation and what future options are available. My most recent work has included research for a briefing paper on the current situation in Burma.

It is a very exciting and important time to be working for a nongovernmental organization at the UN. We are being asked more frequently to host meetings or to research and write reports that cannot be funded by the UN. Undertaking this work has enlightened me about the disparities at the UN between the invaluable work that is done and the lack of support in some areas. My eyes have also been opened by living in a country where there are endless possibilities for directions you can take in life and activities you can do, especially if you have the necessary money. □

To address the UN financial crisis, the Quaker United Nations Office has been working to educate people about the reasons why it has occurred and what they can do about it. If citizens would like to send their share of the United States' dues to the UN, the amount suggested by the UN Association is \$7 (covering regular and peacekeeping budget dues) and the amount given by the Center for Global Citizens is \$4.40 (covering regular budget dues only). Checks should be sent to an individual's Congressional representative with a request that the money be forwarded to the Director of the UN Financial Management Office, United Nations, New York, NY 10017.

*Tina Bell, a member of Sydney (Australia) Meeting who has been attending Brooklyn (N.Y.) Meeting, is in the final months of a year-long internship with the Quaker United Nations Office (QUNO) in New York City.*

## Reports

### FWCC Annual Meeting

"Bienvenidos!" ("Welcome!") proclaimed one of the hymns sung in Spanish at the Iglesia de los Amigos in Miami, Fla., at the March 13-17 Annual Meeting of Friends World Committee for Consultation, Section of the Americas. The Iglesia welcomed 185 attendees with a wonderful Cuban dinner and a program of celebration on the gathering's theme, "Make a Joyful Noise Unto the Lord, all ye Lands." The spirit of community was also welcoming, as was the weather.

One of the plenary speakers, T. Canby Jones, emeritus professor of religion and theology at Wilmington College in Ohio, spoke of the paradoxical relationship between joy and suffering; one may dominate a situation, but the other is present. Suffering doesn't make any sense, as Job learned, but it can become bearable in the presence of the Divine Companion, and it is a sign of God's



Photos courtesy of FWCC

trust in us to be obedient and faithful.

The other plenary speaker was Arturo Carranza, pastor of Bloomington-Muscataine (Iowa) Friends Church. Using the image of a river delta, he talked about the growing Hispanic presence in the U.S., identifying opportunities for ministry among Hispanics and renewal among Friends.

The Visitation Committee (of which I am a member) is working to increase visitation not only among yearly meetings in the northern part of this hemisphere and among those in the southern part, but also between the two. Ellen Hodge and Mike Fallahay of Western Yearly Meeting left after the Annual Meeting to make visits in Peru, and we hope to arrange for a south-to-north visit within a year or two. How to finance such visitation is a challenge.

Financial restrictions were on Friends' minds; as one put it, "We are challenged not to diminish our effectiveness, although we have a smaller budget." Income is expected still to fall short of the lowered expenses. A Guatemalan Friend congratulated the Finance Committee on its vision and added that we need to have faith that God will move to bring about the money needed for our work. During meeting for worship on Sunday, there were messages about the necessity of both praying and working for necessary funding. One Friend joyfully related:

Our First-day school was in a little house, with the adolescents crammed into an alcove, the babies in the living room, and the others crowded around the kitchen table. An addition was desperately needed. A member offered a starting gift, and another helped us to obtain an interest-free loan. We worked to raise more funds and we prayed, and the money started to come in. So we built, and doubled our First-day school space. Attendance at meeting for worship has doubled in size, and our First-day



**Left: The Iglesia de los Amigos with an adjoining tent**  
**Below left: T. Canby Jones speaks during a plenary session.**

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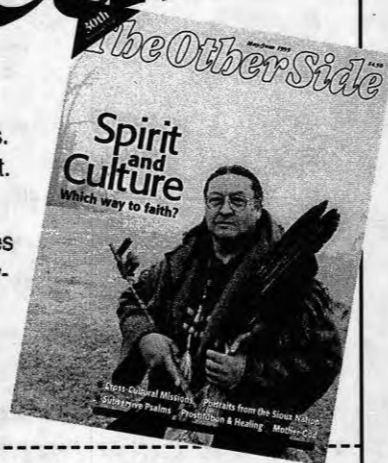
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school has tripled in size, and now we need more space! And the money keeps rolling in!

Heather Moir of New England Yearly Meeting spoke of the visit of 20 New England Friends, ages 14 to 80, to Cuba in February. Cuban Friends received them with an outpouring of love. Each day included unprogrammed worship as well as Bible reading and singing. A New England pastor was among the visitors. Heather said there was good sharing, and she is sure that the lives of those visitors have been changed.

Another Friend recounted how he left his spiritual home in New England to go to Cuba, where he was born, and in many ways it was like returning home. "May we go out into the world as if it were our home, and then it will be." He added that he was moved almost to tears by a plea from Bolivian Friends for other Friends to "come and be with us."

Thomas Taylor, FWCC General Secretary, reported that there are now about 40 attenders at the Moscow (Russia) Worship Group, in two sessions because the Friends center isn't big enough. The worship group has applied for monthly meeting status. The Asia/West Pacific Section of FWCC gathers in July; Thomas noted that cultural differences there are much greater than in the Section of the Americas. The clerk of Burundi Yearly Meeting has been arrested on a charge of murder, which the FWCC World Office believes to be false (see *News of Friends*, page 23).

One attender quoted Phil Gulley, a member of FWCC's Executive Committee and pastor at Irvington (Ind.) Meeting: "We want quiet-as-a-church-mouse Friends to whoop it up with tambourine-banging Friends. We want Bolivian Friends to find something in common with Boston Friends. We cannot let our differences separate us." With God's guidance, can I not reach out to those who are different from me, understand them, and participate in what's important to them without giving up what's important to me? God offers us incredible richness.

—Judith Inskeep  
*Purchase (N.Y.) Meeting*

*(Reprinted from the May issue of New York Yearly Meeting's newsletter, Spark)*

## News of Friends

**Plans for a Friends retirement community in Florida** have brought two meetings together. For years the only communication between Sarasota (Fla.) Meeting and Sarasota (Fla.) Evangelical Friends Church was relaying misplaced telephone messages left on one another's answering machines. This all changed in January, when Sarasota Meeting asked if Sarasota Friends Church members would be interested in helping to develop a continuing care retirement community. The response was enthusiastic, and today the two congregations are diligently working side by side to plan, finance, construct, and operate Woodmere at Jacaranda on a 32-acre site in Venice, Fla. James Brantingham, pastor of Sarasota Friends Church and chair of the public relations committee for Friends Housing and Care, Inc., expressed the conviction that the two groups, by working toward this common objective, will come to appreciate their respective diversities and be strengthened by "seeking, as Quakers, to put into action their faith in God." The two congregations currently have equal representation on the board of directors, whose majority, by its charter, must consist of members of the Religious Society of Friends.

**Central Philadelphia (Pa.) Meeting is continuing to explore the implications of its decision regarding same-gender marriages.** In January 1993, after laboring for eight years, Central Philadelphia Meeting agreed that same-gender relationships taken under its care are rightly considered to be marriages. The following minute, approved on June 11, 1995, relates the meeting's current understanding of the way this testimony is grounded in the Bible and in Quaker tradition:

Early Friends understood gender roles and the subjugation of women to be functions of the Fall from which Christ has freed us; we are to live in the Realm of God, where relationships are based on mutuality. . . .

Marriage, to Friends, has always meant becoming helpsmeet to one another in living in God's Realm. Early Quakers perceived marriage as a commitment to be entered into when called by God out of the single state into a partnership with another. Many Quaker journals record the experience of receiving such a specific call. . . .

While not disapproving of sex, the early Friends did not consider procreation to be the primary purpose of marriage. When a Puritan challenged George Fox about his marriage to Margaret Fell, saying he thought marriage was only for

the procreation of children, Fox told him that he never thought of any such thing, but had married Margaret "only in obedience to the power of the Lord."

To be sure that marriages followed a right leading, early Friends always consulted with elders. Sometimes one Friend would feel led to a marriage, and the partner would not be clear; in this case, the Friend must wait until clearness came. They used the Bible in their process of discernment, remembering Galatians 5:22-23: "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law."

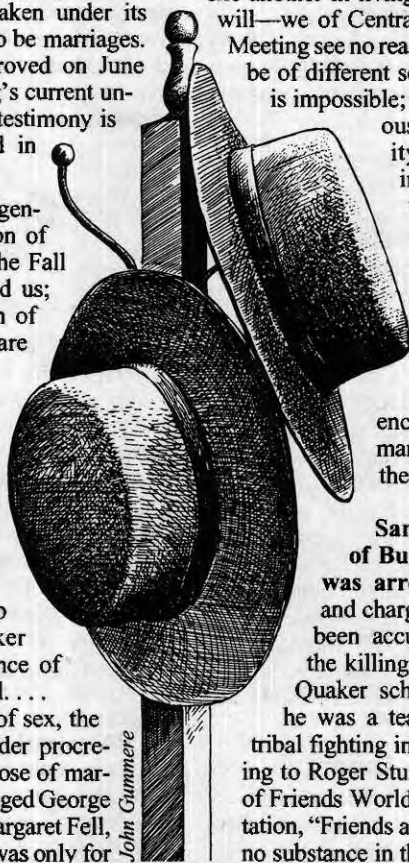
Believing that God alone made the marriage, the Children of the Light refused the services of either the church or state, and took each other in marriage in words much like those we use today. These marriages were illegal, since a justice of the peace was supposed to be present. . . . The question of the legality of the marriages and the right of widows or children to inherit property was not settled until 1681, when a judge in Nottingham ruled that a child of a Quaker marriage could inherit, because he could not see that these marriages were not in accordance with the Bible.

Building on these elements in our tradition—our historic rejection of gender roles and our conviction that the primary function of marriage is not procreation but to support one another in living in obedience to God's will—we of Central Philadelphia Monthly Meeting see no reason why helpsmeet must be of different sexes. With God nothing is impossible; hence it would be impos-

sible to rule out the possibility that the Spirit may indeed lead persons of the same gender into marriage.

We affirm that the valid test of a marriage is not whether it is legal in the eyes of the state, but whether it is in obedience to the will of God, as manifested in the fruits of the Holy Spirit.

**Samson Gahungu, Clerk of Burundi Yearly Meeting, was arrested on February 15 and charged with murder.** He has been accused of involvement in the killing of Tutsi students at the Quaker school at Kibimba, where he was a teacher, during a time of tribal fighting in October 1993. According to Roger Sturge, Associate Secretary of Friends World Committee for Consultation, "Friends are very clear that there is no substance in the charge—nobody who



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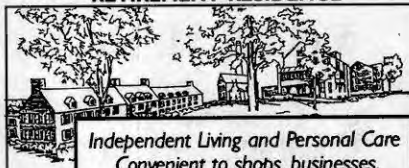
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knows him believes him to be connected with the atrocity."

The following update comes from John Gray, a British Friend working in Burundi with the Mennonite Central Committee, and is reprinted from the June 7 issue of *The Friend*:

Before I left Burundi, I paid one last visit to Samson Gahungu. How that man keeps smiling is beyond me. As a parting gift, Samson gave me a Bible text . . . that goes some way to explaining the mystery: "Rejoice always; pray constantly; give thanks in all circumstances; for this is the will of God in Christ Jesus for you." (1 Thess. 5:16-18)

Samson asked me to thank all Friends who have been praying for him: it is a real source of strength. Letters have been arriving regu-

larly, and again he sends his thanks. I think it unlikely that Samson will reply to the majority of his correspondents because of the general difficulties of writing in prison. But Friends may be assured the letters are of comfort.

It's hard for me to be optimistic about the situation: I found very few people who were expecting a peaceful settlement. But there are many committed people working there, both locals and expatriates, and now is not the time to lose hope.

FWCC has alerted appropriate agencies, including Amnesty International and the U.S. embassy in Bujumbura, Burundi, about the situation. Letters of support to Samson Gahungu should be addressed in care of David Niyonzima, BP 1198 Bujumbura, Burundi.

# The FRIENDS JOURNAL Campaign

## Passing the \$300,000 mark

May was a very important month for the Campaign with over \$150,000 received in gifts and pledges. By June 1 the Campaign was past the \$300,000 mark towards its \$800,000 goal.

Particularly exciting is that a number of readers have taken the initiative to contact the office about their plans to support the Campaign through gifts of stock. Others have approached us about our gift annuities program and other forms of estate planning.

## Campaign Gatherings

Since the public announcement of the Campaign in February, much time and attention has been devoted to a series of meetings and presentations at the Kendal and Crosslands Retirement Communities; Foxdale Village; Broadmead; and Foulkeways Retirement Community.

One of the earliest and most successful campaigns to get under way was at Crosslands Retirement Community in Kennett Square, Pa. An enthusiastic crowd attended a kick-off presentation by editor-manager Vinton Deming, and a very active volunteer committee spent several weeks soliciting support for the Campaign. Members of the Crosslands committee include Channing and Comfort Richardson; Herb Nichols; Richard and Mary Rhoads; Betty and Roger Scattergood; Jane Smiley; Mel and Yvonne Boeger; and Earle and Marjorie Edwards.

## The Associates Appeal

The two priorities of the Campaign are to build a much needed endowment (of

approximately \$700,000) and substantially increase income from the JOURNAL's Associates Appeal.

While it is not unusual for endowment campaigns such as ours to "draw away" gifts from an annual appeal, we are pleased to report that gifts to the Associates Appeal are *up substantially* this year. We are approximately 20 percent ahead of last year in total dollars raised and nearly 100 percent ahead of two years ago in the number of gifts received. (In 1994 we had approximately 900 gifts to the Associates Appeal. This year, the total has passed 1,700!)

Annual support by individuals and meetings is essential to the long-term financial health of FRIENDS JOURNAL. This development of our donor support is an important part of the Campaign.

## Plans for the Fall

During the early stages of the Campaign, a Friend wrote, "If we didn't have the JOURNAL, we would have to reinvent it." Recognizing the important role the JOURNAL plays in connecting Friend to Friend (both as individuals and monthly meetings) within our Society, we have begun approaching monthly meetings throughout the country, seeking their corporate and individual support for the Campaign. If your meeting has not yet received an appeal packet, be on the lookout for it.

If you need information or would like to know more about how you can assist with the Campaign in your area, please call Vinton Deming at (215) 241-7277.

## Bulletin Board

•PeaceTrees Vietnam is seeking assistance in their effort to trade landmines for trees. More than 58,000 landmines and unexploded ordnance from the Vietnam War remain in the Quang Tri Province, an area that was the "demilitarized zone" during the war. Many area villagers are maimed or killed each week. During this summer, Vietnamese military units and an international team of landmine experts have been removing unexploded ordnance near the old Khe May military base in the town of Dong Ha. In November, 40 teens and adults from the United States, Europe, and Asia will work alongside 40 Vietnamese citizens to plant thousands of trees on the cleared land to create Friendship Forest Park. The park will include a "landmine awareness center" to teach local people to identify and minimize risks from explosives in the area. PeaceTrees Vietnam is the 20th international PeaceTrees program sponsored by the Earthstewards Network, an organization begun in India in 1988. For information about the project, contact Earthstewards Network, P.O. Box 10697, Bainbridge Island, WA 98110, telephone (206) 842-7986, e-mail [earthsteward@igc.apc.org](mailto:earthsteward@igc.apc.org). (From the *Wilmington College Peace Resource Center Summer 1996 Newsletter*)

•"Sex: Can We Talk? Human Sexuality, Respectful Dialogue, and American Religious Institutions" is the title of a conference co-sponsored by the Knutson Foundation, Davis (Calif.) Meeting, and other religious groups, Sept. 5-7, at the University of California, Davis. The conference's goal is to discover ways for religious institutions to remain intact and fully engaged in mission while grappling with highly charged, divisive issues. This is a participative gathering, where attendees use their own life experience to explore common ground and identify and address issues they care deeply about. The conference segments build on each other, and success depends on all participants attending the entire time. Participation is by invitation to ensure diversity. Participants are encouraged to register in teams of three to five people who represent a range of viewpoints on sexuality issues in their religious institutions. Cost for the conference and some meals is \$95 for individuals, \$85 for team members. For more information, contact Jean A. Holsten, 1996 Knutson Conference Coordinator, P.O. Box 72553, Davis, CA 95617, telephone (916) 756-1550, e-mail [knutconf@ucdavis.edu](mailto:knutconf@ucdavis.edu).

•The Knitting Project of the Women's Commission for Refugee Women and Children is sending yarn to women in Bosnian refugee camps. Women there gather together and make clothes to wear or sell, and, in the process, create a supportive community in a time of loss and suffering. Donations of yarn, wool, cotton, acrylic, and blends are needed. Also useful are single- or double-pointed needles

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up to size nine, new tubes of hand cream, scissors, and darning or embroidery needles. Financial contributions are also encouraged. The women are keenly interested in knowing about the source of the materials, so donors are encouraged to send photos and letters to let them know the packages include love as well as yarn. Materials and checks made out to "WCRWC" should be sent to the Knitting Project, Hartford Street Presbyterian Church, 99 Hartford St., Natick, MA 01760. (From The Wellesley [Mass.] Friends Meeting Newsletter, April 1996)

•The Peace History Society, formerly the Council on Peace Research in History, is seeking new members. Members receive quarterly copies of the journal *Peace and Change*, as well as the organization's newsletter. The group seeks to transcend boundaries while building bridges between peace research, education, and activism. They welcome articles on peace activism and movements, conflict resolution, nonviolence, internationalism, race and gender issues affecting peacemaking, and economic development. For more information, contact Sina Dubovoj, PHS, P.O. Box 5874, Bethesda, MD 20824. (From the Friends Association for Higher Education spring newsletter)

## Calendar

### AUGUST

2-11—Central Yearly Meeting, at Central Campground, Muncie, Ind. Contact Joseph Cassady, Clerk, Rt. 2 Box 232, Winchester, IN 46394, telephone (317) 896-3587.

3-6—Indiana Yearly Meeting, at Earlham College, Richmond, Ind. Contact David Brock, 4715 N. Wheeling Ave., Muncie, IN 47304, telephone (317) 284-6900, fax 284-8925.

3-7—Ireland Yearly Meeting, at Newtown School, Waterford, Ireland. Contact Ireland YM, Swanbrook House, Bloomfield Ave., Dublin 4, Ireland, telephone (353-1) 6683684.

3-8—New England Yearly Meeting, at Bowdoin College, Brunswick, Maine. Contact Katharine Lee Clark, 901 Pleasant St., Worcester, MA 01602-1908, telephone (508) 754-6760.

5-11—Baltimore Yearly Meeting, at Wilson College, Chambersburg, Pa. Contact Frank Massey, 17100 Quaker Lane, Sandy Spring, MD 20860, telephone (301) 774-7663, fax 779-7087.

6-11—Iowa (Conservative) Yearly Meeting, at Scattergood Friends School, West Branch, Iowa. Contact Bill Deutsch, IYM, 1478 Friends End Rd., Decorah, IA 52101, telephone (319) 382-3699.

7-10—Iowa (FUM) Yearly Meeting, at William Penn College, Oskaloosa, Iowa. Contact Del Coppinger, IYM, P.O. Box 657, Oskaloosa, Iowa, telephone (515) 673-9717, fax 673-6830.

7-10—North Carolina (FUM) Yearly Meeting, at Guilford College, Greensboro, N.C. Contact James Newby, NCYM Office, 5506 Friendly

Ave., Greensboro, NC 27410, telephone (910) 292-6957.

7-11—Jamaica Yearly Meeting, at Happy Grove School, Portland, Jamaica. Contact Angella Beharie, 4 Worthington Ave., Kingston 5, Jamaica, W. Indies, telephone (809) 926-7371.

7-11—Western Yearly Meeting, at Western Yearly Meetinghouse, Plainfield, Ind. Contact Curtis Shaw, WYM, P.O. Box 70, Plainfield, IN 46168, telephone (317) 839-2789, fax 839-2616.

14-17—Ohio Yearly Meeting, at Stillwater Meetinghouse, Barnesville, Ohio. Contact John Brady, OYM, 61830 Sandy Ridge Rd., Barnesville, OH 43713, telephone (614) 425-1197.

14-18—Lugari Yearly Meeting, Lumakanda, Kenya. Contact Lugari YM, P.O. Box 483, Turbo, Kenya.

17-24—Canadian Yearly Meeting, at Sorrento Centre, Sorrento, B.C. Contact Anne Thomas, CYM General Secretary, 91A Fourth Ave., Ottawa, Ont K1S 2L1, Canada, telephone (613) 235-8553.

21-25—Nairobi Yearly Meeting, at Friends Centre, Nairobi, Kenya. Contact Nairobi YM, P.O. Box 66968, Nairobi, Kenya.

21-26—East Africa Yearly Meeting, Kaimosi, Kenya. Contact East Africa YM, P.O. Box 35, Tiriki, Kenya, telephone (254-331) 45422.

22-26—France Yearly Meeting, L'Arbresle, France. Contact Christine Abt, 7 Jolie Vue, Rt. De Montaret, F-38580 Allevard, France, telephone (33-76) 975232.

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## Resources

•How can we help to expand society's code of conduct to be more fair to both genders? *Beyond Dolls & Guns: 101 Ways to Help Children Avoid Gender Bias*, by Susan Hoy Crawford, is a good start. The purpose of this book is to teach adults to monitor their influential behavior in order to help children develop to their full potential, despite social pressures that might hinder them. Further references follow most of the 101 tips and suggestions, and an extensive, four-part appendix includes a glossary of inclusive language, research summaries relevant to gender bias, famous women in history, and a bibliography of nonsexist children's books. A 212-page, paperback copy is available for \$10.95 from Heinemann, 361 Hanover St., Portsmouth, NH 03801-3912.

•*Heartland Sonshine*, by Rod Routon, is a resource for rural and small-town churches, communities, and yes, Friends meetings. The author, a Quaker pastor for over 20 years, writes of the triumphs and failures of Bangor Liberty Friends Church, Union, Iowa, where he had ministered for 10 years. The first release of this book will come out later in the year, but you are invited to pre-pay a discounted price of \$13 to Heartland Sonshine, 1260 Hopkins Ave., Union, IA 50258, and a copy will be delivered as soon as possible. Please include full name, address, and telephone number with the order.

•Which education program is right for you? The 1995 *Global Directory of Peace Studies Programs* contains information on 400 undergraduate, master's, and PhD programs worldwide dealing with peace studies. It includes background information on the philosophy, curriculum requirements, faculty, and students of each program. The book is available for \$25 from COPRED, c/o The Institute for Conflict Analysis and Resolution, 4103 Chain Bridge Road #315, Fairfax, VA 22030.

•An opportunity to support social change has surfaced with The Commonweal Collection, a small library dedicated to perpetuating social change through its collection of journals and books on nonviolence, spirituality, and ideas for a more peaceful society. This British library, serving local students, activists, and international researchers, is seeking to spread its message in order to provoke more interest and much-needed donations. Two pamphlets are offered for those wishing to know more of their activities and history, *Newsletters to Friends 1950-1956*, by David Hoggett, the founder of The Commonweal Collection, and a detailed history of the library. For prices write to The Commonweal Collection, c/o J.B. Priestly Library, University of Bradford, West Yorkshire BD7 1DP, United Kingdom.

•*Hear Our Voices: A Resource Directory of Immigrant and Refugee Women's Projects* contains over 200 listings of advocacy, eco-



**Liz, break it to her gently, ruffles and lace are not the real me.**

nomic development, organizing, legal assistance, social service, research, training, and educational programs for immigrant refugee women. The 192-page book is available for \$10 from AFSC, Literature Resources Unit, 1501 Cherry St., Philadelphia, PA 19102.

•*What Makes a School "Quaker"?* is a pamphlet aimed at people who are interested in what a Quaker education entails. It gives a basic history of Quakerism and a short list of Friends testimonies as applied at Thornton Friends School, in an attempt to define a "Quaker" education. This pamphlet is available for \$3 from Thornton Publishing, 13925 New Hampshire Ave., Silver Spring, MD 20904.

•*Jobs, Income, and Work*, a book published by the American Friends Service Committee, is a recent study on the trend in the United States towards inequality. It gives a summary of topics such as Reverse Distribution, Blaming Women for Illegitimate Economics, Reducing Welfare Instead of Poverty, and many more. The 115-page paperback is available for \$7 from AFSC, 1501 Cherry Street, Philadelphia, PA 19102.

•Similarities between the teachings of Buddha and Christ are illuminated in *The Drum of Immortality*, by Hugh Fincher. Factors and values that led these religious leaders in their quests are individually addressed in 22 sections, within which their words are compared and analyzed. To receive a copy, send a small contribution to Wat Buddharam, 451 King's Highway, Murfreesboro, TN 37130.

•Peace Brigades International, an organization committed to assisting groups working for justice by providing accompaniment in areas of conflict, is looking for volunteers. Current projects are in Guatemala, Columbia, Haiti, Sri Lanka, and Native communities in North America. For more information, contact Peace Brigades International/USA, 2642 College Ave., Berkeley, CA 94704, telephone (510) 540-0749. (From Catholic Worker, Aug.-Sept. 1995)

## Milestones

### Births/Adoptions

**Brower**—Samuel Robert Brower, on Dec. 14, 1995, to Donna E. Brower and Joel Brower. Donna is a member of Manasquan (N.J.) Meeting.

**Driscoll**—Alfred Coles Driscoll, on April 15, to Haley Coles Driscoll and Alfred A. Driscoll, of Moorestown (N.J.) Meeting.

**Morante**—Rosalia Lynn Morante, on Feb. 20, to Lori and Victor Morante, of Flushing (N.Y.) Meeting.

### Marriages/Unions

**Donnally-Michelson**—Burl Michelson and Helen Donnally, on Jan. 6, under the care of Ridgewood (N.J.) Meeting.

**Gaul-Corkum**—Jeff Corkum and Phyllis Gaul, on April 27, under the care of Providence (Pa.) Meeting.

**Husick-Romanowski**—Henry Jerome Romanowski Jr. and Martha Jane Husick, on April 13, at and under the care of Montclair (N.J.) Meeting, of which both Martha and Henry are members.

**Payne-Nichols**—Herbert Nichols and Barbara Payne, on April 27, at and under the care of Media (Pa.) Meeting.

**Spohr-Buckley**—Paul Buckley and Peggy Spohr, on April 6, under the care of Chattanooga (Tenn.) Meeting, of which Peggy is a member. Paul is a member of 57th Street (Ill.) Meeting.

**Swann-Edwin**—John F. Edwin Jr. and Marjorie S. Swann, on July 22, 1995. Marjorie is a member of Cambridge (Mass.) Meeting.

### Deaths

**Comfort**—Horace W. Comfort, 78, on Jan. 27, at Pennswood Village in Newtown, Pa. Horace was born in Trenton, N.J., and later participated in Civilian Public Service during World War II. Following the war, he took courses at the Wharton School of the University of Pennsylvania and later graduated from the American Institute of Banking. He was employed as a consumer loan officer at several banks during his career. A lifelong member of Trenton (N.J.) Meeting, Horace served on the property and budget committees, Overseers, and as treasurer of that meeting for many years. He also served as clerk of Burlington Quarterly Meeting. In 1986 Horace and his wife, Jean Wright Comfort, moved to Pennswood Village and served as traveling librarians for several Friends retirement homes in the Philadelphia area, bringing books from the Philadelphia Yearly Meeting Library. Horace was loved by all and was a friend to everyone he met. He is survived by his wife, Jean Wright Comfort; two sons, Donald W. Comfort and Alan W. Comfort; a daughter, Anne C. Robinson; seven grandchildren; and a sister, Florence Maziarz.

**Kincaid**—Jean Louise Dankert Kincaid, 83, on June 2, 1995, in Washington, D.C. Jean married Joseph Addison Kincaid in 1931 and together they helped found Friends Meeting of New Orleans (La.). The couple lived in Louisiana and raised three children. When Joseph passed away in 1956,

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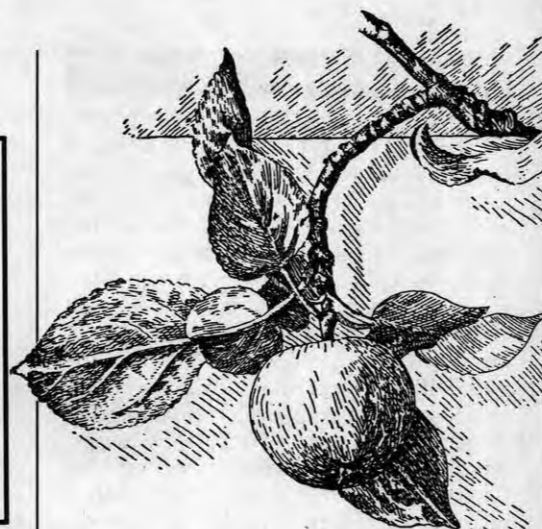
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Jean took a secretarial course and worked for several lawyers and doctors, and, later, as a ward clerk in a hospital. Jean was briefly married to Donald F. Savery in 1964 and 1965. At the age of 73, she began attending a local Presbyterian church in addition to Friends Meeting of New Orleans. At age 83, she became a member of that church, thus allowing her to enter The Presbyterian Home in Washington, D.C., in 1994, to be near her daughter. Jean is remembered for her lifelong love of reading and learning, and for her wonderful sense of humor. She was preceded in death by a son, James Keith Kincaid, in 1994. Jean is survived by a son, Blair Joseph Kincaid; a daughter, Marion Jean Kincaid; and two grandchildren, Kerry and Kelly Kincaid.

**LaRue**—George W. LaRue, 73, on June 4, 1995, in Doylestown, Pa. Born in Penns Park, Pa., George lived most of his life in the Wrightstown, Pa., area, where he was a member of Wrightstown (Pa.) Meeting. He and his wife moved to Doylestown, Pa., in 1988, when he retired as a self-employed graphic artist in the advertising field. He was a volunteer at the Mercer and Fonthill museums in Doylestown, and his hobby was gardening. George is survived by his wife, Jean Hickman LaRue; a son, Jonathan S. LaRue; a daughter, Jennifer L. Redstreak; two grandchildren; a brother, Walter LaRue; and two sisters, Kathryn Carson and Ella Worthington.

**Lipa**—Eleanor Happel Lipa, 83, on Feb. 21, at Friends House retirement community in Sandy Spring, Md. Born into a Quaker family, Eleanor grew up as an active member of Homewood (Md.) Meeting in Baltimore, Md. After graduating from business college, she worked for several years as a secretary in the offices of the state medical and surgical association. She became a secretary for Baltimore Yearly Meeting when its offices were moved to Sandy Spring. Late in life she married Matthew Lipa, who also was a member of Homewood Meeting. Eleanor was especially active in Sandy Spring Meeting and in the United Society of Friends Women in Baltimore Yearly Meeting. In her later years, she determined to get more education and attended part-time at Montgomery Community College in Rockville, Md., graduating at the age of 80. Eleanor was preceded in death by her husband, Matthew Lipa.

**Manser**—Gordon Manser, 86, on April 30, 1995, in Langhorne, Pa., of cancer. Born in Lansford, N.D., he was raised in Victoria, B.C., and Hood River, Oreg. Gordon graduated from Whitman College, Walla Walla, Wash., in 1931 and attended

the School of Public and International Affairs at Princeton University in New Jersey. Gordon returned to Oregon and worked for that state's department of welfare, becoming Director of Public Welfare for Multnomah County. Following a marriage that ended in divorce, he attended the University of Southern California, where he received a master's degree in social work in 1948. Gordon married Ellen Pierson in 1947. His career in social work was on the administrative level in Los Angeles, Baltimore, and New York City. After retiring, Gordon served as a volunteer consultant and did community studies. He served on many boards and was a Boy Scout leader and little league baseball coach. Gordon and Ellen moved to Pennswood Village in Newtown, Pa., where he served on several committees and the Corporate Board of Pennswood Village. He also was a member of the advisory committee of the Bucks County Area Agency on Aging. In the last year of his life, Gordon wrote the *History of Pennswood from 1972-1992*. Gordon and Ellen were members of Wrightstown (Pa.) Meeting, where Gordon served on the Worship and Ministry Committee. Gordon is survived by his first wife, Alice Johnson Calkins; his widow, Ellen Manser; two daughters, Marilyn Manser Avolio and Janet Manser Lamont; two sons, Morris Manser and Clark Manser; 12 grandchildren; and eight great-grandchildren.

**McKee**—George Washington McKee Jr., 86, on June 14, 1995, at Pennswood Village in Newtown, Pa. George was a graduate of Princeton University and the University of Pennsylvania Law School. He served in the navy during World War II and later worked for the Pennsylvania Bar Association. He also worked as a solicitor, was a past president of the Paxtang, Pa., Lions Club, and directed a family camp at Dunkirk Conference Grounds in New York. George was an active member of Salem United Church of Christ in Harrisburg, Pa. He and his wife joined Wrightstown (Pa.) Meeting after moving to Pennswood Village. He served as president of the Pennswood Village Resident Association and was a member of the Men's Singing Group. George is remembered for how he encouraged others, his devotion to his family, and his sharing of his enjoyment of art, gardening, and pets. He was a fine lawyer who was an advocate for people and ideas he sincerely believed. George is survived by two daughters, Clara Rader and Martha Kayser; and four grandchildren.

**Miles**—Ngelechel Calder Miles, 17, on Feb. 25, in Seattle, Wash. Known as Lelech to his family and friends in Palau, he was born with congenital neutropenia, a rare and untreatable illness. In 1989 Lelech enrolled in a DNA hormone project at the University of Washington. For the next two years he lived with his grandparents, Ward and Alice Miles, in Olympia, Wash., and attended school there. With his grandparents he was a regular attendee of Olympia (Wash.) Meeting, where he was well known and loved by all. In 1991 he returned to Palau and was able to lead a normal life. He was a straight-A student, participated in student government and other organizations, and hoped to become a physician. He returned to the U.S. each summer for tests and studies at the University of Washington Medical Center. In 1994 he experienced medical problems, and in 1995 it was clear that he would develop leukemia. After two unsuccessful bone marrow transplants, Lelech passed away in the company of his family. He was

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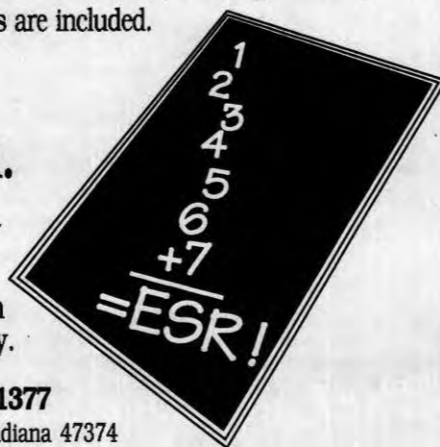
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admired for his cheerful acceptance of life's problems, his fortitude in facing his illness, and his faith that he would overcome. He was a leader and a peacemaker among younger children and his peers. Lelech was preceded in death by his mother in 1986. He is survived by his father, Joel Miles; a sister, Charity; a stepmother; three stepbrothers; three grandparents; and numerous other relatives in Palau and the United States.

**Peckham**—Betty Jean Peckham, 75, on Sept. 20, 1995. Born and raised in Olean, N.Y., Betty turned down scholarships to several New York universities in favor of the work-study program at Antioch College in Yellow Springs, Ohio. She studied music and met her future husband, Kelly Peckham, during a production of *Pirates of Penzance*. Betty left Antioch when her college funds depleted, just a few classes shy of finishing her degree. Betty and Kelly were married in 1942, and Betty worked to support him as a conscientious objector. During this time she worked in Knoxville, Tenn., for the Tennessee Valley Authority and was almost fired for being the only employee to refuse to buy war bonds. Betty joined her husband as a member of the Religious Society of Friends when she joined Providence (Pa.) Meeting. Soon afterward, the couple went to Cairo, Egypt, where she worked as an office manager for an American Friends Service Committee relief program, assisting Arab refugees in the Gaza strip. In 1951 Kelly took a job at the AFSC office in Pasadena, Calif., and they joined Orange Grove (Calif.) Meeting. Betty raised two children and later worked as a bookkeeper. She served as academic tutor, Brownie troop leader, PTA treasurer, and high school choir treasurer. Betty was a firm, passionate believer in public schooling and the need for integration. After retirement in 1983, she and her husband moved to Santa Rosa, Calif., where she managed the books and tax reports for Santa Rosa Creek Commons, the Peace and Justice Center, Friends Outside, and Redwood (Calif.) Meeting. Betty had a deep appreciation of life and the beauty around her. She also was a prolific reader of mysteries. She is remembered for her unique wit, piercing honesty, and her mastery of the written and spoken word. Betty is survived by a son, Jeffrey; a daughter, Laurel; and five grandchildren.

**Taylor**—Dorothy Plaisted Taylor, 80, on July 15, 1995, at home at Bryn Gweled Homesteads in Southampton, Pa. Born on a dairy farm near Sanford, Maine, Dorothy majored in English at Keene State College in New Hampshire, graduating in 1937 with honors. Her first job was as a public school teacher in Walpole, N.H. In 1946 she led the first post-World War II American Youth Hostel trip to the Netherlands, where participants repaired Dutch youth hostels with materials brought from the U.S. Dorothy's first contact with the Religious Society of Friends was at Cambridge (Mass.) Meeting. In 1948 she worked for the American Friends Service Committee as an assistant director of summer work camps. In 1950 she joined Cheltenham (Pa.) Meeting and married Hubert Taylor under that meeting's care. Dorothy's quick mind, artistic bent, and gift for organization led her in 1967 to start, with the help of Cheltenham Meeting, what later became the Friendly Crafters. With help from shop and ceramics teachers at George School in Newtown, Pa., young Friends made crafts of wood, clay, and fiber for sale at Philadelphia Yearly Meeting. The Friendly Crafters continues



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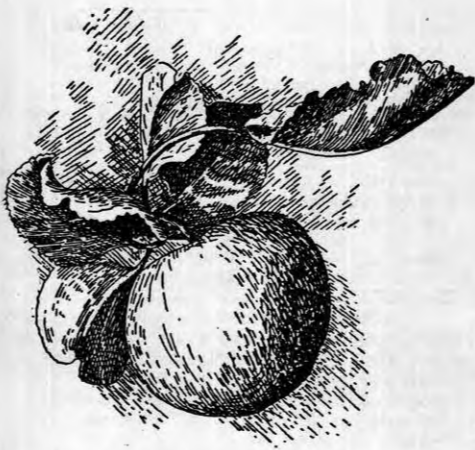


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today, with sale proceeds given to the annual fund of PYM. Dorothy was diagnosed with Parkinson's disease in 1985. For ten years she struggled gallantly against the disease. She was unpretentiously brave and never complained about her physical limitations. She passed away one week after a visit from her daughters and grandchildren. Dorothy was preceded in death by a son. She is survived by her husband of 45 years, Hubert Taylor; two daughters, Beth and Daphne Taylor; and three grandchildren, Peter, Sam, and Maxwell Taylor.

**Wright—Edward Needles Wright**, 99, on March 3, under hospice care in Carmel, Calif. A birthright Friend, Edward was born in Philadelphia, Pa., and educated in Quaker schools. He earned his BA and PhD from the University of Pennsylvania, where he later taught accounting at the Wharton School for over 20 years. In 1918 Edward served as a conscientious objector with the American Friends Service Committee in a relief and reconstruction unit in France. In 1922 he married Elizabeth Cox and settled in Rose Valley, Pa., where he built a home. A fine builder and carpenter, he also constructed several log cabins in Connecticut, where his family spent their summers for many years. He and Elizabeth were founding parents of the School in Rose Valley, a small, progressive school begun in 1930 in their home. He served a term as clerk of Providence (Pa.) Meeting and remained a member of that meeting throughout his life. In 1945 he left his teaching position to work for AFSC overseas, helping to repatriate Greek and Yugoslav refugees from Egypt. He then led a workcamp in Austria before becoming director of the Overseas Workcamp Program for AFSC in Philadelphia for 20 years. He traveled all over Europe, the Middle East, and Mexico, visiting various workcamp projects. Following his retirement, Edward continued to serve AFSC as a volunteer, primarily in the personnel department. He also served as chairman of the board of managers of the Friends Intelligencer Association. Following Elizabeth's death in 1973, he married Linda Durkin and moved to Carmel, Calif. He was an active volunteer in numerous local organizations, served as clerk of Monterey Peninsula (Calif.) Meeting, and participated in many Monterey Peninsula Theater productions in his 80s and 90s. He had a lifelong love of baseball, both as a player and as a fan. His book, *Conscientious Objectors in the Civil War*, an outgrowth of his PhD thesis, was followed in later years by numerous articles on local and family history and an autobiography. Edward's Quaker faith underlay all he was and did. Edward is survived by his wife, Linda; a son, Chris Wright; a daughter, Judy Wright Matchett; five grandchildren; and five great-grandchildren.

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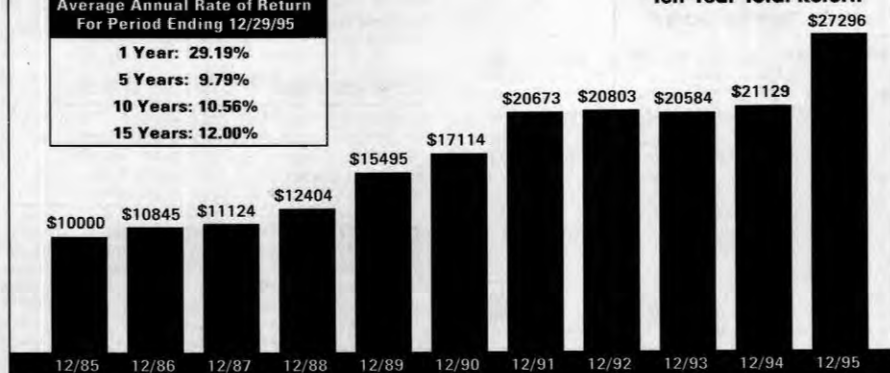
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**Gathering for Quakers of Catholic Heritage,** Joe Izzo, Sept. 6-8.

**Money and Spirituality,** Janet Minshall, Sept. 6-8.

**Centering Prayer,** Chris Ravnal, Sept. 13-15.

**St. Francis and the Foolishness of God: A Silent Retreat,** Nancy Frommelt, Oct. 11-13.

**Mysticism Among Friends Today,** Marty Grundy, Bill Taber, and others, Oct. 25-27.

**Caring for One Another,** (for ministry and oversight members), Betty Polster, David and Margaret Gray, Nov. 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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**Pocono Manor.** Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends, or by the week, May through October. Contact Jonathan Snipes: (215) 736-1856.

**A Friendly Maui vacation** on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper: \$70 per day. Weekly and monthly rates available. Write or call Henrietta & Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: 572-6048.

**Quaker-based, rural, desert community** invites individuals, families, or small groups. We rent homes to prospective community members and space for modest retreats. Write Satya, Friends Southwest Center, McNeal, AZ 85617.

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

## Retirement Living

**Foxdale Village**, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$40,000-\$140,000; monthly fees from \$1,164-\$2,354. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

### Try a Kendal Community for Yourself

Kendal retirement communities offer one of the most comprehensive life-care contracts available, including unlimited long-term nursing care for the same monthly fee as apartment living. Our comfortable residences, full services, and predictable fees reflect our sound Quaker management.

If you would like to try out your retirement in person, our *Try It, You'll Like It* program includes overnight stay, talks with residents, and tours. The cost is moderate. We also welcome shorter visits and inquiries. Kendal has over 20 years' experience in serving older people.

**Kendal-Crosslands Communities**, Kennett Square, Pennsylvania

**Kendal at Hanover**, Hanover, New Hampshire

**Kendal at Oberlin**, Oberlin, Ohio

**Kendal at Ithaca**, Ithaca, New York

Call or write for information: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581.

## FRIENDS HOMES West

**Friends Homes West**, the new continuing care retirement community in Greensboro, North Carolina, is now open. Friends Homes West is owned by Friends Homes, Inc., specialists in retirement living since 1968. Friends Homes West includes 171 apartments for independent living and on-site health care services in the 26 private rooms of the Assisted Living Unit or the 40 private rooms of the Skilled Care Nursing Unit. Enjoy a beautiful community in a location with temperate winters and changing seasons. For more information, please call (910) 292-9952, or write Friends Homes West, 6100 West Friendly Road, Greensboro, NC 27410.

## Schools

**Olney Friends School:** Friends, you often tell us Olney is a "Quaker Treasure" that should continue and thrive. Help us: come with your high-school-aged young people to experience this "treasure in the hills." Olney is college- and life-preparation within a family community built on trust in Divine leading and faith in the good within all. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (614) 425-3655.

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

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

**Sandy Spring Friends School.** Five- or seven-day boarding option for grades 9-12. Day school preK through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 400 students. 140-acre campus less than an hour from Washington, D.C. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158.

**The Meeting School:** a Quaker alternative high school for 30 students who want an education and lifestyle promoting Friends testimonies of peace, equality, and simplicity. Students live in faculty homes, sharing meals, campus work, silence, community decision making. Characteristic classes include: Conflict Resolution, Native American Studies, Ecology, Human Rights, Alternative Housing, Mythology, Quantum Physics. College preparatory and alternative graduation plans. Wooded rural setting near Mt. Monadnock; organic garden, draft horses, sheep, poultry. Annual four-week intensive independent study projects. The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366.

**Lansdowne Friends School**—A small Friends school for boys and girls three years of age through sixth grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

**Westbury Friends School**—Safe, nurturing Quaker environment for 90 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and dedicated teachers. Music, art, computers, Spanish, and gym. Extended-day, vacation-holiday, and summer programs. Half- and full-day nursery, preK. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

**Stratford Friends School** provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Hawertown, PA 19083. (610) 446-3144.

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

**United Friends School:** coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

## Services Offered

### I Write Everything

Plays, screenplays, teleplays, industrials, songs (I've written a Quaker hymn), speeches, you-name-it! I also teach. (610) 328-4919.

**Low-Cost Full Internet for Friends** through Penn'sNet from anywhere in the U.S. or world; PC or Mac. \$9.50/month plus usage charges of \$1 to about \$3/hour. Benefits William Penn House. Contact: Penn'sNet, 515 E. Capitol Street, Washington, DC 20003.



**Desktop publishing**, statistical analysis, and technical writing services to make your good idea better—completed easier. Information searching. APA manuscript formatting. Newsletters prepared. Brochure available. (302) 653-0769, Eastburn@msn.com or 1436 Clayton-Delaney Road, Clayton, DE 19938-9794.

**Editor-writer (Friend)** with communications and publishing experience offers editorial and administrative assist. service. Short or long projects, reasonable rates. The Writing Team. Telephone: (610) 725-9290. Fax: (610) 725-9630

**Friendly Financial Services.** Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 258-7532 or e-mail JoyceM1955@AOL.com. (Securities offered by Washington Square Securities, 1423 N. 28th Street, Allentown, PA 18104, [610] 437-2812.)

**Celo Valley Books:** Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

**Friends Helping Friends Grow.** Investment certificates are available from Friends Extension Corporation. These investments promote the growth of Friends by providing low cost loans to build new facilities or renovate existing facilities. For information contact Margaret Bennington, 101 Quaker Hill Drive, Richmond, IN 47374. Telephone: (317) 962-7573.

#### Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and businesses. Call Sacha Millstone; Raymond, James & Associates, Inc., member NYSE, SIPC. (202) 789-0585 in Washington, D.C., area, or (800) 982-3035.

**Still looking for a book?** Free search. Sperling Books, 160 E. 38th Street, 25-EFJ, New York, NY 10016.

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 meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.

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

**Marriage Certificates.** Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Also **Family Trees** for holiday gifts, births, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374. (317) 962-1794.

**Family Relations Committee's Counseling Service (PYM)** provides confidential professional counseling to individuals and 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.



**Fine Line Studios**

Marriage certificates, Announcements, Invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. (800) 763-0053.

#### Forum Travel



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



**FRIENDS JOURNAL typesetting and design services.** We prepare copy for newsletters, brochures, books, posters, and other printed works. FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102-1497. Telephone (215) 241-7283.

**Moving to North Carolina?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pine-wood Dr., Greensboro, NC 27410. (910) 294-2095.

## Summer Rentals

**Beautiful Vacation House.** Maryland Eastern Shore. Air-conditioned, 2 bedrooms, 1.5 baths, loft, deck. Near beach, golf course; peaceful, wooded; \$550/week. (410) 433-0605.



## 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.

### EGYPT

**CAIRO**-First, third, and fifth Sundays at 7 p.m. Call Johanna Kowitz, 357-3653 (d), or Ray Langsten, 357-6969 (d), 348-3437 (e).

### FRANCE

**PARIS**-Meeting for worship 11 a.m. Sundays. Centre Quaker International, 114 Rue de Vaugirard, 75014 Paris. Phone: 45-48-74-23. Office hours: Wednesday 2:30-5.

### GERMANY

**HAMBURG**-Unprogrammed meeting 10:30 a.m. Sundays. Winterhuder Weg 98 (Altenhof). Phone (040) -2700032.

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

### GUATEMALA

**GUATEMALA**-Unprogrammed. First and third Sundays. Call Trudie Hunt: 6343686, Nancy España: 8392461.

## 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. PATH, 409 21st Street North. (205) 592-0570.

**FAIRHOPE**-Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 9261 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (334) 928-0982.

**HUNTSVILLE**-Unprogrammed meeting 10 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. For time and place, call (907) 588-4409.

**MAT-SU**-Call for time and directions. (907) 376-8281.

### Arizona

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

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

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

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

**TEMPE**-Unprogrammed worship and First-day school 10 a.m. 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 3415 West Markham. Phone: (501) 664-7223.

### California

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

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

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

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

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

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

**FRESNO**-Unprogrammed meeting. Sunday 10 a.m. Child-care. 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 456-1020.

**LONG BEACH**-10 a.m. Orizaba at Spaulding. (310) 514-1730.

**LOS ANGELES**-Worship 11 a.m. at meetinghouse, 4167 So. Normandie Ave., L.A., CA 90037. (213) 296-0733.

**MARIN COUNTY**-10 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 435-5755.

**MONTEREY PENINSULA**-Friends meeting for worship, Sundays, 10 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.

**SAN LUIS OBISPO**-Three worship groups in area: (805) 594-1839, 528-1249, or 466-0860.

**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: (805) 563-9971.

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

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

**SANTA ROSA**-Redwood Forest Meeting. Worship 10 a.m. 147 Guerneville Rd. Phone: (707) 578-3327.

**SEBASTOPOL**-Apple Seed Friends. Worship 10 a.m. 167 No. High Street, P.O. Box 1135. (707) 823-7938.

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

**WHITTIER**-Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 699-7538.

## Colorado

**BOULDER**-Meeting for worship 8:30 and 10 a.m. Childcare available. First-day school 10 a.m. Phone Mary Hey at (303) 442-3638.

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

**DENVER**-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult discussion 9 a.m. Worship and First-day school 10:30 a.m. Westside worship at 1020 Upham St., Lakewood, 10 a.m. Phone: (303) 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, Colo. 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, 10:30 a.m. Worship sharing Wednesdays 7:30 p.m. 225 East Grand Ave., 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.

## Delaware

**CAMDEN**-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S. of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). 284-4745, 697-6910.

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

**HOCKESSIN**-Worship 11 a.m. (10 a.m. in June, July, and Aug.). First-day school 10 a.m. Sept.-May. Childcare provided year round. N.W. from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.

**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.

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

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

**FRIENDSHIP PREPARATIVE MEETING**-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11 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 734-3115 for information.

**FT. LAUDERDALE**-Worship group. (305) 977-6311.

**FT. MYERS**-Meeting at Lee County Nature Center Days at 10:30 a.m. Telephone: (941) 336-7027.

**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.

**MARATHON**-Worship group. January through April, second and fourth First Day 11 a.m. 69 Tingle Lane, (305) 289-1220.

**MIAMI-CORAL GABLES**-Meeting 11 a.m. 1185 Sunset Dr., 661-7374. Clerk: David Landowne, (305) 661-4847.

**OCALA**-11 a.m.; ad hoc First-day school; 1010 N.E. 44 Ave., 34470. Lovely, reasonable accommodations. (352) 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**-Worship 9:30 a.m., discussion 10:30 a.m., Cook Hall, New College. For directions, call (941) 342-1611 or Marie Condon, clerk, (941) 729-1989.

**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) 989-9261 and 977-4022.

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

## Georgia

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

**ATLANTA**-Worship and First-day school 10 a.m.

701 W. Howard Ave., Decatur, GA 30030. David Thurman, clerk, (404) 377-2474.

**AUGUSTA**-Worship 10:30 a.m. at Meetinghouse, 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.

## Hawaii

**BIG ISLAND**-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call (808) 322-3116, 775-0972.

**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 Kamui Place, Kula, HI 96790; or (808) 572-9205 (Vitarelis).

## Idaho

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

**MOSCOW**-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11:30 a.m. Sunday. Childcare. (509) 332-4323.

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

## Illinois

**BLOOMINGTON-NORMAL**-Unprogrammed Sun. 11 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 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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

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

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

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

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

**OAK PARK**-Worship 10 a.m. (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) 386-6172-Katherine Trezvant.

**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. Clerks: Cathy and Larry Habschmidt (317) 962-3362.

**SOUTH BEND**-Unprogrammed worship, First-day school 9:45 a.m. (219) 277-7684, 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.

## Iowa

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

**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 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

**BATON ROUGE**-Unprogrammed worship 11 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (504) 665-3560.

**NEW ORLEANS**-Unprogrammed meeting for worship Sundays 10 a.m. 7102 Freret 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.

**CASCO**-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse always open to visitors, so. of Rt. 11 next to Hall's Funeral Home. (207) 627-4705, 627-4437.

**EAST VASSALBORO**-Unprogrammed meeting for worship and First-day school, both 10 a.m. Friends meetinghouse, Stanley Hill Road. (207) 923-3572.

**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, 8 and 10:30 a.m. 1837 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 a.m. Walter Plaut, clerk. (207) 733-2191.

## Maryland

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

**ANNAPOLIS**-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.

**BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. September-May, 10 a.m. June-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: Yasuo Takahashi, P.O. Box 1005, Chestertown, MD 21620. (410) 778-1977.

**DARLINGTON**-Deer Creek Meeting. Worship 10:30 a.m. 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. Wednesday 5:30 p.m. 723 N. Market St. (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 Rd. (Rte 63), Leverett. (413) 548-9188; if no answer (413) 774-5038.

**ANDOVER**-Graham 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, 10 a.m. and 5 p.m.: Forum at 11:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 876-6883.

**CAMBRIDGE**-Fresh Pond Monthly Meeting. Worship and First-day school, 10 a.m. Cambridge Friends School, 5 Caddbury 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 Edmonds 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.

**MATTAPOISETT**-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.

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

**SOUTH SHORE**-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4384.

**WELLESLEY**-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (617) 237-0268.

**WEST FALMOUTH**-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.

**WESTPORT**-Meeting, Sundays, 10 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 Pam 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.

**HOUGHTON**-Hancock Keweenaw Friends Meeting: worship and First-day school first and third Sundays. (906) 296-0560 or 482-6827.

**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**-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at Laura Baker School, 211 Oak Street., Northfield. For information: Corinne Matney, 8657 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**-Sunrise Friends Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (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. Phone: 488-4178.

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

## Nevada

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

**RENO**-Unprogrammed worship, for information call: 329-9400.

## 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**-Semi-programmed Worship second and fourth Sundays, 10:30 a.m. Maple St. Clerk: Shirley Leslie. Phone: (603) 332-5472.

**HANOVER**-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Anne Baird, (603) 989-3361.

**LANCASTER**-Unprogrammed meeting at the Episcopal Rectory first and third Sundays at 5:30 p.m. Check with Mary Ellen Cannon at (603) 788-3668.

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

**PETERBOROUGH**-Monadnock, Meeting at Peterborough/Jaffrey Line on Rt. 202. 8 a.m. and 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203

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

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

## New Jersey

**ATLANTIC CITY AREA**-Worship 11 a.m., 437A, S. Pitney Rd. Near Absecon. (609) 652-2637.

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

**CINNAMON**-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 Meetinghouse, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987.

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

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

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

**MARLTON**-See CROPWELL.

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

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

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

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

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

**MULLICA HILL**-Main St. Sept.-May First-day school 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 a.m. Wednesday at 8 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. 470 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.

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

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

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

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

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

**SOMERSET/MORRIS COUNTIES**-Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship 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 & ISRN).

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

**CHAMISA FRIENDS PREPARATIVE MEETING**-4 p.m. worship/children's prog. at Westminster Presb. Church on Manhattan at St. Francis. Info. (505) 466-6209.

**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 and First-day school 10:30 a.m. N. Dutchess Co., 1/4 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: 853-3035.

**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) 734-8894.

**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 Sunday 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) 283-7590 or 283-7591; Sag Harbor, 96 Hempstead Street, 10:30, (516) 725-2547; Southold, call (516) 765-1132.

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

**FLUSHING**-Discussion 10 a.m.; First-day school 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

**JERICHO**-Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

**LOCUST VALLEY-MATINECOCK**-10 a.m. all year, FDS Sept.-June. Duck Pond and Piping Rock Rds.

**MANHASSET**-Adult class 10 a.m., FDS 11 a.m., Winter. (Worship 10 a.m. June-August.) (516) 365-5142.

**ST. JAMES-CONSCIENCE BAY**-Friends Way, off Moriches Rd. Adult discussion, First-day school, and singing. (516) 862-6213.

**SHELTER ISLAND EXECUTIVE MEETING**-10:30 a.m. Summers: Circle at Quaker Martyr's Monument, Sylvester Manor. (516) 749-0555. Winters, call (516) 324-8557.

**WESTBURY**-550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. First-day school and child care during meeting. (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, 334-9433.

**ORCHARD PARK**-Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-5749.

**POPLAR RIDGE**-Worship 10 a.m. (315) 364-5563.

**POUGHKEEPSIE**-Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 454-2870.

**PURCHASE**-Meeting for worship and First-day school 11 a.m., Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).

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

**ROCHESTER**-Labor Day to May 31, Meeting for Worship 9 a.m. and 11 a.m. First-day school 11 a.m. June 1 to Labor Day worship at 10 a.m. with babysitting available, 41 Westminster Rd., 14607. (716) 271-0900.

**ROCKLAND**-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 623-8473.

**RYE**-Unprogrammed meeting for worship 9 a.m., 624 Milton Road. Phone (914) 967-0539.

**SARANAC LAKE**-Meeting for worship and First-day school; (518) 523-3548 or (518) 891-4490.

**SARATOGA SPRINGS**-Worship and First-day school 10 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 Pogham Road, (914) 472-1807. William Bortree, clerk, (914) 738-2312.

**SCHENECTADY**-Meeting for worship and First-day school, 9:30 a.m. 930 Albany Street. (518) 374-2166.

**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. Mary Tavalacci (914) 258-6240.

**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 10:30 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 11 a.m. at Sharon Seventh Day Adventist, 920 N. Sharon Amity Rd. (704) 399-8465.

**DAVIDSON**-10 a.m. Carolina Inn. (704) 892-3996.

**DURHAM**-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Karen Stewart, (919) 732-9630.

**FAYETTEVILLE**-Unprogrammed. Phone 485-5720.

**GREENSBORO**-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (910) 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 a.m., 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; Tom (919) 728-7083.

**RALEIGH**-Unprogrammed. Meeting for worship Sunday at 10 a.m., with First-day school for children. Discussions at 11 a.m. 625 Tower Street, Raleigh, NC. (919) 821-4414.

**WENTWORTH/REIDSVILLE**-Open worship and childcare 10:30 a.m. Call: (919) 349-5727 or (919) 427-3188.

**WILMINGTON**-Unprogrammed worship 11 a.m., discussion 10 a.m., 313 Castle St.

**WOODLAND**-Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk. (919) 587-9981.

## North Dakota

**FARGO**-Unprogrammed meeting, 10:30 a.m. Sundays, UCM Building, 1239 12th St. N. (218) 233-5325.

## Ohio

**AKRON**-Unprogrammed worship and childcare, 10:30 a.m. Discussion and childcare, 9:30 a.m. 513 West Exchange St., Akron, OH 44302; 253-7141.

**ATHENS**-10 a.m., 22 Birge, Chaucer (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 (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. 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., Quaker study group, midweek. (405) 632-7574, 631-4174.

**STILLWATER**-Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.

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

## Oregon

**ASHLAND**-Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (503) 482-4335.

**CORVALLIS**-Meeting for worship 9:30 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

**EUGENE**-Meeting for worship 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

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

**PORTLAND**-Multnomah Monthly Meeting, 4312 S.E. Stark. First-day school, all ages 10 a.m. Unprogrammed worship (child care available) 11 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 a.m.

**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 (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, 10:30 a.m. 5684 York Rd. (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, telephone (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) Telephone (215) 576-1450.

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

**GWYNEDD**-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Sumnertown 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 Gardens.

**KENNETT SQUARE**-First-day school 10 a.m., worship 11 a.m. Union and Sickses. Robert B. McKinstry, 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., childcare/First-day school 11 a.m. Newark Rd. and Rte. 926.

**MARSHALLTON**-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.

**MEDIA**-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-June, 125 W. Third St.

**MEDIA**-Providence Meeting, 105 N. Providence Rd. (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 Gorton, (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) 968-3801.

**NEWTOWN SQUARE (Del. Co.)**-Forum 10 a.m. Worship 11 a.m. Rte. 252 N. of Rte. 3. (610) 356-4778.

**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 19040.

**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 Wain Sts., Friday eve. 7:30 p.m.

**GERMANTOWN MEETING**-Coulter St. and Germantown Ave.

**GREEN STREET MEETING**-45 W. School House Lane.

**PHOENIXVILLE**-Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rte. 23. Worship 10 a.m., forum 11:15 a.m.

**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. Sagan 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. Campus Ministry Office, College of Charleston. (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 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 Gittlin, (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 a.m. 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 a.m., discussion 10 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**-Unprogrammed worship 10 a.m. Sundays. For location call Carol J. Brown (210) 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) 725-6263.

## 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 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 10:30 a.m. Sunday. 173 North Prospect St. Phone: (802) 660-9221.

**MIDDLEBURY**-Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (802) 388-7684.

**PLAINFIELD**-Each Sunday at 10:30 a.m. Call Hathaway, (802) 223-6480 or Gilson, (802) 684-2261.

**PUTNEY**-Worship, Sunday, 8:30 and 10:30 a.m. Singing from 10:15 to 10:30 a.m. First-day school for all 9:30 a.m. Rte. 5, north of village, Putney. (603) 256-6362.

**WILDERNESS**-Meeting for worship 10 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 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 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 392-5540.

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

**HARRISONBURG**-Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (703) 828-3066 or 885-7973.

**HERNDON**-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.

**LEXINGTON**-Maury River Meeting. Worship at 10 a.m. (unprogrammed), First-day school 11:15 a.m. Phone (540) 464-3511. Interstate 64 West Exit: 50 Rt. 850.

**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 a.m. (10 a.m. July, August, and first Sunday of Sept.). 4500 Kensington Ave. (804) 358-6185.

**RICHMOND**-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 743-6953.

**ROANOKE**-Worship 10:30 a.m. Info.: Fetter, 982-1034; or Waring, 343-6769.

**VIRGINIA BEACH**-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451.

**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**-Centre Meeting, corner of Washington and Picadilly, Winchester, Va. Worship 10:15 a.m. Contact Betty/David (540) 662-7998, or e-mail: gdads@shentel.NET

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

## Washington

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

**LOPEZ ISLAND**-Worship group meets weekly on Sunday 10 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, WA 98502. First Sunday each month potluck breakfast at 9 a.m. 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) 428-6595. See Marietta, Ohio, listing.

## Wisconsin

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

**EAU CLAIRE**-Menomoneie Friends Meeting for worship and First-day school at the Meetinghouse (1718 10th Street, Menomoneie, 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**-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 and 8:30 p.m. Children's classes at 11 a.m. Sunday.

**MILWAUKEE**-Meeting for worship 10:30 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

## Wyoming

**WYOMING MEETING**-Unprogrammed worship: Jackson, (307) 733-3105; Lander, 332-6518; Laramie, 745-7296; Savery, 383-2625; Sheridan, 671-6779. Call for time and place.

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