

August 1998

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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

*there is no room
for set decrees
or specific laws
in a sea of love
which knows no boundaries
and has no shores*

**An
Independent
magazine
serving the
Religious
Society of
Friends**



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Personalities, Family, Parenting

Among Friends

Evelyn

I never got practical training for this, not even in college. It was just something to learn by experience. I was there in the delivery room the day she was born. The doctor said it would be a difficult delivery and suggested I should leave, but I wouldn't. I was there to bring her home from the hospital. There were years of skinned knees and gum in her hair and staying up late when she had a fever and reading Dr. Spock to figure out the best ways to do certain things like toilet training and handling temper tantrums—mine and hers.

There were the hard years when I became the primary parent after my first marriage broke up. Trying to find good day care so I could go to work and sometimes taking her to work with me. Trying to figure out what to do when she was sick and there was no baby sitter and needing to go to a meeting at night—and not wanting to blame her for my feelings. Being in a rush to get somewhere and she didn't want to stop playing with her dolls or had gotten all dirty and needed to be changed.

Then came the teenage rebellion that lasted into her 20s, years when we were not very good friends. Arguments and not knowing where she was, and trying to get her to school and she wouldn't go. Then she stopped coming home altogether. I tried to figure out what I had done wrong but decided it wasn't anything I had done or not done. We both just had to get through it. I didn't know what to feel when she called me from a hospital in New York to say "me and the twins are doing fine." I mean, how should I feel about her having kids and not being married—or not even having a relationship over those years with anyone I'd want her to marry?

Before I knew it she was 27 and Anthony and Peter were ten and she found a great guy to love, and he loves her and the twins too. And there was the evening this spring when she said, "Come on old man, you're going with us to get fitted with a tux. All the men are gonna wear tuxes, and so are you." We had a hilarious time getting pants and jackets and cummerbunds to fit and figuring out again how to put on that kind of tie. They tried to give Peter one size-three and one size-four shoe, and Anthony's pants at first made him look like Charlie Chaplin.

On June 7 we got up extra early to get the twins dressed in their tuxes. I got myself ready too, and my wife helped while my cousin from Michigan came in and took pictures of us trying to get ready. And there was the panic of finding the place and being there early enough (not a Quaker meetinghouse but a restaurant in the suburbs). The band set up and the flowers got delivered and placed and pictures were taken and people started arriving in droves.

It was time. We lined up and I just about came apart when the twins escorted the groom to the front while their favorite baby sitter, Jamie, played the trumpet. The rest of the wedding party went in too.

Then it's just us. It's that moment books and movies make a big thing of. The music plays and we walk down the aisle together. I look at her and am sure there was never a more beautiful bride. Never a more beautiful bride. And there is Bill to meet us, the most handsome groom ever. The rest is a blur. Food. Dancing. A table loaded with gifts. Being with friends and family. The bride and groom making their escape showered with bird seed.

While they're away two weeks, I'm living with the twins and relearning the ropes of getting children off to school and figuring out how to get my work done and fix dinner and be sure everyone gets where they're supposed to each day. One night during a TV show the boys were watching, I fell asleep while sitting on the couch. Anthony gently touched my arm and asked, "Are you OK Grandpa?" He thought my snores were something serious.

Yes, Anthony, I'm definitely OK.

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Lucretia Mott: Women's Spin Doctor
Some Thoughts on Forgiving
In Search of God at Earlham

Vinton Deming

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Mary Lou Goertzen

Forum

Wisdom

In getting older I have discovered that the wisdom of the ages is not in having wisdom, but in knowing where to look for it and in having the knowledge to know how to recognize and apply it.

In the Pittsburgh (Pa.) Meeting a couple of years ago we had a mentoring program. Children were matched with adults to be mentored. My mentee was a very special young girl of about 11 who had been chosen to be clerk of the Junior Meeting. I soon discovered that the role of mentor and mentee became confused. When looking at a particularly thorny problem in the meeting I felt a need to move the meeting to my point of view. During a conversation with my mentee, or mentor at that moment, she pointed out that I had strong powers of persuasion. I immediately realized that I was in danger of allowing my personal views to interfere with the Quaker process of searching for truth, and I could back off and trust in process.

How often our wisdom comes from sources outside of ourselves: The persistence of a squirrel trying to get to my bird feeder, and its creativity to invent new ways to get the food. My grandchild learning to walk, and getting up time and time again only to fall down, until the miracle happens! Or just a friend saying, isn't it time you relooked at the situation, and realizing you have been going around in circles not knowing how to proceed.

I am not wise but maybe sometimes I am a receiver of as well as a conduit to wisdom.

Scilla Wahrhaftig
Pittsburgh, Pa.

Jesus laughed

In response to Harold Vedova's observation (Forum May) that "it [would] help us relate to him in a more human way if Jesus laughed," readers can look up Elton Trueblood's *The Humor of Christ* (Harper and Row, 1975).

Kenneth Ives
Chicago, Ill.

High tech archivists

Regarding "The Vanishing Archivist" (FJ April), please ask our Friendly archivists not to give up the task! It actually has become more imperative than ever than our records are kept in an accessible form! We are fortunate that as meetings began to computerize their

records, few, if any, had access to "main frames" and "magnetic tapes"; those tapes would have already begun to degrade to a point that much of the information stored on them would no longer be accessible.

How many meetings today are still using 5¼" floppy disks for data storage? Those who used them in the past, or who still do so, should be aware that in a not-too-distant future their files will be unreadable since all computers built today use 3½" floppy drives.

Now is the time for our archivists to step forward and sound the alarm: Meetings should make sure the information they so diligently keep can be used in the future.

In ages past, records were kept on stone tablets and papyrus scrolls. Once we broke the language code barriers, we were allowed a glimpse of an otherwise unknowable ancient world. Without modern archivists continually updating our storage methods, tomorrow's student will not only have to interpret the bits and bytes, but recreate "ancient technology" in order to understand the documents we are so diligently leaving behind.

To the question of "would you [the archivists] like copies of our disks?" the answer is, Yes. As we store our records on today's hard drives, floppy disks, zip disks, and jazz tapes, we must forward them for updating to our "[computer] literate, conscientious, and respected archivist[s]" to keep our "...one-of-a-kind documents ... accessible to ... humble Friend[s] ..."



private," and the other forms of killing are "state sanctioned, ordered, and controlled." Hence one is not being inconsistent in supporting "the right to private decisions regarding reproductive choice" while opposing "state-ordered war and state executions of human beings." I wonder whether this kind of dichotomy can really be sustained.

There are many people ready to defend staunchly one form of human life as sacred, while allowing other humans to be killed. Numerous anti-abortion activists, for example, have argued that while formative human beings constitute "innocent" life, that men and

women on death row are "guilty" life, and hence properly subject to the sanction of death. Just war advocates have found numerous ways to distinguish between those lives that may be taken and those lives that should not be, most notably in distinctions between combatants and noncombatants. To Malcolm and all other persons who would advocate or tolerate selective killing,

I wish to insist that human life is human life, whether publicly or privately nurtured, innocent or guilty, combatant or noncombatant. Do we as Friends really wish to uphold any distinction in which one human life is seen as precious and sacred, and another is not? Why these different categories, when all of us have that of God within us?

Susan Kaul
Darnestown, Md.

Stephen W. Angell
Tallahassee, Fla.

Looking at abortion

Let me commend you for publishing, and Jean Malcolm and Steward Mulford for writing, such a thoughtful and well-reasoned article as "Two Friends Look at Abortion" (FJ May). Surely this article will help to advance the discussion on abortion past the stock positions advanced by those on either end of the ideological spectrum.

I would like to address one matter where Malcolm and Mulford differ. Malcolm writes that "the killing of human life in abortion is different" from war and capital punishment, because "dealing with ... pregnancy is ... personal and

Yes, a fertilized ovum of a female human must be defined as human but cannot be so described adequately. Weeks will turn into months before this pre-born person can even exist in the environment outside a womb, at which time its status does change. During that first trimester, a mother-to-be may rejoice, be resigned, or feel rage and/or despair. If she feels unable to deal with her pregnancy, in any way, shape, or form, she has several options, but one thing she cannot change, namely, the lifelong relationship created for both should she carry to term. Even her suicide involves killing two.

In Texas, a homeowner has the right to

use whatever force becomes necessary to remove an intruder from her/his home. For a woman, an unwanted pregnancy means an intrusion into her body that requires from her not just nine months of development with her—at the expense of her freedom to retain her figure (to say the least!)—but a permanent, lifetime role as “natural” mother. Ending a pregnancy must be seen as a last resort, with preventing an unwanted one as the first one, but never made illegal.

The law has no right to deny female citizens this right.

Let's recognize the difference between a woman pregnant for eight hours and one for that many months! Let's also include the fact that a couple may have “unprotected” intercourse on many days of her menstrual cycle without starting a baby. Times have changed from when I first started a family and waiting for one's period to start or not gave the key to the future (which now can be found promptly with a kit).

During part of my childbearing years I lived in Connecticut, which along with Massachusetts prohibited birth control. We lived close enough to New York, however, to cross the state line to get a means for “preventception,” which was considered morally better than contraception. I have only recently become aware that the first cell divisions of an ovum penetrated by a sperm start off by making cells that become the placenta, an item discarded at birth.

Along with condoms, let's make the morning-after pill available!

Ruth Marsh
Houston, Tex.

It was disappointing to read that Malcolm and Mulford in their search for Truth about abortion apparently did not consider the future of the planet and of humanity as a whole as well as that of the individual woman faced with a troubling decision. Humans are bound on the subject of reproductive rights to a significant degree by their genetic and cultural histories that lead to their “emotional bases and biases.” It is these that are responsible for the overwhelming problem of population growth and of the current unprecedented rate of extinctions of our fellow creatures. For the benefit of those beings that come after us, we must be willing to sacrifice our predominantly male, biologically driven interest in producing more children. Instead of discouraging abortion, we should encourage it in cases where the prospective

mother already has two or more children.

How can it be morally wrong, or even the “lesser of two wrongs,” for an individual who wishes to control her family size to choose an abortion when faced with an unwanted pregnancy? Adding the above extremely important reason to those given by Malcolm in her statement, how can we accept Mulford's dogma that “abortion is killing human life” equal to capital punishment and war?

I hope that two of the suggestions for Quaker action are never undertaken. Under present circumstances committees of clearness would be most unlikely to be “clear” to give help. I would hope the young woman (and not her partner unless she wishes it) might have a loving relative or friend in whom she could confide. A memorial service would only serve to increase the feelings of guilt that much of current society imposes on women who have an abortion. What would there be to memorialize?

John P. Alcock
Marshall, Va.

The otherwise commendable discussion of abortion does contain misunderstandings, in particular in reference to the *Roe v. Wade* decision. I often wonder if people who make pronouncements about it ever read it. Justice Blackmun, who wrote the decision, attempted a compromise. As a compromise it did not satisfy the pro-life people who wanted no abortion at all, nor the pro-choice advocates who wanted an across-the-board access to abortion.

Justice Blackmun did not “legalize abortion” in the latter sense. He stated explicitly that the abortion decision and its implementation applied *only* to the first trimester, subject to the medical judgment of the attending physician. He goes on to say, “For the state subsequent to viability the State, in promoting its interest in the potentiality of human life, may, if it chooses, regulate and even proscribe, abortion except where it is necessary, in appropriate medical judgment, for the preservation of the life or health of the mother.” That is the middle ground position that did not please any of the protagonists, and which was not really understood by our two writers.

Justice Blackmun goes further. While agreeing that conception is private matter, the Supreme Court stated that pregnancy and birthing is not. This stance rejects the proposition that a woman has the right to deal with her body any way she wants. I am surprised that some Friends support

this nihilistic doctrine. While acknowledging that there is a right to privacy under the U.S. Constitution, the Supreme Court decisively disagreed that this right to privacy “is absolute and that she is entitled to terminate her pregnancy at whatever time, in whatever way, and for whatever reason she alone chooses. . . . The woman's privacy is no longer sole, and any right of privacy she possesses must be measured accordingly.” Our two Friends disagree with this position, but, nevertheless, it is the law of the land. From a legal view, their stance is moot.

Underlying the Supreme Court's decision are two legal concepts that need to be brought out. What business is it of the state to legislate in this area? The answer is that legislation here represents the *parens patriae* principle on the one hand and/or the sovereignty principle on the other. An analysis of these legal principles would require a lengthy essay. I might add that there are four conditions, which if met, would completely dispose of the abortion controversy.

H. Otto Dahlke
Richmond, Va.

I have two disagreements with Stewart Mulford's reasoning. He says that, since there is no objectively definable moment when an unborn human becomes a person, we should treat every unborn human as a person. But there are many counter examples to this kind of argument. There is no unique moment when a child becomes an adult, but children should be treated differently than adults. There is no clear boundary where the Earth's atmosphere gives way to space, but we can breathe in air and not in space. Although we cannot point out the moment when a person begins, we can be confident that before some gestational age, there is no possibility of personhood as it is normally understood.

Friend Mulford also appeals to the equality testimony, saying that unborn humans should be treated equally with others. This argument relies on his definition of a human being as “a living being that is biologically a member of the genus and species *Homo sapiens*.” I do not believe that is what people generally think of when they hear the phrase “equality of all human beings”; instead we interpret it as “equality of all persons.” To me the term “person” implies a personality or at least some degree of membership in human

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The Transforming Gospel

#213

by the Friends of Jesus Community

The Friends of Jesus have come to the conclusion that our Friend was not a reformer. Jesus' message was not about making individuals or society a little better. It was Jesus' enemies, the tithe-the-garden-herbs Pharisees, who tried to reform first-century Israelites. They urged both the upper-crust Sadducees and the peasant "riffraff" to obey an endless list of religious rules.

The Pharisee reform movement opposed Jesus because he was a transformer, a nonviolent revolutionary. The carpenter's son didn't ask people to put a little more in the synagogue offering or pray a little more. His parables called hearers to give God everything, to abandon ordinary activities, relationships, and priorities. Jesus believed that God loves everyone, especially the poor and the outcast. He said God's people should love everyone too.

The multitudes were drawn to Jesus, but he was not popular for long. For every person who believed Jesus' words and left everything to follow him, there were thousands of hearers who did not respond in faith. Thousands liked what he had to say and marveled at his ability to heal but were not ready for transforming change. A small, diverse collection of men and women became Jesus' disciples. His gospel was embraced by those who were hungry for righteousness, gasping for justice, and thirsty for loving community.

In one of Jesus' parables, God threw a party but had a hard time finding people who would come (See Luke 14:16-24). Why is it necessary for God's servants to work so hard to fill the banquet hall? Jesus' parable teaches that able-bodied, respectable people are typically satisfied with the status quo and too busy to come. They have other priorities. Some are busy making money. Some put national loyalties first. And some ask to be excused because going to the feast would upset their families.

The Friends of Jesus Community in Wichita, Kansas, is a radical expression of urban gospel living. For more information see www2.southwind.net/~foj.

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The Kin-dom of God is a treasure, a magnificent pearl that cannot be possessed unless one "sells" everything: self-made success dreams; popularity and respectability; accumulated securities and material comforts; even the old network of relationships on which one has relied. This "selling" is the narrow gate Jesus talked

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about. Jesus' parables are a call to "lay down one's life" in order to walk unencumbered with the Master. The words and deeds of Jesus stand in sharp contrast to domesticated, conventional religion content with grander buildings, gathered bodies, and growing budgets.

Sometimes an individual's selling out to God is dramatic. A rich young Francis of Assisi even took off his expensive clothes as he left town, laying down the life he had known. Albert Schweitzer left brilliant careers in music and theology to study medicine and serve the poor in Africa. More recently, Millard Fuller abandoned his wealth to found Habitat For Humanity and build houses for the world's needy. Mother Teresa gave her life to the dying poor in Calcutta. Gandhi, King, Corazon Aquino, and Desmond Tutu led faith-based nonviolent movements for justice. What these people did in response to God's call is known by many.

More often, an individual's "selling out" is less well known. Central American Quaker leader Sadie Vernon has devoted her life to lifting up the people of Belize.

Steve and Marlene Pedigo went to Chicago 20 years ago and are still ministering to young people in the tough Cabrini neighborhood. Allen Nelson, a transformed Vietnam veteran, has brought a message of peace and hope to people in Camden, N.J., and Okinawa, Japan. Ohio minister-farmers Art and Peggy Gish have modeled simplicity, community, and witness for peace. Ron and Pam Ferguson, who have served with the Mennonite Central Committee, have allowed their lives to be touched by African people. Kathryn Damiano, a Pennsylvania Quaker, has devoted herself to prayer and retreat ministry. Dan Neifert of Wichita, now in his tenth decade, has spent a lifetime gaining an understanding of Native American cultures and working for justice. Paul and Mary McKay, Mennonite teachers and ministers, have risked their lives for the sake of the gospel in Latin America. These are some of the Christians we know personally who demonstrate the transforming gospel, who have been "doing the truth."

Following Jesus is simple in one sense and deeply satisfying, but it is not ordinary or risk-free. An individual's personal resources are seldom enough for a long faith journey. Jesus' disciples encounter difficult places along the way and are tempted to settle into a conventional way of life. Christians need faithful sisters and brothers with them on the journey. This kind of fellowship is both spiritual and social. It is life-giving and sacramental, a means of grace for those who are seeking God's will and Kin-dom.

May we have ears to hear Jesus' call to discipleship. Are there things that keep us from God's banquet table? What small steps of obedience could you take to welcome more of Jesus' transforming power within? Who will be your brothers and sisters on the journey? □

The FOJ Community prefers "Kin-dom of God" to the usual translation, "Kingdom of God," when talking about the "place" God is encountered. We find compelling Jesus' metaphor of God as loving parent and ourselves as God's children and friends.

A Bridge of Love: Cuba to New England

#214

by Elizabeth Claggett-Borne

In Cuba my first Sunday worship was at the Friends church in Banes. The early sun cast a golden hue over a hillside of banana and palm trees. As I entered the 95-year-old building, the benches were brimming with children. I was nervous. What was I to expect at a Cuban programmed worship? My meeting is based on silent waiting, where the Christian voice is a minor pitch.

I traveled to Cuba for two weeks in February 1997 to visit five Quaker communities. New England Yearly Meeting (NEYM) is part of a joint program with Cuba Yearly Meeting (CYM) called *Puente de Amigos* (Bridge of Friends). NEYM has had this sister relationship with CYM since 1991 when a Cuban pastor, Heredio Santos, came to speak at our annual sessions. Interestingly, CYM calls this sisterly bond *Puente de Amor* (Bridge of Love). The purpose of this friendship places spiritual sharing first and material exchange second. Therefore, before stepping on the Canadian plane that took me to Cuba, I prayed about my calling to visit Cuba with a clearness committee. From my best understanding, God wanted me to listen and honor the ways Spirit was working among Cuban Friends. I want to tell you what I discovered.

In Banes the high energy in the cement room was infectious. Friends in Cuba have First-day school in the morning and come back Sunday evening for worship and sermon. The entire Banes Meeting attended while children led the program. One group of children after another came

Elizabeth Claggett-Borne is a member of Friends Meeting of Cambridge (Mass.) and is praying for a world where truth, love, Quaker evangelism, and chocolate can exist in harmony. She plans to return to Cuba next year, God willing.



Photos courtesy of Elizabeth Claggett-Borne

Above: The Friends worship group in Holguin, Cuba

Left: Leonardo, at the home of the Perriche family, holds the child being supported by Banes Friends Church



as he said his Bible verses by heart. Later, everyone joined a joyful round of "Allelu, Allelu, . . . Gloria a Dios" (Praise Ye the Lord). It was the best Sunday worship I'd had in years.

One day, after a siesta, I accompanied Leonardo as he visited several shut-ins, Friends who were unable to come to church. We walked

to the front platform. A seven-year-old recited the Twenty-third Psalm. Preschoolers sang a chorus. Young Friends gave a drama on 1 Cor. 13 "If I speak in the tongues of mortals or angels but. . ." The adults listened and were supportive (no clapping). What beauty to watch a coy girl singing high and clear while her bony fingers swished her skirt, and to witness the serious boy staring at the wall

around the town, with its mix of bright greenery and crumbling houses. Leonardo had recently graduated in engineering. He explained that the previous year at school, he heard God's call to the ministry. So he decided to put aside a promising career in order to enter seminary the next year. Leonardo exuded caring and quiet humor.

We went to the home of Vilma, a grandmother who was recovering from an

accident. She had fallen and severely fractured her leg. After the Bible reading, she told us the story of her surgery. "Many Friends went with me to the operating room. The hospital had no anesthesia, and the doctor took over an hour to reset my leg. During this time all the brothers and sisters (of the Friends church) watched how painful this was for me. As they prayed, tears poured out of their eyes. But Jesus Christ stayed with me the whole time, holding my hand, and I didn't shed one tear." I was to hear many such testimonies of Christ's healing presence. Such faith touched me deeply.

We walked to other homes. On the way Leonardo pointed to a house, the gray-pink paint peeling, and a woman hanging laundry on the front porch. It was a typical *Cubana* domicile. My guide explained the Perriche family was living there, raising a two-year-old boy. The Friends church had agreed to support this child. The mother was not able to care for the child and the father (a church member) was drafted for 18 months in the army. (Cuban Friends generally fulfill their conscription, sometimes refusing to carry weapons in the militia.) I was amazed how Friends had opened their arms to provide for this child's welfare. Do Quakers do this in the U.S.?

In Puerto Padre, a week later, I encountered another example of Friends witness. "*Mi casa es tu casa*," (My house is your house) Rosario said as she embraced me. Rosario's house sat next to the church in the center of this colonial seaport. Rosario loved children. At prayer meetings she would cajole the local kids standing outside to come sit down, even with three kids perched on a chair. Every child received a pencil or a bar of soap. The

children sang and giggled and heard Rosario tell Bible stories. Rosario listened patiently to the child who stammered, and likewise she would flash in anger at the need of a child without shoes.

At dinner I noticed Rosario serving up an extra dish, heaping on it beans and plantains with pork stew. The plate sat there for ten minutes during the dinner conversation. I figured a guest was expected, since Cubans flow freely into each others' houses. When everyone finished their meal and as the guava dessert was served, Rosario carried the plate out the back gate. I followed her, wondering where the food would go.

"It's for the *señor* on the street corner," she said. He was thin and bristly with a straw hat. Rosario smiled into the man's eyes and greeted him with soft, rapid Spanish. His eyes were glazed, and he stared at Rosario with childlike expectancy more than with gratitude. She supplied him with daily food, although her own family had little enough to eat.

In Cuba I saw no beggars, just those who have little and those like Rosario—those who'll share all they have with others. Despite the food shortage, I saw no one begging in Cuba. "Remarkable!" I thought. Did Cubans have such a different welfare system that children feel no need to beg? I found out this is not true. There are reports of begging where tourists are numerous, and parents are made to pay a fine.

In the U.S., Quakers have made a labyrinth out of how to feed the poor. Beggars hedge busy streets with cups out, muttering to themselves. The hungry don't just need food.

The food Rosario gives sustains the man on the street because it is rooted in her caring for him as a child of God. Like Rosario, could we Friends in the U.S. establish relationships with beggars whom we see regularly? After being with my Cuban Friends, I prayed to know how to give unconditionally.

I entered Cuba with a suitcase full of medicines and clothes. I left filled with inspiration and questions. Could we trust God to heal our lame and sick? Puente de Amigos has been a transforming blessing for both our yearly meetings. Puente helps us to ask the hard questions. At its recent Triennial, Friends World Committee for Consultation heard reports about Puente as they explored how to encourage more ties among Friends internationally.

Hospitality . . . eager faces . . . ripples of laughter punctuated by a Spanish joke. Bikes with a ten-year-old on the back and a four-year-old sitting up front . . . prayer meetings where neighbors sat on broken chairs and others stood at the crowded doorway. These images remain with me. The inscription on one Friends church read "*Dios es Amor*" (God is Love) in cardboard letters pinned up like the words I see in U.S. elementary school classes. From their faith, Cuban Friends tell stories of healing miracles happening among them, inexplicable miracles. But most of all, what stays within me, are these Cuban Friends whose lives shine with God's love.

Faith, hope, and love, these three. But the greatest of these is love. (1 Cor. 13) □

Alissa Crandall



A Sabbath Prayer

On Saturday I work on my left hand
and seek some valley shade until these ups
and downs pass through that punctuate my thoughts

or are my thoughts. (In music, they're called rests.
Look for the rests in Mozart. There's your tune.)
Although I'm not a Jew, on Saturday

those flags that make a rush of afternoons
so many sixteenth notes stop suddenly.
I look at the piano and think, ah,

in your symphony, dear God, make me a rest.
You need low notes. But when the low notes come
for someone dear, add me and make them whole.

—Peter Meister

Peter Meister lives in New Hope, Alabama.

Orphic Hymn

219
Saturday night I don't set
the alarm clock. I let
myself rise when I'm ready
though it's still generally
around six. I watch the breath
make its calligraphic path
inside, just like the shaman
taught me. It's my caffeine.
When I feel all my pieces
fit, like pearls on a necklace,
I shower, straighten my sheets,
dress in casual clothes, heat
water for a pot of tea—
sage or ginger with honey—
greet my wife and daughter,
and fetch the Sunday paper.

By now Denise and Yasmine
are dressing for communion.
On the day of rest they rush
so they won't be late for mass.
I sip the tea, remembering
my mom and dad marshalling
us four boys into clean suits,
the Chevrolet, then the pews.
For a few years I sang Handel
with the choir or lit candles
and sat opposite the priest,
which somehow made the time pass fast.

The screen door slams behind.
I know the priest is kind,
that he will speak of love,
that the meek sisters, doves,
will praise the day like birds.
But I prefer birds, or words
with wings which come from thin air
rather than memorized prayer,
words which flare in the night
like George Fox's inner light.
After tea I tend to rub
the dishes with suds and scrub
the pots and pans till they shine.
If I work without deadline,
outside time, I flow along
from task to task, like a song.
Washing, watering, mowing,
and vacuuming are a hymn.

—K.V. Wilt

*K.V. Wilt is a professor of English and
writing at Saint Leo College in Saint Leo,
Florida.*



Barbara Benton

Healing Chair

220
At 7:00 a.m., after Lemon Zinger
And half a whole-wheat pita,

She sits on the hard-back chair at the window,
The curtains drawn open—southern exposure.

She has more comfortable chairs, a sofa: cushioned,
Lazy, floral. No. They are not for this.

(Do not ask for its story; you'll oblige her to
Tell you. It's long and, she will admit, half untrue.

The only thing certain is it was her mother's and her
Mother's mother's, at precisely this hour.)

Dutifully, the sun falls in, splashing her lap;
She acknowledges its presence, closes her eyes.

She begins by jabbing away at her ego, scraping
The ceiling of her defenses;

At 7:30, give or take, when the plaster
Is threadbare, about to

Collapse on her, God comes rushing in
"Irresistibly," she says.

She fills with Light—marvelous, buoyant—then,
While she has the Divine Attention,

She chants her litany of neighbors, friends,
Acquaintances, family—her hurting universe—

And so many names paper over her ceiling,
Overlapping, weaving, delighting in touching.

The Light washes over them—baptismal fire. For nine
Infinite seconds, she is the vehicle

for the world's healing.

She knows, of course, God can't be contained,
That she would otherwise burst or melt.

Still, she says, "although it's laborious, the world
And I need it." And so,

evidently, does God.

—C. Michael Gibson

*C. Michael Gibson is a
member of Woodbury
(N.J.) Meeting. Healing
Chair first appeared in the
Fall 1997 Salem Quarter
News.*

Abiding in Darkness: Depression and My Quaker Faith

by Kirk D. Read

I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness. And in that also I saw the infinite love of God; and I had great openings.

(George Fox, *Journal*, 1647)

This passage by George Fox has always been of tremendous comfort for me. I have read and reread it in the past for solace and hope; the words have made me feel sure of the spiritual essence of my faith. Fox delivers the most fundamental Quaker messages of light and of "way opening" plainly and profoundly in a metaphor dear to my heart.

My most recent contemplation of Fox's message, however, has been troubled. In the past two years, as my life has been cast into a seemingly unfathomable sea of darkness, I have argued bitterly with Fox. The message suddenly seemed too facile, too grandiose, and even hollow. I have had to come to terms with Fox's message and with my Quaker faith through the trials of depression. In the end, or I should better say, at this moment, it is a story of desperation, of contemplation, and of turning: turning continually through darkness into light, in and out again—and of turning Fox's message over and over in my heart, like a lucky stone ever more polished and familiar.

I came to my own ocean of darkness, ironically, on the longest, lightest, day of the year: the summer solstice, a time when

in more tranquil years everything would seem bright and possible. The garden would flourish, the yard would sing with children, the empty campus at which I teach would allow me the peace of mind to address the writing projects that had languished during the academic year. With Friends meeting adjourned for the summer, I would retreat once again to the more solitary spiritual searching and pleasures of readings in *Faith and Practice* and in other inspirational sources that I'd yearned to read uninterrupted.

And so why not this summer? Surely, my mother's dying and death from cancer in the fall before had been agonizing. In the wake of her death was a trail of wrenching memories and decisions. I had expected her passing to entail grief, certainly, but also a certain release such as I had hoped for her in her final months of suffering. I had grieved quite thoroughly, I surmised, having helped plan an uplifting memorial service to her for a churchful of friends and family. And I had privately mourned in the arms of my wife at home, sobbing as I hadn't since childhood. Several months later, I jumped through the final, flaming hoop at work and received tenure. I traveled to several conferences and reunions throughout the rest of the spring and looked forward to a well-deserved, guilt-free summer of self-indulgence—the first in many, many years. The promise of the sparkling ocean of light was as tangible as the sandy beach three blocks from my father's house just an hour's drive away.

What I encountered instead in those first days of summer was a paralyzing darkness the likes of which I had never even imagined. On my last trip out of town, I was gradually overcome by an ever increasing anxiety accompanied by frequent periods of dizziness and nausea. When I returned home, my symptoms amplified, culminating in a sleepless night of violent, uncontrollable trembling and sweating. By morning, I had lost all hope

of self-control and prepared myself for a trip to a psychiatric hospital. I had gone crazy. I was scared to death, fighting to keep my breath and whatever wits I could. My desperate attempts to call upon a spiritual core of stillness and light were frighteningly thwarted. I felt I was truly drowning. The ocean of darkness and of death that I was sure I had already visited was once again upon me, and I had no idea why, or what it meant.

The immediate care I received from a compassionate family physician and an interim therapist revealed to me that I was not "going crazy," but was exhibiting the classic, debilitating symptoms of panic and anxiety: preludes and companions, in my case, to depression. Their sources would become clearer as medication and candid therapeutic dialog allowed me a way out of the agony of loss of control. Grief and depression flourished—a curious and unwelcome early harvest for a tired soul intent on relaxation and more conventional spiritual renewal. My mother had died at the onset of winter, and I, in all of my certainty of self-deception, froze my heart shut to grief. I was determined to show strength and courageous perseverance after the trials of my mother's protracted illness and death and remain unbroken as I imagined she would have wanted. But a frozen heart may thaw, as mine did. My chest literally burned as the responsibilities of the past year melted away and I was presented with the "leisure" of summer—a time, it turned out, of mandatory reconciliation of who I was and who this motherless child was to become.

Once out of the acute onset of my depression, I was able to read and meditate, however intermittently, about the meaning of my unexpected fate. I turned often to *Faith and Practice* and also to other works that I hoped would address the spiritual as well as psychic trauma of my suffering. Among them was Thomas Moore's *Care of the Soul*. At first cynical of

Kirk D. Read is a member of Lewiston (Maine) Meeting.

"the gifts of depression," as he phrases it, I found comfort in the notion of listening to and accepting for awhile the uninvited darkness into which I had been thrust. Moore writes that

the emptiness and dissolution of meaning that are often present in depression show how attached we can become to our ways of understanding and explaining our lives. Often our personal philosophies and our values seem to be all too neatly wrapped, leaving a hole. . . . Depression makes holes in our theories and assumptions, but even this painful process can be honored as a necessary and valuable source of healing.

I was clinging desperately to the idea that the ocean of darkness was like a temporary—if somewhat dramatic and at-

tenuated—high tide and that it should give way any day. In *my* interpretation and on *my* timeline, the ocean of light was



Thomas Jenkins

The Moment

I'd like to talk to Anne Frank,
and the kids of Terezin
who did the drawings and poems
of the concentration camp;
and Marta, who's five.
The newspaper told about her.
She's a slave in Brazil.
Lost her lungs shoveling toxic bricks
into hot ovens.

Also that girl who long ago
got shoved in front of a train
and had to have her hands cut off.
She was a musician, a piano prodigy
about to enter Juilliard.

I'd say to them all—
you understand.
You know about that moment
when life meets evil,
and things will never be the same.

I'd tell them,
I know that moment, too.
At age six I was tortured.

In the face of such assault,
something curls up inside.
You can still see, hear, think, plan,
even dream.
You can talk, make friends, laugh,
have a life.
But deep within there is a clenching.

I'd ask all these people:
How do you trust life again?
How can you wake up in the morning,
open to the day, the life, the promise?
How can you let in the sun?

I want to speak to rocks, too.
Rocks survive all;
strong, tough; no heel
can crush them.
They've seen a million moons,
suns, conquerors, killers;
yet deep within hold memories of light.

And clouds—
clouds know the dance of surrender;
to move with wind's knowing,
transform;
let in the air.

Air. Yes.
Breathe
slowly.
Reach deep into the clenched place.
Bring air to grief, rage, fear;
move with spiritwind;
reach Rock.

Breathe with cats, turtles, pounding surf;
breathe with spirits hovering above Auschwitz,
Hiroshima, Bosnia, L.A.
There will be a great vapor of gathered breath.
Volcanic hymn.

Inhale.
Claim life, air, space, power.
Then . . . a shuddering, a loosening
of clenched place,
heart.
Inside lies sun, moon, stars,
the energy of the world,
and the first quivering moment
of forgiveness.

—Kathy Kennedy Tapp

Kathy Kennedy Tapp is a member of Beloit (Wis.) Meeting.

due any moment and should wash away the darkness. As depression continued, sometimes flaring into ever more alarming states, however, then did my theories and assumptions grow tattered. I had abided long enough in the depths of fear and incapacity—it was time to move on. But there seemed no light to turn to. I was spinning in the darkness. I looked back to Moore: "Melancholy gives the soul an opportunity to express a side of its nature that is as valid as any other, but is hidden out of our distaste for its darkness and bitterness." I was biding time in darkness and waiting impatiently and inattentively for light.

It was some time later that my therapist made a most unwelcome observation that forced me to confront my depression and my faith in new ways. Having already hinted that my facility with language and occasional glibness were getting in the way of the communication of emotions, he made a comment any self-respecting Quaker would be loathe to hear: "You know, Kirk, I get the feeling you're not very comfortable with silence." "Can't be!" I remember thinking to myself. "Don't you know anything about us Quakers? We love silence. Silence is what I'm all

about! Not very comfortable *indeed!*" "Oh really?" I said. "Hmm."

But he was right. I was scared to death of silence. Depression had crept in and robbed me of the piece of mind that made my silences rich and joyous. I filled silences with patter, with writing, with obsessive thoughts, and, as this illness would have it, with excessive amounts of worry and anxiety about the accomplishment of the mundane tasks of my life. Moments of solitary contemplation turned nightmarish. They were more often to be feared than welcomed. How could I regain the gifts of silence? Way had opened onto darkness. How could I ever see this as a gift as well?

I found myself, therefore, out of control of my spiritual life—unable to listen quietly and wait. In retrospect, I now look back on the blessing of a Quaker friend whose silent ministry spoke to me clearly of allowing the darkness just to be. As she came up beside me at the soccer field to watch our children play in the crisp early fall, she beamed and asked how the summer had been, awaiting my accounts of a long, wonderful vacation. Honesty and anguish prevailed with this dear friend with whom I felt unable to dissemble my emotions. It was a particularly bad day, and I ached to put into words some semblance of cheer. I couldn't. I wasn't even sure I trusted myself to drive my children home without help. She listened, she offered a few words of empathy and hope gleaned from the experience of another friend, and then she just sat on the grass with me staring into the breeze amidst the shouts of careening six-year-olds. Her husband came to relieve her to go grocery shopping, but she waved him on and continued to sit with me in silence.

The half hour or so she spent rooted there beside me was the most profound experience of being spiritually held in the light that I have ever known. This friend did not speak and only occasionally looked at me. I was in a painful darkness, and she abided in it with love and respect, expecting nothing of me or of my crumbling spirit. Darkness did not turn to light as I had so desperately been wanting, the suffocating weight did not fall from my chest, and I did not cease to worry about how I would get through the evening. But such revelation, I have come to learn, is not always the gift of such a silence. The beauty of the moment was in having my darkness

held, looked upon, recognized, and not hurried along. I did and do indeed express



Terry Foss

a "distaste for darkness and bitterness," but such is the lot of depression and perhaps, more philosophically, of the more deeply examined life.

The darkness of depression is indeed like an ocean of despair, but in that despair one finds openings, if one can quell the hunger for light. As I sit more quietly and expectantly with my therapist now, we walk through the darkness

opening doors together, less afraid, more accepting and willing. And as I sit with Friends in meeting, so do I allow my darkness to be held, held in a light that is often out of my reach but thankfully, mercifully, lovingly, within theirs. I am blessed as well with a wife whose willingness to journey through darkness with me is constant, abundant, and unquestionable. My companions in darkness, be they medically-trained healers, my Quaker spiritual guides, or my loving partner, have expressed a patience with my depression for which I am tremendously grateful. My messages of grief, death, anger, and hate have a place in our silence; they come to the surface and are cradled in their nets, neither wished away nor treated as a burden.

So I come back to Fox, and I cast for a new interpretation. I have long thought of the binarism of the oceans of darkness and light as an allegory of triumph: of salvation or purification. But depression has taught me otherwise. It is now for me a story of coexistence where the tide of light may roll over the darkness, but may eventually recede, exposing a wave of darkness that commands attention, that must be seen, held, attended in silence. Each ocean of darkness is not the call to an advent of agony where revelation comes at the cost of protracted misery and despair. The wording of Fox's message is ambiguous, and thankfully so. When he concluded "And in that also I saw the infinite love of God" I am now led to see Fox as "illuminated" by *both* oceans and by the process of their changing. Darkness is a realm of the soul, however painful, that has its own character and attributes. To hold oneself and others in darkness and listen is truly a gift, a way to healing: indeed, a great opening. □

Celebrating Our Brokenness

For Dietrich Bonhoeffer

Bruises on the soul
are never enough
reason to end good prayer.

Finding spiritual cripples
running the sanctuary
shouldn't surprise anyone.

Brokenness is the way
of things. Even the God
waiting in our daily bread

is broken before our eyes.
It should come as no surprise
that even some bishops

are so broken all they can do
is lead us in circles.
We must pray for such men

as though everything depends
on God but behave as if
everything depends on us.

We must never forget that even
Saint Peter was at first
so frightened by grace,

he voted for the old law.
But once grace enveloped him,
he understood he could never

be part of the renewal
without being part
of the suffering as well.

—Fredrick Zydek

Fredrick Zydek lives in Omaha,
Nebraska.

This Is the Beginning of Instruction in Yoga

by Judith Todd Monroe

There was a time when I sat in Quaker meeting, week after week, and contemplated my anger. The silence played discordant notes on my nerves. What kind of archetype is a purely masculine trinity, I asked myself. What if the Christ child had been a daughter?

I wanted to talk to Paul personally about his statement that woman should submit to man, because she comes from

Judith Monroe, a member of Anchorage (Alaska) Meeting, serves on the FRIENDS JOURNAL Board of Managers.

man. Nowhere else in the animal kingdom, I'd tell him. At that point in my life, I would have said God raped Mary. I might have acknowledged that Mary was asked and submitted, but I would point to her age and the balance of power. Meeting wouldn't have been shocked about my views, but I was new to Quakers. The shards of my mainline Protestant past had sharp, jagged edges. I kept these thoughts to myself.

I decided to take up yoga, strictly as exercise. "Don't talk to me about chakras and levels of consciousness," I said to my

instructor. "I want to know if the angle of my leg is correct." I concentrated on form and flexibility.

At each session the instructor read one yoga aphorism, such as, "Yoga is the control of thought-waves in the mind." Could be, I thought, but I'm here to discipline my body. Then a few sessions later she read,

A painful wave . . . is not necessarily a wave which seems painful; . . . [if] it . . . brings . . . an increased level of ignorance, addiction, and bondage. . . . Similarly a wave which seems painful at first may actually belong to the category of those which are not painful, provided that it impels the mind toward greater freedom and knowledge.

Gradually, despite myself, I started to listen. I began to see occasional biblical parallels. I wasn't happy that the stories of my culture sprang from bands of nomadic herders, who'd obviously been affected by life in an arid land under a very hot sun. The male hierarchies of European temporal empires hadn't improved their interpretation. But there are many ways to understand myths, and after a while I stopped worrying about orthodox readings. It's a miracle, I thought, that any truth survived a history like that.

Meanwhile, I found it more and more difficult to stay angry while standing on my head. Outraged thoughts became a distraction. New balance and upper body strength allowed me to end a headstand by slowly lowering straight, outstretched legs to the floor, but only if I concentrated.

One day I knelt in class, hands on my knees, practicing lion pose, when a stranger, clad in long, white robes, walked into the room. He was short and squat. If he looked like anyone, I'd have to say Yasir Arafat, but this man's face radiated joy. He walked to the center of the room as if he'd been a member of the class from





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the first day. He stretched his arms to either side, extended his legs to the width of his robe, front foot straight ahead, back foot at an angle and bent into triangle pose. From there, he raised his back leg into the most perfect half moon pose I've ever seen. His extended leg was sturdy with well-defined sinews, his body and head perfectly aligned. Nor a muscle quivered. A shaft of sun from a window fell on him. I glanced around at the rest of the class as they sat panting, tongues out. Even though many had their eyes stretched wide, no one else seemed to see him.

He held the position for a long time, while I sat watching, lion pose forgotten. Then slowly, gracefully, he lowered his leg back to triangle and from there stood up, the swoop of a bird with open wings. He looked directly at me. His mouth curved upward. A small gap showed between his two front teeth where his full lips parted. His eyes lengthened into a smile. Lines flowed across his cheekbones as seams appear in the surface of a desert wash when it dries. His irises were a luminous hazel that seemed to increase the level of light in the room. For a moment I wasn't sure whether I was looking at a youngish man or an incredibly wise crone.

He clasped his hands together in prayer position, bowed his head to me, and said, "Namaste." He had recognized that of God in me. I lowered my head and returned the greeting. The back of my scalp and fingertips tingled.

He let out a deep breath, turned, and left the room. White robes swung around his ankles. The studio seemed suddenly dark. Perhaps a brief power outage flickered through the lights. The class ended. I felt a little dazed as I stood apart from the others.

My friend Rosemary came over. "Why don't you throw your bike in the back of my car. I have to stop and pick up the kids at school. Then we'll go get something to eat."

It took a minute to come back to the room. "Great," I finally said and reached out to hug her. Then I ran around the room embracing as many people as I could before they left. I'm usually in a quiet, meditative state after practice, but that day I flew from person to person. The tingle in my hands returned each time I touched one of them.

In the car I asked Rosemary if she'd seen a new man in class.

"I don't think so. What did he look like?"

"Never mind." If she hadn't observed him, I wasn't about to describe a Semitic visitor in Middle Eastern dress. I considered who the visitor might have been. Was it possible that I'd had a vision of the Christ? I laughed out loud at the thought of finding Jesus in a yoga studio during Wednesday-morning practice. Anyway, I didn't believe in a resurrected, corporeal savior. He must have been a product of my imagination, I told myself, a kind of daydream. Nonetheless, I felt different—somehow whole. It didn't seem to matter where he'd come from.

We pulled into the school parking lot beside a shiny, black Ford. Rosemary's Toyota station wagon looked unloved beside it, although most of the cars in the dusty lot appeared just as dirty in the cold, thin March sunlight. The neighboring car had a moral majority sticker on the back fender and beside it another that proclaimed, "I've been saved; have you?" A fish decal floated on the trunk lid.

Rosemary opened the car door to get her children as a small, blonde woman approached. Her steps were sharp and thrusting, her shoulders pulled high toward her ears. She bent forward as she talked shrilly and nonstop to a gangly boy and a smaller girl, perhaps kindergarten age.

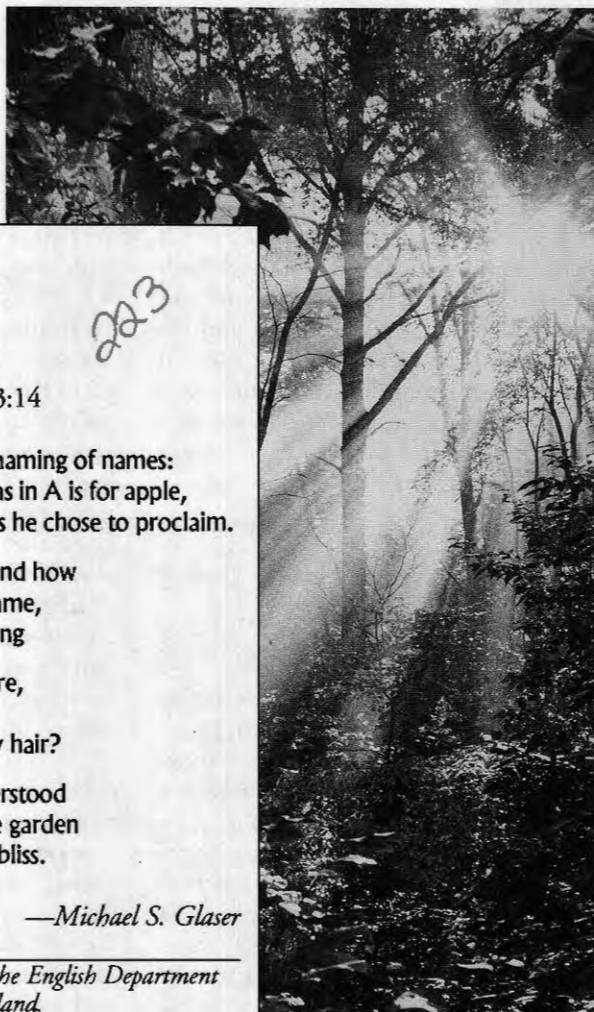
When she caught sight of Rosemary, she stopped, glared at her, grabbed each child by the arm, and hissed, "Witch!" She dragged her children in a large circle around the Toyota.

"What?" I said.

Rosemary shrugged and let out an exasperated half-laugh. "She heard I was a Quaker and must have us confused with the Amish. She was always talking to me about religion. I felt like a liar. Finally I told her where I was coming from. That was bad enough, but I mentioned yoga. She thinks it's devil worship! She even tried to get her boy transferred out of Sandy's class!"

I watched the woman scuttle her children to the far side of her car. I couldn't stop myself. I jumped from the Toyota and ran after her. I grabbed her hands and felt a surge of warmth flow down my arms into my fingers.

"Sister," I said. If my expression was the palest replica of the visitor's face, she would know I wasn't addressing her insincerely. "How long has it been since you touched your toes?" □



Eve, Wondering

"Because you have done this,
Cursed are you . . ."

Genesis 3:14

Adam was not alone in the naming of names:
Forbidden fruit, God spoke, as in A is for apple,
the first of many temptations he chose to proclaim.

And what did He expect? And how
was I to know it was not a game,
the fruit so ripe and beckoning

as I explored the garden there,
that nosegay of innocence
entwined like a ribbon in my hair?

And what could I have understood
of consequence, there in the garden
where, truly, ignorance was bliss.

—Michael S. Glaser

Michael S. Glaser is chair of the English Department
at St. Mary's College of Maryland.

Late to Meeting

The End of the World commenced
Right after Miss Laura came to meeting
Late for the very first time.
It wasn't that God was vengeful,
he knew she was just old and confused.
Not meant as a personal punishment,
God's timing was coincidental.
Outside, the world began to tremble
White dogwood frothed against the window pane
Fumaroles formed in the parking lot
Spouting fire, steam devils dancing.
Wringing her white-gloved hands,
Miss Laura turned pale
Accepting all responsibility.

—Naomi Pfeiffer

Naomi Pfeiffer is a member of Solebury Meeting in
New Hope, Pennsylvania.

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Spiritual Growth, Worship, Simplicity

On Having No Form

by Shan Cretin

There is a principle which is pure, placed in the human mind, which in different places and ages hath different names; it is, however, pure and proceeds from God. It is deep and inward, confined to no forms of religion nor excluded from any where the heart stands in perfect sincerity. In whomsoever this takes root and grows, of what nation soever, they become brethren.

—John Woolman

There is a difference between "having no form" and "having *no form*."

—Bruce Lee

For several weeks, my thoughts during meeting have repeatedly returned to a quotation from an unlikely source: the biography of Bruce Lee, the late martial arts master and *kung fu* movie star.

The philosophy behind martial arts may seem like an odd spiritual connection for a Quaker. Yet the martial arts in Asia share a spiritual basis in Buddhist teachings. Traditionally, one studies a martial art as a path to enlightenment, not simply as a way to win in battle. A student who focuses only on the rigorous physical training and neglects the spiritual discipline will master neither the physical art nor the spiritual self.

Despite the shared spiritual basis, for centuries the martial arts have been fragmented in a number of "schools." Each school has a distinctive form that is the product of a particular method of training and a set of principles. The principles are often in the form of adages or sayings, such as "Have the body of a short-armed monkey" (meaning: do not extend your hands), or "Have the body of lacquer and glue" (meaning: stay in contact with your opponent).

Bruce Lee began his study of martial arts in Hong Kong in the 1960s, studying the *wing chun* school of *kung fu*, which emphasized rapid, accurately placed blows and a method of practice called "sticking hands" involving a stationary wooden post. As he encountered opponents from other

schools, however, he began to question the rigid adherence to "form" that he and other martial arts students had been taught. While the forms had a value in learning the spiritual and physical disciplines *kung fu* required, the forms also became barriers to true mastery. Bruce Lee began experimenting with his fighting style by incorporating elements of different schools. In doing so, he scandalized the traditionalists, who accused him of "having no form" that is, of failing to follow the discipline of any accepted form.

In describing his style, Bruce Lee made a clear distinction between "having no form" and "having *no form*." To have *no form* was to transcend form from a position of mastery that enabled one to see when the rules could be—in fact, needed to be—broken. *No form* was highly disciplined in its execution. In essence, to have *no form* was to have access to all forms; to understand all forms at their most essential level and to see and be able to act on the connections among forms. On the other hand, "having no form" implied an undisciplined approach, an inability to master any form.

Lee discovered that he could not teach *no form* directly to novices in the martial arts. A student first had to master the form of *karate*, *tae kwon do*, or some other school; only from a position of mastery could the student begin to experiment with abandoning the form. Gradually, his efforts to teach *no form* resulted in a new "Bruce Lee School" of *kung fu*. Paradoxically, the search for *no form* had become another form.

What does all this have to do with Quakers? Like the martial arts, the religions of the world share a spiritual basis, yet are sharply differentiated by the outward forms they take. Judaism, Buddhism, Hinduism, Christianity, Islam—each has its own disciplined path through which one seeks a relationship with the Divine. The set of practices and beliefs that define a religious group are distinctive and often exclusive, meaning that in choosing one path, one must renounce others.

Coming into a Quaker meeting for worship may seem like entering a religious practice that has no form. Fox and other

Shan Cretin is a member of Santa Monica (Calif.) Meeting.

Bonnie Zimmer

early Friends clearly strove to do away with many of the outward forms of the traditional Christian churches: sermons, sacraments, prescribed liturgical calendars of scriptural readings, rote prayers. They acknowledged that those who practiced non-Christian religions also had access to the Divine. In Quakerism, it seemed, there were no established forms. Yet those first Friends might also have agreed with Master Lee that there is a difference between "having no form" and "having *no form*." Early Friends



The Great Silence

The great silence draws, opening its hand in a gesture of intimate sharing; so full of voice that the throat of the heart begins to ache, wanting to sing its song. The Great Blue Heron spreads his grace-filled wings in a meditative flight, having never known the need to rush, all he ever needed is within his reach.

I cross a new threshold knowing full well that I may never return to my former existence. I begin the death of my old skin; a rising toward the presence to which my soul stretches. Already voices are beginning to rise like wildflowers from a once fallow field.

—Patricia G. Rourke

Patricia G. Rourke is a clinical psychologist in Monroe, Michigan.

had already mastered the scriptures; they read and intensely debated the theologians of their day. They abandoned forms, not because the forms required too much discipline of them, but because they saw clearly the ways in which the forms were barriers to direct experience of the divine presence.

Weeds

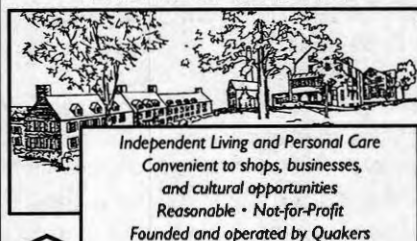
The weeds proliferate, grow rank. Not satisfied with ordinary bearing, a shoot here or there, they infest. I love their country names: lady finger, wild pea, cow bloat, trumpet creeper, choke weed, golden rod. I love their intricate structures, pods smooth and wrinkled, involucre, crowns, bristling fuzz, wild pistils, bract and leaves cordate and lanceolate. I have eaten countless bowls of poke salad. In Alabama there is a county named for wiregrass. My father-in-law who comes from there has a farmer's practical method for distinguishing the new shoot as vegetable or weed: "Pull it up," he says. "If it comes back, it's a weed." Yes, let one scrap of root shear off in soil and in due season the weed will resurrect itself. They require no husbandry. Just let a piece of ground alone and weeds will come with more vivacity than any pampered annual with seeds that fly, spin, float, drift or burst and scatter like shot. They will choke what is native, shoot back from mowings and stretch it out in drought. When I was a boy I loved to roll in our meadow of aster by the noisy creek, in spite of the laboring bees and thirsty chiggers. I will learn from the noble weeds, whose habiliments are finer than Solomon's, when I come to be uprooted. I will lie in earth till my conducive season, force my roots down farther, fight, thrive, and flower.

—Scott Ward

Scott Ward is the poet at Eckerd College in St. Petersburg, Florida.

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- ❖ maximum 8–10 double-spaced, typewritten pages (2,500 words)
- ❖ include references for all quotations
- ❖ author's name and address should appear on the manuscript
- ❖ enclose a self-addressed, stamped envelope for return of manuscript

Submissions are acknowledged immediately; however, writers may wait several months to hear whether their manuscripts have been accepted.

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Friends quickly discovered that others saw them as an undisciplined group practicing a formless religion. Silent meetings were vulnerable to disruption by "ranters" who lacked any basis for spiritual discernment and who justified self-indulgent, politically-motivated, or even licentious behavior as following divine leading. Gradually, a Quaker structure evolved (monthly, quarterly, and yearly meetings), as well as the codification of beliefs (published as the *Faith and Practice* or *Discipline* of the yearly meeting), designed to protect the Religious Society of Friends from the anarchy of "having no form." The danger, then and now, is that the particular forms Quakers have adopted will become barriers to our direct experience of the Divine, overshadowing the *no form* that is the real basis of Quaker practice.

The tension between no form, form, and *no form* is present today in our meetings for worship. Sometimes we come to silent worship with no form, allowing our mind to chatter or letting the distractions around us fill the silence. Sometimes we come to silent worship with one of several Quaker forms for "centering." We seek to empty our minds by reading Scripture or another inspired text, reciting a prayer, consciously enumerating and letting go of our worries, focusing on "the third eye." When the forms work, we succeed in emptying the silence. But the silence is not meant to be empty. It is meant to be a perfect, transparent container for our relationship with God and with each other. When we are able to lose ourselves completely and fill the silence with nothing but that Divine connection, our worship truly has *no form*.

Like Master Lee, we find ourselves living a paradox. Unprogrammed Friends are reluctant to emphasize traditional spiritual disciplines such as prayer, meditation, and spiritual reading. We



seek, instead, the direct experience of God that "needs no intermediary." Yet, to put that experience within our reach, we need to master—while not being captured by—traditional forms. Prayer, meditation, and spiritual reading are not ends in themselves, but if we do not have the discipline to master these forms, how can we hope to master the most elusive form of all: *no form*? □

The Haying

Bacon danced in spitting rhythm
with bubbles in the pan.
She doodled her spoon absently
in the flood-brown coffee,
looking out to easy summer rain
that quivered on randomly chosen leaves.

It was Sunday morning.
She would let him sleep.

All day he had piled tired upon tired
to finish up the haying.
Hay knows but one ripe moment,
brief, under the sun.

The smell of bacon left the pan,
trailed the ceiling and up the stair,
flattened under the bedroom door,
circled once about the bed
and tugged his last remaining dream.

One great sigh of bacon breath could not dispel
the tiredness of yesterday's haying.
He rooted his scratchy face deep into the pillow
hunting for a sculptured fit.

This morning meeting would have to pass.
The hay had captured him.
Faith was all ripe moment and would understand.

Morning rain closed his ears
allowing one more dream.
He used it to harvest
the last stray strands of yesterday's tiredness,
leaving only the stubble.
Therein, he sowed the seeds for next year's harvest.

Coffee vapors rising, pricked his final dream.
His first thought,
the hay was done before the rain.
She was downstairs waiting.
He would go down and hold her,
tell her she was the only one
who ever understood him.

—Henry Swain

Henry Swain lives in Nashville, Indiana.

Earth Blessing

Saying morning grace,
I wrap my hands around
this magic bowl you gave me
for my birthday,
rebirthed into seeing
cereal it holds still growing
in the field, and fruit
still hanging on the vine,
the living tree.

The oats are bending
heavy-headed on their stalks.
The wheat is tall and wind-brushed.
Ruddy sugar cane drinks up
warm rain. The raisins
swell out into grapes again,
bunched underneath
their canopies of leaves.
The walnut pieces cluster
in their wrinkled shells.

Bananas curve their fingers
in a green-gold gloom
and apples redden
in a dancing light.
Translucent raspberries
weigh down their canes,
a feast for bees.

All this my hands cup round,
my eye, awakening, sees.
Earth blesses me this morning,
succulent with mysteries.

—Helen Weaver Horn

Helen Weaver Horn lives in New
Marshfield, Ohio.

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Life in the Meeting

Quilting Lessons

by Sue Curtis

It was a small idea in the beginning: the people of Adelphi (Md.) Meeting would make a quilt and sell it at the Strawberry Festival in June. We announced that anyone wanting to help make a group quilt could pick up a 12-inch square of muslin at the meeting-house. No directions were given other than that the finished squares needed to be 12 inches on a side.



One of Adelphi (Md.) Meeting's quilts

The deadline came for turning in the squares. Our excitement over seeing what everyone had made turned to dismay as we viewed the collection: the only thing they had in common was their size. Some were traditional geometric quilt blocks. Some were freeform expressions of color. Some made use of texture. One was a delicate embroidery of a little Quaker girl in a bonnet. How could we possibly integrate all of these into a quilt?

We laid the blocks out on the floor, and as we moved them around we discovered that some of them looked good next to other ones, while some looked better farther apart. The more we looked at the blocks the more we saw patterns and connections. We finally agreed on a layout of four squares across and five squares down, with the bottom left square reserved for signatures of all who had made blocks. We purchased fabric for the lattice strips and backing—a dark forest green with tiny flowers—that seemed to tie all the squares together. We learned that it is not necessary, nor even desirable, to plan an entire quilt at the beginning. As way opens, the quilt will say what to do next.

We started meeting in the evenings and on the weekends to assemble the quilt. Some brought sewing machines and irons. Some calculated fabric needed with mathematical precision. Some were experienced quilters,

Sue Curtis is a member of Adelphi (Md.) Meeting. She recently finished a quilt and is working on three others.

some were novices, and there were a few who came mostly for the fellowship. We quickly learned that none of us had ever met a quilter we didn't like.

We announced that anyone was welcome to join us, but the group ended up being all women. We joked that if the men made a quilt they would join it together with duct tape, while at the same time we acknowledged their contributions of meal preparation and child-care so that we could work on the quilt.

The work did not always go smoothly. Sometimes only one or two people showed up for a quilting session. Sometimes we couldn't agree on how a certain block should be quilted. Beginning quilters soon learned that if a drop of blood

from a pricked finger got onto the quilt it could easily be removed with a little saliva. Many of us relearned the lesson that the best thing to do with a tangled thread was to drop the needle and let the thread fall free; many times the thread would untangle itself.

As the Strawberry Festival grew closer we periodically brought the unfinished quilt and held it up after meeting. The oohs and aahs were gratifying to those of us with perfectionistic tendencies. We learned that something does not have to be perfect to be beautiful.

The quilt in fact was not completed by the Strawberry Festival, but it was on display and the meeting community decided to buy the quilt to hang in the meetinghouse. We received over \$1,000 in contributions, all of which went to designated outreach projects. Elated that the quilt was so popular and had raised so much money, we vowed to do another one the next year.

The following year we were more organized. We decided on an Amish-style quilt featuring a geometric design of black and jewel-tone fabrics. To allow more people to participate we cut the pieces ahead of time and handed them out to anyone who wanted to stitch them together. We learned that many in the meeting community were able to do this even if they were unable to participate in assembling and quilting. The finished product was stunning and was once again purchased by meeting folk to hang in the meetinghouse.

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The third year we decided on a cheerful nine-patch design. Many people contributed blocks for the quilt and learned the joy of making something and giving it away: the quilt was purchased by the meeting and given to the retiring director of Friends Community School, which is under the care of the meeting. Last year, being short on both energy and time, we made a lap quilt and learned that even a small quilt can be happily welcomed and loved.

This year, infused with enthusiasm from several new participants, we made a quilt with a bold and energetic pinwheel design. In making this quilt we learned that straight lines placed a certain way can give the illusion of curves. We happily stitched interlocking circles during the meeting's annual camping trip in May.

We are beginning to plan and stitch our next quilt. What lessons will we learn this time? □

Young Friends

The following psalms were composed by the members of the kindergarten-first grade First-day school group at Twin Cities (Minn.) Meeting. We studied some of the Psalms of David and noted how David had written about the Living God in terms of David's life as a shepherd, how he had written psalms in times of great trouble, and psalms of praise and thanksgiving. The adult leader wrote down what the children said.

—Paul Landskroener,
clerk of the First-day School Committee

Oh God, I am so afraid of burning up
with fire;
Of being shot with guns;
Of dying.

But you give me love,
Give me life,
Comfort me by breaking the weapon.

Oh yes, oh yes, oh yes,
Thank you for helping me survive,
For stopping the war.

We give you our love.

—Joshua Comer, Theo Mongeau, and
Joe Bernard (with Paul Landskroener)

God is my teacher.
Even though we die and we get scared of the dark,
The Living God makes us feel better.

God is my cave maker—even though we sometimes fall,
The Living God helps us.

—Darcy McCarthy and Avram Leierwood (with Sarah Lyman)

Praise the Living God!
Praise God for the trees with color and snow;
Praise God in the winter and in the beautiful ice.
Praise God outside and everywhere under the sky.

—Becky and Jack Rossbach (with Mary Ann Crolley)

Even though someone takes away from me
something I care about,
Like Winnie the Pooh,
God will try to return Winnie the Pooh to me,
and God will be with me when I feel sad.

Surely God will be with me forever.

—Eleanor Pearson
(with Jeanne Landkamer)

The Living God is my piano
The Living God helps me by making sounds.
God makes music.

—Talia Glass and Karl Landskroener (with John Glass)

Summer Puzzler

Simplicity

Five clue answers will not fit in the diagram; there's no place here for anything that isn't simple. Mindful of Friends in Unity with Nature, answer lengths have been omitted below (though not simply to conserve ink). Five clue answers are words or phrases common to FRIENDS JOURNAL readers; seven other clue answers (one of which is two words) are capitalized. Mental repunctuation of clues is vital. Thanks to Jolee Robinson. Hints can be found on page 23.

—Arthur David Olson

Across

1. Injurers of land reformed here.
12. Bad cops nix moles, but moles are part of these.
14. North Oklahoman returned a religious picture.
15. Female relative is kind, full of energy.
17. Early Quaker alternative is errant pair from head to foot.
18. Sacred, gnarled trees.
20. McCarthy's colleague loses his head and becomes a dweeb.
21. Teepee contains something Penn (but not Fox) might have used.
22. Disheartened pacifists take time to get over loves.
23. Tremor when I get replaced by a bondman.
25. Rush impressed extremists at start.
29. A Quaker first—lady listened to a modern artist.
30. He looks within when they err.
32. Early Quaker said to be one who does carpentry.
33. Order a type of dress.
35. Done, by the way, for some tournaments.
36. Half of families back a type of bean.
39. A Hall of Famer is one who exercises.
40. Gore and Eisenhower are kindred.
41. Initiate left a nut.
43. Stick war resister in this place.
46. If a Quaker pronouncement lacks seasoning it's a shambles.
49. Draftee, oddly, is someone you go out with.
50. Metaphysics got loony, loonier.
51. Quality of sound heard in a warning cry.
52. A simpleton's neurosis started in New York.
55. Come-as-you-are party kept simple.
58. Uncentered lives: a Quaker anathema.
60. Tied up and quickly returned famous horse.
61. Spirit gathered the French on time.
62. Mean, vile infection for a bone in the ear.
63. An urchin is endlessly playing in Monte Carlo.
64. Losing weak head, take an oath and burn.
65. Curiously eyeing masterly Quaker groups.

Down

1. Staid Fry is quaking when meetings occur.
2. Horse sped around a circle.
3. We and refrigerators have it in common!
4. Unnecessary loss of ship leads to a jape.
5. Depend on drill instructor being in a dreadful way.
6. Go downhill fast and quietly for Passover.
7. DiMaggio gets strike out? That's ridiculous.
8. Fairy tale beginning; common place endings.

Arthur David Olson is an attender of Takoma Park (Md.) Preparative Meeting and a member of Adelphi (Md.) Meeting.

Simplicity, Games: Puzzles,

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9. Mixed up duo condemn a type of interest.
10. Refine attender's hidden cool.
11. Relatively small switchback: left at start; end right.
13. Art's back in *Variety*.
16. Committee head to work over a thing Quakers forgo.
19. Addled by drugs within a retrograde hypodermic.
24. Computer ring is what makes you light-headed.
25. Iberian Jews rebuilt dream ship.
26. In Fox's time, a princess's manner is circumscribed.
27. Mother's hot potato handling technique.
28. Cosmetician belied Nazareth outrageously.
31. Do this if your telegraph isn't received—or if you have shaggy locks!
34. Royalty is almost premature.
35. Spread a Sonny Rollins tune.
37. Dole heard to act like a Quaker.
38. Changes to appear around emergency room, they warn.
42. Lets in German with small spot on head.
43. Distill hay and corn for wine.
44. On and on I go in peeling vegetable.
45. Nose is out of joint for lengthy periods.
47. Playing *Misty* with one key is a challenge.
48. !
53. Northern Virginia's new star.
54. Cry if you will contract in an un-Quakerly way.
55. Nervous elders don't greet you initially.
56. A mad backing for the Sixth Day Adventist.
57. A number is beautiful but there's no applause.
59. Six bid in bridge is off one; evening's end is a waste.

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Answers on page 27

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News

Ed Stevens, president of George Fox University in Newberg, Oreg., died on May 21. After battling a brain tumor that caused a stroke in June 1997, Stevens passed away surrounded by family in a care center near Portland. A memorial service was held at Bauman Auditorium on the university campus.

George Lakey was awarded the Ashley Montague International Peace Award. The Sixth Annual International Conference on Conflict Resolution awarded George Lakey its highest recognition during its May meeting held in St. Petersburg, Russia. Lakey was released by Central Philadelphia (Pa.) Meeting in 1991 to undertake a ministry of nonviolence. That ministry is now developing a nonprofit organization, Training for Change. Over the years George Lakey has led social change workshops on five continents, written six books, led nonviolent action projects worldwide, and cofounded the Movement for a New Society.



Chandler Hall's 25th anniversary celebration

Chandler Hall, in Newtown, Pa., celebrated its 25th anniversary on May 11. Chandler Hall opened its doors in 1973 as Friends Nursing Home of Bucks Quarterly Meeting. The facility has expanded to include adult day healthcare, home healthcare, hospice, assisted living, child development, primary healthcare, wellness services, and fitness programs. Executive director Jane Fox said, "Although Chandler Hall maintains a specialized expertise in promoting the quality of life for older adults, the mission has expanded to include services of all ages and all levels of health—preventative care to hospice care."

Priscilla Deters was ordered to start serving her prison sentence immediately. On May 22 a federal judge ordered Deters to serve 11 years in prison, pay a \$150,000 fine, pay almost \$132,000 in restitution to her fraud victims (principally members of evangelical

Quaker and Nazarene churches), and to reimburse the federal government \$22,000 a year to defray the cost of her incarceration. The judge said he wished the law permitted a longer sentence. Priscilla Deters insisted that, "I consider myself innocent of these charges," and that, "I have a heart of grief, because I am a victim too." (From *Chuck Fager*. For more information see <http://www.afriendlyletter.com>.)

The Christian Peacemaker Corps will increase from 12 to 18 members by the year 2000. The Christian Peacemaker Teams Steering Committee, meeting in Winnipeg, Manitoba, in March, promoted the expansion in order to increase participation of ethnic minorities and Canadians. CPT Director Gene Stoltzfus said, "We are stronger when our teams are made up of persons from both the Canada and U.S. because this gives us access to the diplomatic, media, and church resources of both countries. When teams represent a variety of ethnic styles and colors, each tradition brings special gifts of prophetic energy that contribute towards the solution of otherwise complex problems." (From *CPT's Signs of the Times*, Spring 1998)

Native Alaskans are struggling for their rights. The climate of public opinion in Alaska with respect to Native Alaskan issues has become charged with fear, misunderstanding, and sometimes blatant racism. One state legislator called Alaska Native tribal governments "an absolute evil." While much needs to be done at the state and local levels, Congress must also act honorably to restore the tribal sovereignty and rights under federal law. For Native Alaskans this includes subsistence fishing and hunting as cultural rights and pursuing affirmative policies to protect the life ways of Native peoples. (From *FCNL's Indian Report*, Spring 1998)

Puzzler Hints

In "cryptic" puzzles of this type, clues start (or end) with a normal definition; the rest of the clue is a "word play" definition. If a word such as "scrambled" appears in a clue, be alert for an anagram; if "heard" or the like appears, a homophone may be involved; if "hidden" is used, the answer may appear literally in the clue when word boundaries are ignored. Word reversals and abbreviations are also among the things to be watchful for. If a clue contains an exclamation mark, all bets are off (as befits Quakers).

As an example, in the clue "Woman has nothing left for Quaker journalist," "Quaker journalist" is the normal definition. "Nothing" is zero ("O"); "left" is commonly abbreviated "L"; adding these to "woman" give Woolman (the answer).

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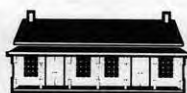
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Resources

•Radio Free Maine has several tapes available on racism, population control, and other social issues. For more information contact Radio Free Maine at P.O. Box 2705, Augusta, ME 04338, (207) 622-6629, or see their Web site at <http://www.cyborganic.com/people/stephan/RFM.html>.

•The 1998-1999 *Directory for Traveling Friends* is now available from Friends General Conference. The cost is \$11. To order, contact FGC, 1216 Arch St., 2B, Philadelphia, PA 19107 or call (800) 966-4556.

Upcoming Events

•Christian Peacemaker Congress IV will take place Sept. 24-27 at Joyfield Farm near North Manchester, Ind. Speakers include Ched Myers who will speak about America's empire economics, and Sara Reschly will reflect on her work with CPT in Hebron. The gathering includes worship, workshops, and a public witness on peacemaking. For more information contact CPT, P.O. Box 6508, Chicago, IL 60680-6508, or see their home page at <http://www.Prairienet.org/cpt/congress/>.

•Sept. 25-27—Missouri Valley Friends Conference.

•Sept. 4-5—Northern Yearly Meeting.

(The annual *Calendar of Yearly Meetings*, which includes locations and contact information for yearly meetings and other gatherings, is available from FWCC, 1506 Race St., Philadelphia, PA 19102.)

Opportunities

•Quaker Cottage in Belfast, Northern Ireland, is seeking long-term volunteers. Quaker Cottage is a project of Ulster Quarterly Meeting's Ulster Quaker Service Committee. It works with mothers and children of disadvantaged families on a cross-community basis. For more information contact Vincent Bent at 01232 665191 or e-mail him at uqsc.comm.cinni@gov.nics.uk.

•The Council on International Educational Exchange, a nonprofit organization committed to helping individuals acquire global skills and understanding, has 25 travel scholarships for young people to take part in community service projects. The DeWitt Wallace scholarship will enable 25 minority youth to act as "U.S. cultural ambassadors" on International Volunteer Projects in France, Denmark, the U.K., Germany, Turkey, and the USA. For more information contact CIEE, 1205 East 42nd St., New York, NY 10017-5706, (212) 822-2600, or e-mail Info@ciece.org.

Books

A Virtuous Education: Penn's Vision for Philadelphia Schools

By William C. Kashatus. Pendle Hill
Publications, Wallingford, Pa., 1997. 198
pages plus appendices. \$15.00/paperback.

Though this book deals with Philadelphia, it addresses any town, any city, U.S.A. William Kashatus has traced the early development of Quaker influence on public education. He argues that this influence is a legacy of decency traceable to William Penn's conviction that virtuous education is the foundation of sound community. Kashatus has meticulously documented Quaker involvement with his original research drawn from early records of the Philadelphia Friends Society and private letters. He has masterfully woven these documents into the substance of his conversation and opens the way to further conversations on the issues of schooling.

The author points out that Penn's vision of education hung on three convictions: the social philosophy of dissent, universal education, and "Quaker doctrine of the Inner Light." These convictions are bound to each other through the respect for the other based on the availability of the Inner Light to

everyone, regardless of "station" in life. Penn's vision, actualized by the Quaker Public School, the first school in Pennsylvania, differed from conventional schooling in significant ways. These differences are reflected in public education not only in Philadelphia, but in public schools throughout the United States.

Fundamental is the concept of universality and the function of education. The motive for universal education is the formulation and continuity of just society. Social ills were to be addressed by adequate education. Personal problems of poverty, profligacy, drunkenness, and "whoring" were to be solved by education of the masses. Social ills and personal problems are all of a piece. If society is to be radically transformed, it is to be through the instruction of youth to attend to the Inner Light. Penn's disposition toward discipline reflects his conviction of that of God in every person. Reluctant children are not to be shown first the whip, but rather with love and tenderness brought to see the error of their ways to permit them to be the best that is within them.

The author meticulously documents the



role of the overseers of the school, who saw to the development of adequate curriculum, financing of the school, identification of those qualified to teach, daily attention to the affairs of the school, and the public relations associated with getting students to

be there. He makes the case for the amenability of Quaker schooling to marketplace involvement, documenting the powerful influence mercantile Quakers had on the organization and operation of the schools.

Kashatus marks the dilemma faced by Friends during the American Revolution. Following the revolution, new challenges were addressed to ensure the integrity of the new society, to adjust to the new fiscal realities imposed by severance from England, and to guarantee the continuity of the Quaker faith in independent community. The Philadelphia Association of Friends for the Instruction of Poor Children (the Adelphi Society) was formed to develop and expand the commitment to the education of all. The Adelphi Society was designated to oversee the education of the masses, while the overseers confined their efforts to the establishment of a residential school for "Quakers Only" wherein

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FRIENDS JOURNAL

students were spared the necessity of associating with masses, lest they be "contaminated" with the influences of stray doctrine.

This may be a difficult book for Friends to read. It is not without faults.

Friend Kashatus owes us another book with as superb a documentation as he has provided in this one, beginning, perhaps, in the 1850s. How is it that Quaker influence has translated itself into a liberalizing influence in education? Why does the Quaker thrust in education no longer concern itself with doctrinal purity? How is it the proper education of a Friend is not that of isolation, but of involvement?

—Ed Dodson

Ed Dodson is an attendee of the Agate Passage (Wash.) Worship Group and a long-time civil rights activist.

Prayers to Protest: Poems That Center and Bless Us

Edited by Jennifer Bosveld. Pudding House Publications, Johnstown, Ohio, 1998. 230 pages. \$19.95/paperback.

The second phrase of its title best describes this collection of poems. Indeed, readers will be hard pressed to find a note of protest. But if this collection doesn't have a number of poems of protest, why put that suggestion in the title? The book contains, however, a number of worthy poems on subjects as far ranging as earth-centered spirituality, life passages, religious and political life, and social justice.

The collection as a whole convinced me of the great value of so many writers of poetry, good poetry, in the U. S. in these late days of the 20th century. It also made me long for the forms, economy, and lyricism of the earlier moderns like Yeats and Roethke. Contemporary poets seem at times too wordy, too complex. I found myself most drawn to simplicity in these poems—poems that have one idea and develop it with a telling image, original focus, and music.

Our own Quaker Jeanne Lohmann has a number of poems in this volume that, when I came to them in reading the whole, always rewarded. I do wish the editor Jennifer Bosveld had helped her readers by grouping the poems and labeling the sections. That is an iffy task in poetry, but I detected a certain order to her groupings and would have appreciated distinct sections such as Marilyn Sewell did in *Cries of the Spirit*.

—Judith Brown

Judith Brown is a member of University (Wash.) Meeting and is poetry editor for FRIENDS JOURNAL.

Summer Puzzler *answers*

F	R	I	E	N	D	S	J	O	U	R	N	A	L
I	O	N	S	E	I	K	O	N	N	I	E	C	E
R	A	N	T	E	R	I	K	C	E	D	A	R	S
S	N	E	R	D	E	P	E	E	D	O	T	E	S
T	H	R	A	L	L	S	T	A	M	P	E	D	E
D	A	L	I	E	Y	E	R	N	A	Y	L	O	R
A	L	I	N	E	O	P	E	N	S	L	I	M	A
Y	O	G	I	A	L	I	K	E	H	A	Z	E	L
C	O	H	E	R	E	M	E	S	S	D	A	T	E
O	N	T	O	L	O	G	Y	T	I	M	B	E	R
N	I	N	N	Y	E	A	S	Y	L	I	E	S	T
N	O	O	S	E	D	D	O	M	E	T	T	L	E
A	N	V	I	L	G	A	M	I	N	S	E	A	R
Y	E	A	R	L	Y	M	E	E	T	I	N	G	S

Hard, Compound, and Complex are dropped from clue answers (as indicated by ~~strikeout~~ below) before entry into the diagram.

Across: 1. FRIENDS JOURNAL (anag.)
 12. COMPLEXIONS (anag.) 14. EIKO+N
 (Okie rev.) 15. NI(E)CE 17. (er)RANT(ER)
 18. SACRED (anag.) 20. (s)NERD
 21. (te)EPEE 22. DO(v)(T)ES
 23. THR(i)(A)LL 25. STAMPED+E
 29. DALI (Dolly homophone) 30. EYER
 (hidden) 32. NAYLOR (nailer homophone)
 33. ALINE (two meanings) 35. OPENS
 (two meanings) 36. LIMA (hidden rev.)
 39. YOGI (two meanings) 40. AL+IKE
 41. HAZE+L 43. C.O.+HERE
 46. MESS(age) 49. D(r)A(f)T(e)E
 50. ONTOLOGY (anag.) 51. TIMBER
 (timbre homophone) 52. N+IN+NY
 55. EASY (hidden) 58. LI(v)ES
 60. NOOS+ED (soon rev.) 61. MET+T+LE
 62. ANVIL (hidden) 63. GAMIN(g)
 64. S(w)EAR 65. YEARLY MEETINGS
 (anag.)

Down: 1. FIRST DAY (anag.) 2. R(O)AN
 3. INNER LIGHT (two meanings)
 4. NEEDLE(ss) 5. D.I.+RELY 6. SKI+P
 7. JO(K)E 8. (comm)ON+(pla)CE
 9. UNCOMPOUNDED (anag.) 10. NEAT
 (hidden) 11. L+ESS+E+R 13. STRA+IN
 (Art's rev.) 16. C+REDO 19. DOPY
 (hidden rev.) 24. HAL+O 25. SEPHARDIM
 (anag.) 26. (m)ANNE(r) 27. MA'S+H
 28. ELIZABETH ARDEN (anag.)
 31. REKEY (two meanings) 34. EARL(y)
 35. OLEO (two meanings) 37. METE
 (meet homophone) 38. AL(ER)TERS
 42. AD+MIT+S 43. CHARBONNAY (anag.)
 44. ON+I+ON 45. EONS (anag.)
 47. STYMI+E (Misty anag.) 48. SILENT
 (ahem) 53. NO+VA 54. YE'LL
 55. E+D+G+Y 56. A+DAM (mad rev.)
 57. (hand)SOME 59. SLA(m)+G

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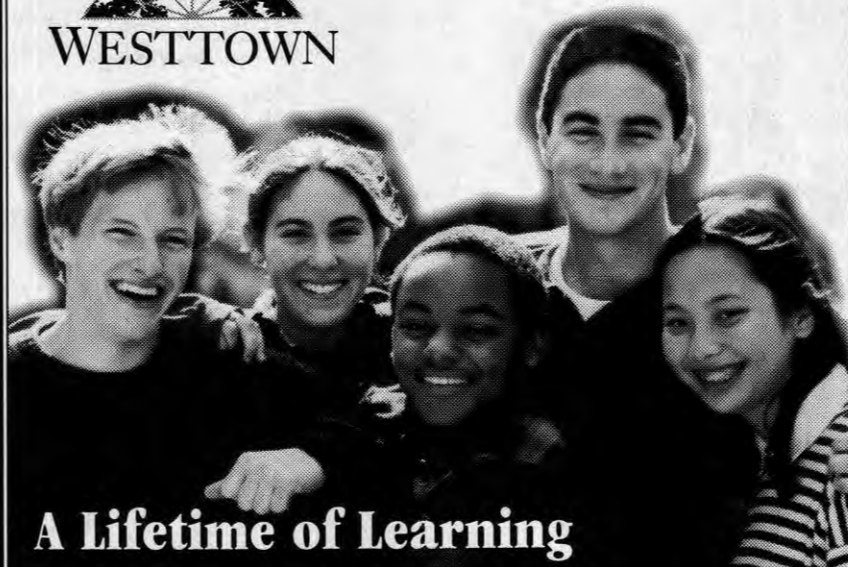
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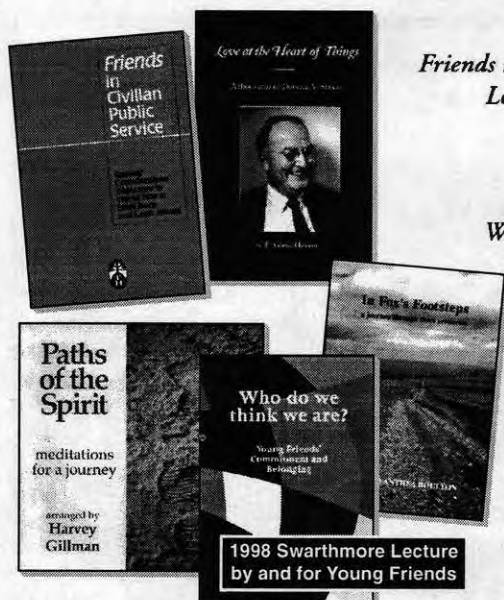
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Milestones

Marriages/Unions

Autorino-Davidson—Karen Davidson and Anthony Michael Autorino, on May 9, under the care of Buckingham (Pa.) Meeting, of which they are members.

Deaths

Liu—Bea Exner Liu, 90, on Dec. 24, 1997, of cancer. During early adolescence Bea read Friends General Conference literature sent to her father, a minister and professor, describing the Religious Society of Friends. "I thought," Bea often recounted, "if a religion could be like that there might be some sense to it." Bea graduated from Carleton College in Northfield, Minn., and studied at the University of Freiburg, Switzerland. Seeking employment, she followed her brother and sister to China and taught English. In China she married Wallace Liu, a Carleton acquaintance. When the Japanese invaded Tientsin, Wally and Bea joined refugees retreating to western China. They taught at the new University of Guizhou. Bea's prize-winning memoir, *Remembering China 1935-1945*, tells of hardships suffered during the Japanese occupation when her three daughters were born. While at HuaChi, Bea became interested in non-Chinese tribes in the area; her children's story, *Little Wu and the Watermelons*, which won the Follett award in 1954, tells their story. Bea returned to Northfield where her son was born in 1945. The whole family went back to China in 1948 but had to return to Northfield because of the Communist revolution. Bea began teaching again after her divorce in 1962. In the 1950s she joined Minneapolis (Minn.) Meeting and in 1967 transferred to Twin Cities (Minn.) Meeting. After retiring from teaching, Bea built a geodesic dome in Becker, Minn., where she kept bees and wrote. Her widowed brother's illness called Bea away from her idyllic life. They moved to Minneapolis, where she continued writing while caring for him until his death. Bea's novel, *Down River People*, will be published by New Rivers Press. She transferred to Prospect Hill (Minn.) Meeting during this caretaking period. Until her 90th birthday, Bea kept very active: she participated in a writer's workshop; a neighborhood discussion group; and Crones, a Quaker women's organization. Bea is survived by two daughters, Peggy Lucas and Sally Lane; a son, Rick; and five grandchildren.

Pennell—Dorothy "Dot" Cocks Pennell, 94, on Jan. 24, in Baltimore, Md. Dot was the oldest of six children. She attended George School in Pennsylvania and graduated from Cornwall-on-Hudson High School and Pratt Institute in New York. She married Clarence "Charlie" E. Pennell of Lansdowne, Pa., in 1928. They lived in Madison, N.J., for over 50 years before retiring in 1985 to Leisure World in Silver Spring, Md. In 1996, Dot moved to Pickersgill Retirement Community in Towson, Md., to be closer to her son, Kenneth. At the time of her death she was at Keswick Multi-Care Center in Baltimore. For many years, Dot was actively involved in various environmental issues such as cleaner air, soil, and water. In 1945 she was a founding member of the League of Women Voters, an organization with which she continued her membership while she resided at Leisure World. She and Charlie were founding members of Sum-

mit (N.J.) Meeting, and later devoted numerous hours to the planning and construction of the new Summit Friends Meetinghouse, which was completed in 1970. Dot was preceded in death by her husband; and two sisters, Mary C. Bull and Anna C. Huff. She is survived by two sons, Kenneth and Donald; a brother, Anthony R. Cocks; two sisters, Edith C. Decker and Florence C. Daniels; three grandchildren; and two great-grandchildren.

Perera—*John Brinton Perera*, 63, on Jan. 17, in Cleveland, Ohio, surrounded by his life's work. A graduate of Westtown School in Pennsylvania and Ohio State University, John also attended Haverford College. In 1954, he chose to participate in alternative service with the American Friends Service Committee in El Salvador. This proved a formative experience for John, who did draft resistance counseling for many years. Following his graduation from Ohio State, he got a job with Goodwill Industries. It was at Goodwill that John began his lifetime of psychological, physical, and sometimes monetary help for persons disadvantaged by illness or criminal records. Environmental groups in Cleveland considered John a "walking encyclopedia" of information on almost all issues. Without ever publicly discussing it, he adhered to a simple way of life, while still being generous to others. His personal possessions were his books, his computer, and an 11-year-old car. Harvey Wasserman, a senior nuclear advisor with Greenpeace U.S.A. was quoted saying of John, "He was a beautiful man, generous, brilliant, very much ahead of the time. He was totally irreplaceable." John, also known as "gadfly," "muckraker," and "John from Edgewater" (a name he used when he called the National Public Radio program "Talk of the Nation"), dedicated his life to making the world a better place in which to live. At times he was ridiculed and laughed at for his unorthodox methods of getting his point across. Unique costumes were a regular part of John's demonstration paraphernalia. He is survived by two sons, Brint and Brian; a daughter, Beth Perera Hutchinson; three sisters, Sylvia, Carol Perera Weingeist, and Ellen Perera Scott; a brother, Don; and four granddaughters, Breanna and Brittany Perera, and Kaitlin and Rachel Hutchinson.

Plass—*Leah Myra Walton Plass*, 92, on Dec. 22, 1997, in West Chester, Pa., of natural causes. Leah, formerly of Bryn Mawr, Pa., was a member of Haverford (Pa.) Meeting and had until recently resided at Hickman Friends Boarding Home in West Chester, Pa. In the past she had been active in Poughkeepsie (N.Y.) Meeting and Friends Meeting at Cambridge (Mass.). Leah was a registered nurse and a graduate of Hahnemann Hospital School of Nursing in Philadelphia. She was preceded in death by her husband, Russell D. Plass. Leah is survived by a daughter, Edna May; a son, Neil Walton Plass; a sister, Edna Jackson; four grandchildren; and five great-grandchildren.

Ranger—*Lola Margaret McCracken Ranger*, 71, on November 3, 1997, after being hit by a car, in Pomona, Calif. Marge was born in Wichita, Kans. The family moved from Kansas to New Mexico and then in 1942 to California. During hard times in the 1930s, Marge, as the oldest daughter, assumed major family responsibilities. As a young woman she held various jobs, including one in Yellowstone Park, which was most exciting for her. She married twice. Her second marriage, to Win-

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—*Thomas R. Kelly, A Testament of Devotion*

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ston Ranger, brought her great satisfaction and produced three sons. She and Winston, however, were not able to find the harmony needed to live together, and she raised her sons as a single parent. Marge's life was not always easy, but she faced it with courage. She was determined to give her sons a broad view of the world. She took them to meetings for worship at monthly, quarterly, and yearly meetings. They participated in Native American powwows. With youth groups they experienced hiking, camping, and rock climbing. When they had no money for admission, they all enjoyed festivals and fairs by working as volunteers. Marge took the boys with her to folk dances, and she served as a summer camp counselor so they could experience that too. She loved her sons dearly and found great pride and joy in them. Peace was an important concern in Marge's life. She served on the Peace and Social Action Committees of Quaker meetings and was a member of Fellowship of Reconciliation. She took her family to peace marches, sit-ins, and be-ins. She joined the walk for peace from San Diego to San Francisco to Washington, D.C., in the 1970s. On that walk she grew close to some monks from Japan. Marge later accepted their invitation to walk across Japan for peace. Active for many years in both Claremont (Calif.) Meeting and Orange Grove (Calif.) Meeting, she was a familiar presence at Quaker gatherings throughout the Pacific Yearly Meeting area. Marge always loved singing, dancing, and music. As a child during periods of hardship, she longed for beautiful clothes. As an adult she loved rummage, yard, and garage sales. Bright colors, soft or shimmery batik—these brought her special joy. She loved to give gifts to those she loved. Shortly before the accident, Marge had expressed some concern about changes in her life that might come if she were to need long-term care. Her family asks Friends to remember that for her this may be a blessed release and ultimate freedom. Marge is survived by three sons, Ray, Walter, and Dean.

Thomforde—Margaret E. Thomforde, 81, on Sept. 30, 1997, in Callicoon Center, N.Y., at the home of her younger sister, Mary Lewis. Born in Philadelphia, Peggy spent most of her young life on the family apple and poultry farm in Chester County, Pa., where for nearly 60 years she was an active member of London Grove (Pa.) Meeting. At age 12 she contracted polio and was hospitalized for more than a year. She was a graduate of Westtown School and Hood College. After college she returned to the family farm (now known as The Stone Barn) where she founded Faunbrook Kennels. She raised and trained collies, Shetland sheepdogs, and Welsh corgies. She frequently judged dog shows and displayed her dogs at the Westminster, Philadelphia, and Chicago shows. She sometimes traveled to Great Britain to select dogs for her clients. Peggy was one of the founders of the Brandywine Dulcimer Club. She also enjoyed playing the piano and cello and singing in choral groups. Her love of music brought her in later life to become a member of the choir of the Episcopal church in Kennett Square, Pa. She later joined that church, but was always a Quaker in spirit. After post-polio syndrome crippled her completely, Peggy came under loving care at her sister Mary's home. She is survived by three sisters, Ruth Seegers, Esther Gally, and Mary Lewis; and two brothers, Philip and Harold.

society, and does not include every human embryo and zygote.

There is only one consistent position against all abortions: the familiar assertion that a "soul" enters the zygote at the time of fertilization. I do not partake of that assumption, and I accept early abortion without moral qualms.

Will Stites
Stevens Point, Wis.

Perhaps we can never fully understand the choice of abortion until we face it ourselves. For this reason, I particularly appreciated the suggestion that Friends should offer clearness committees to women and their partners faced with the immediate situation of an unwanted pregnancy.

The law now says regulated abortion, safe abortion, is preferable to secret attempts at pre-natal murder, and many believe it is a moral choice as well in certain cases (such as rape, the health of the mother or child, or certain social situations). Unfortunately, it leaves the door open for other more selfish abortions. But then our economic system leaves the door open for much selfish greed. The death of miners in an unsafe mine is not murder under law, but should be on the conscience of unsafe mine owners. Just so, a selfish abortion is not murder by law, but should be on the conscience of the woman who simply doesn't want a child. We do

not yet have laws that can regulate all greed. But as individuals, we can regulate our own behavior.

But now, at the end of the 20th century, there is another factor to consider—runaway population growth. Now every mother must consider whether she has the right to have more than two children—sad as that thought may be. Some women who already have two children may feel it is selfish *not* to have an abortion to prevent the birth of a third. God has given us the knowledge to do this safely for the mother. Along with free will God has given us the means to decide between limiting population growth or facing ecological disaster.

We have not found a way to legislate against what is selfish and permit what is unselfish. We do not legislate that smoking cigarettes is illegal although it may cause deaths by nicotine. We do not make the sale of alcoholic beverages illegal, though it is one of the major causes of auto accidents and deaths. We allow people to make the choice of smoking or drinking. We may abhor some of these choices, as well as the choice of selfish abortion, but we have not found a reasonable way to make them illegal. To make a law requiring abortion to prevent having more than two children would be even more unthinkable, but a voluntary abortion for this reason is something I

myself feel should be permissible.

We can only warn of the dangers of smoking, or drinking to excess, or having too many children. We can only warn that generation after generation, more than two children per mother will endanger the future of all. We can only advise that the use of contraceptives can prevent the need for abortions. We can only hope that we ourselves will never have to make the choice of abortion. That is the burden of freedom of choice.

If we seek God's guidance and strength, though prayer, perhaps even the most difficult decisions will become clear.

Amy Weber
State College, Pa.

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.

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For information call (215) 563-8629.

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

Coming to London? Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: (0171) 636-4718. Fax: (0171) 636-5516.

The Blue Idol Quaker Guesthouse could be your base to explore England or your Quaker roots. In rural Sussex close to Gatwick Airport (easy and direct road and rail links), London, and Brighton.

A "tranquil oasis," The Blue Idol combines a meeting-house founded by William Penn with a peaceful guesthouse and gardens. Bed and Breakfast £22pp per night. Contact: Julie and Jonathan Spencer, Telephone: 01144 1403-741241, Fax: 01144 1403-741841. E-mail: 106700.3252@CompuServe.com.

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Pittsburgh—Well located. Affordable, third-floor (walk up) guest rooms with shared bath. Single or double occupancy. Kitchen available. Contact: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. Telephone: (412) 683-2669.

Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Assistant Director, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@www.com.

An oasis of calm in the heart of London? Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: (0171) 387-5648, fax: (0171) 383-3722, or write to: 1 Byng Place, London WC1E 7JH.

Coming to DC? Stay with Friends on Capitol Hill. William Penn House, a Quaker Seminar and Hospitality Center in beautiful, historic townhouse, is located five blocks east of the U.S. Capitol. Convenient to Union Station for train and METRO connections. Shared accommodations including continental breakfast, for groups, individuals. 515 East Capitol Street, SE, Washington, DC 20003. E-mail: dirpennhouse@pennsnet.org. Telephone: (202) 543-5560 Fax: (202) 543-3814.

Quaker House, Managua, Nicaragua. Simple hospitality; shared kitchen. Reservations: 011-505-2-663216 (Spanish) or 011-505-2-660984 (English). For general information, call Pro-Nica (813) 821-2428.

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

Assistance Sought

What would you think about a **National Peace Endowment Fund**? What would the main advantages and disadvantages be? Looking for comments, suggestions. Tom Todd, 3713 West Main, Kalamazoo, MI 49006-2842.

Mexico volunteers: Looking for volunteers from long-term AFSC service projects in Mexico, 1960-66, for Mexico City reunion, March 5-7, 1999. Contact Carl Strock, 37 Tamarack Trail, Saratoga Springs, NY 12866; e-mail: cstock@capital.net; telephone: (518) 587-9279.

Quaker Inner-City School Endowment Fund. A small group of well-integrated Quaker schools are doing a terrific job in inner cities. Help them raise sufficient endowments for long-term financial stability. For information contact: Imogene Angell, 150 Kendal Drive, Kennett Square, PA 19348, telephone: (610) 388-0935.

Friends of Quang Ngai Province, Vietnam
Roger Marshall, Prosthetist/Orthotist and former war-time member of AFSC Quaker service in Vietnam, has been nominated Project Manager for building a Prosthetic/Orthotic Rehabilitation Center in Quang Ngai province, Vietnam. The war may have ended, but people are still losing limbs to mines planted years ago. Contributions for this greatly needed project or enquiries for more information should be addressed to:
Friendship Foundation of American-Vietnamese, 1444 East Erie Avenue, Lorain, Ohio 44052, U.S.A. Telephone: (440) 288-4544. Fax: (440) 288-9306. E-mail: FFAVN@centuryinter.net.

Audio-Visual



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Books and Publications

To receive the **British Quaker Socialist Newsletter**, please send \$1.00 for three issues to: Tom Todd, 3713 West Main, Kalamazoo, MI 49006-2842.

Worship in Song: A Friends Hymnal, 335 songs, historical notes, indexes, durable hardcover. \$20/copy (U.S. funds) plus shipping/handling. Softcover spiral copies at same price. Large print, softcover, no notes, \$25/copy. Call for quantity rates. Order FGC Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107 or call (800) 966-4556.

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Quaker Books. Rare and out-of-print, journals, memorials, histories, inspirational. Send for free catalog or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748. Visit our Web page at: <http://www.abebooks.com/home/HAINES>.

FGC Bookstore. Serving Friends and seekers worldwide with Quaker-related books, tracts, and curricula for all ages. Materials to meet needs and interests of individuals, religious educators, and meeting communities. Free catalog of over 500 titles. Religious education consultation. Call, write, or visit: Friends General Conference Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107, M-F 9 a.m.-4:30 p.m. EST, (800) 966-4556, e-mail: <bookstore@fgc.quaker.org>.

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

For Purchase

Wanted to buy: Westtown Sampler. Old books of Quaker interest. Grandfather clock. Please call or write: Earl Evens, 20761 Old Wire Road, Laurinburg, NC 28352. (910) 369-2803.

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Quaker Gift Items for personal enjoyment, or leadership recognition, banquet decoration, favors, fund raisers, notes, special events. Write for brochure. Quaker Heritage Showcase, 10711 N. Kittatinny, Tucson, AZ 85737 or (800) 327-2446.

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Come do your research with us: Postgraduate degrees in Quaker Studies through a choice of enrollment at two different universities in England.

Visit our new web site on <http://www.woodbrooke.org.uk>
On Line: 1 August 1998. Woodbrooke, 1046 Bristol Road, Birmingham, B29 6LJ, UK. Telephone: +44121 475 5171. Fax: +44121 472 5173. E-mail: <admiss@woodbrooke.org.uk>.

Quaker House Ann Arbor seeks new member for six-person intentional community based on Friends principles. Two-year commitment. (734) 213-0506, quakerhouse@umich.edu, www.ic.org/qhaz/

Upcoming Pendle Hill Short Courses

Nature, Poetry, and the Sense of the Divine, Judy Brown, October 18-23.

Entering the Gates of Jewish Spirituality, Marcia Prager, October 25-30.

A Circle Dance as Spiritual Exercise, Elizabeth Cave, November 8-13.

The Fire and the Hammer: A Musical Presentation on the Life of George Fox, John Sheldon, November 15-21.

Preparing the Way: An Advent Retreat, Clare Keller, November 29-December 4.

For further information, contact: Pendle Hill, (800) 742-3150 ext. 137.

Upcoming At Pendle Hill

Fall Conferences:

Young Adult Friends Gathering, Trayce Peterson and others, special low price, ages 18-40, September 5-7.

Religious Education: Ideas That Work, cosponsored with FGC's RE Committee, September 11-13.

Silent Retreat, Kathryn Damiano, October 9-11.

Mountaintops and Valleys of the Spiritual Life, Dan Snyder and Demaris Wehr, October 23-25.

Seeking and the Seed: The Spiritual Journeys of Isaac and Mary Penington, Doug Gwyn, November 13-15.

The Dead Sea Scrolls, Steven Davison, November 13-15.

Basic Quakerism, Elaine Crauderruff and Brian Drayton, November 20-22.

Sabbath Sense: A Spiritual Antidote for the Overworked, Donna Schaper, December 4-6.

Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Rd., Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150, x.142.

Community Experience/Homeless or Legal Advocate: Full-time volunteer placements while living in intentional community are available with **Cafe 458**, a free restaurant for people without homes, and **Georgia Justice Project**, a criminal defense and social/rehabilitative service provider for indigent individuals.

Benefits: room/board, health insurance, monthly stipend. Age/race diversity encouraged. Contact: Volunteer Coordinator, **Community of Hospitality**, P.O. Box 89125, Atlanta, GA 30312-9135; phone (404) 525-3276.

Mexico City Volunteer Opportunities: one-week service-learning seminars, 3-12 month internships, positions managing Quaker center. Casa de los Amigos, Ignacio Mariscal 132, Mexico, DF 06030; (52-5) 705-0521; amigos@laneta.apc.org; <http://www.laneta.apc.org/amigos/>

Consider a Costa Rica Study Tour January 28-February 8, 1999. Write Roy Joe or Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169, or call or Fax (937) 584-2900.

Consider investing in affordable retirement property in the Southern Arizona high desert. Nearby Friends Meeting at McNeal. Write or telephone: Carolyn Huffman, 901 E. Belvedere Avenue, Baltimore, MD 21212. Telephone: (410) 323-1749.

Quaker House intentional community seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Common interests in spirituality, peace, and social concerns. One- or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@wwwa.com.

Lingua Programs and Tours

Guatemala: Study Spanish, educational tours, internships, volunteer work. Homestay. (512) 416-6991, info@casaxelaju.com, www.casaxelaju.com.

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Personals

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (610) 358-5049.

Concerned Singles

Concerned Singles Newsletter links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, environment. Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; or (413) 445-6309; or <<http://www.concernedsingles.com>>.

Positions Vacant



FRIENDS JOURNAL seeks a new **editor-manager** to begin work in January 1999. The editor-manager serves as CEO of Friends Publishing Corporation. S/he is responsible for overseeing all functions of the organization including management of publications,

finance, personnel, technology, fundraising, and facilities. S/he interprets **FRIENDS JOURNAL** and is responsive to the Religious Society of Friends. Salary range: \$42,000–\$48,000 plus benefits. Applications including resume, letter of interest, and names and phone numbers of three references are due August 14, 1998, to Search Committee, **FRIENDS JOURNAL**, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835. A more complete position announcement is available on request, (215) 563-8629. Please direct other questions to Sue Carnell, search committee clerk, at (410) 377-8595. Active screening of candidates will begin September 1 and continue until the position is filled.

Quaker House of Fayetteville, North Carolina, seeks a Director to counsel military personnel who want a discharge, information about their rights, or who are AWOL. Serving the Southeastern U.S., the Director works with a nationwide organization of counselors as part of the GI Rights Network. The Director must have a commitment to Quaker faith and practice. The work involves frequent phone contact with service members, sometimes in crisis. An ideal candidate will have good organizational skills, a sense of humor, speak and write well, deal comfortably with a diverse range of Friends, be comfortable on a computer, and be able to live and work in a predominantly military area. Applicants need not be experienced military counselors, but will need to learn rapidly. The Director is responsible for daily operation of the office, written communication (including newsletter), representing Quaker House to the public, training and supervising volunteers, and supporting the life and growth of Fayetteville Friends Meeting. The Director may also pursue projects that support nonviolence and justice in ways compatible with personal leadings and Quaker testimonies.

House provided (which is also the office and meetinghouse), use of a car, utilities, insurance, and salary of \$12,000 (negotiable).

Fayetteville is adjacent to Fort Bragg Army Post (one of the largest in the world) and Pope Air Force Base. Since 1969 Quaker House has been a presence for peace in Fayetteville, supported by Friends Meetings and individual donations. Send letter of intent, resume, name, address, and phone of three references (one of which is to address the applicant's involvement in his/her meeting and Friends activities) to Search Committee, Quaker House, 223 Hillside Avenue, Fayetteville, NC 28301, or Quakrhse@foto.infi.net.

Arthur Morgan School. A small junior high boarding school seeks several houseparents for 1998–99 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives: music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send resume with cover letter to: Shan Overton or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (704) 675-4262.

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Service Community, Innisfree Village. Full-time volunteers needed for alternative life-sharing community with adults with mental disabilities. Duties include house parenting and working in the weavery, woodshop, bakery, kitchens, and gardens of 500-acre farm in foothills of the Blue Ridge Mountains. Must be 21, able to commit one year. Receive room, board, medical benefits, and \$160 per month. Write: Recruiting, Innisfree Village, 5505 Walnut Level Road, Crozet, VA 22932.

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Rocky Mountain hideaway with great views of river valley from deck on three sides. Stone fireplace, sauna, whirlpool bath. Two baths, three-four bedrooms. 20 minutes from Estes Park on the edge of Roosevelt National Forest and near Rocky Mountain National Park. Stone and solar guest house also available at additional cost. \$700 per month plus utilities, September through May. Apply to: Mary Howarth, P.O. Box 92, Glen Haven, Colorado 80532 or call (970) 586-4738.

Cottage on the Jersey shore, five blocks from the beach, one block from main street and train. Small garden, porch with swing. Two bedrooms, one bath with clawfoot tub. Charming but not fancy. Available by the week, \$700 per week. Write to: Kenneth Walsh, 6400 Tulsa Lane, Bethesda, MD 20817 or call (301) 530-3324.

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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.

Live on the Maine Coast. Attractive waterfront house near Wiscasset on Westport Island (with bridge). Deck, rocky point, woods, peace and quiet. Labor Day to Memorial Day \$500/month. (617) 696-6353.

Retirement Living

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Kendal communities and services reflect sound management, adherence to Quaker values, and respect for each individual.

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Kendal Corporation Internships

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Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, woodshop, computer lab. Entry fees \$43,000-\$148,000; monthly fees \$1,372-\$2,522. Fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.



Friends Homes, Inc., founded by the North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are continuing care retirement communities offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Quaker meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (910) 292-9952 or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.

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Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158.

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Frankford Friends School: coed, K-6, serving center city, northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

Westtown School: Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (PreK-10) and boarding (9-12). Boarding is required in 11th and 12th grades. Significant Quaker presence among 600 students, 80 teachers. Challenging academics, arts, athletics, in a school where students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial assistance is available. Westtown, PA 19395. (610) 399-7900.

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.

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.

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.

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, Havertown, PA 19083. (610) 446-3144.

Services Offered

Grant Writer. Published researcher and poet, MA English. 20 years nonprofit management. (808) 988-8043, mcm@lava.net, MC Miller, POB 11782, Honolulu, HI 96828.

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Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (336) 294-2095.

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 Schmidt, 101 Quaker Hill Drive, Richmond, IN 47374. Telephone: (765) 962-7573.

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Meetings

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

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

BOTSWANA

GABORONE—phone (267) 347147 or fax 352888.

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).

EL SALVADOR

SAN SALVADOR—Unprogrammed meeting. Call Carmen Broz 284-4538.

ENGLAND (U.K.)

LONDON—Friends House Meeting, from April 1997 to April 1998, 11 a.m. at the Free Church Federal Council, 27 Tavistock Square (3 minutes from F.H.).

FRANCE

PARIS—Unprogrammed meeting for worship 11 a.m. Sundays at Centre Quaker International, 114 Rue de Vaugirard, 75006 Paris. Entrance at 114 bis. Phone: 01-45-48-74-23. The Center has no sleeping accommodation.

GERMANY

HAMBURG—Unprogrammed meeting 10:30 a.m., second and fourth Sundays. Winterhuder Weg 98. Phone 04521-806211.

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

GUATEMALA

GUATEMALA—Unprogrammed. First and third Sundays. Call Mary Thompson: 2014251, 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. Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. Info: 813-821-2428 or 011-505-266-0984.

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting, 10 a.m. Sundays. Girls, Inc., 5201 8th Ave. South. (205) 592-0570.



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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) 586-4409.

MAT-SU—Unprogrammed. Call for time and directions. (907) 378-8281.

Arizona

BISBEE—Worship group, (520) 432-7893.

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: (520) 642-9274 or (520) 642-9900.

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). First-day school and worship 8:30 and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 325-3029.

Arkansas

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

HOPE—Unprogrammed. Call: (870) 777-5382.

LITTLE ROCK—Unprogrammed meeting, discussion 10 a.m., worship at 11 a.m. at 3415 West Markham. Phone: (501) 664-7223.

MENA—Unprogrammed. Call: (501) 394-6135.

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, P.O. Box 5065, (510) 524-9186. Unprogrammed worship and First-day school 10 a.m. At Shelton's Primary Education Center, 3339 Martin Luther King Jr. Way.

CHICO—10 a.m. singing; 10:30 a.m. 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. 2219 San Joaquin Ave., Fresno, CA 93721. (209) 237-4102.

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, Calif. Phone: (415) 435-5755.

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MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10 a.m. Call (408) 649-8615.

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 10:30 a.m. 957 Colorado. (650) 856-0744.

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 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 10:30 a.m., at Georgiana Bruce Kirby School, 117 Union St., Santa Cruz.

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

SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. 1647 Guerneville Rd. Phone: (707) 578-3327.

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

STOCKTON—Delta Meeting. Unprogrammed, 10:30 a.m. 2nd, 3rd, 4th First Days, AFSC Center, 445 West Weber. For information, call (209) 478-8423.

VISALIA—Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 734-8275.

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

Colorado

BOULDER—Meeting for worship 8:30 a.m. 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, Colo. 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 363 S. Harlan, #200, Lakewood, 10 a.m. Phone: (303) 777-3799 or 235-0731.

DURANGO—Unprogrammed worship 10 a.m., First-day school and adult discussion 11 a.m. 803 County Rd. 233. (970) 247-0538 or 247-5597.

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) 421-2060, Internet All_Media@Compuserve.com.

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 and First-day school 10 a.m. 267 William Street (2nd floor), Phone: (860) 663-3022.

NEW HAVEN-Meeting and First-day school, Sundays, 10:30 a.m. 225 East Grand Ave., New Haven, CT 06513. (203) 468-2398.

NEW LONDON-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meetinghouse, 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 Centreville 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-Alapocas Meeting. Worship 9:15 a.m., at 101 School Road. For information call 478-7880.

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 regularly held at:

MEETINGHOUSE-2111 Florida Ave. 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. with special welcome for Lesbians and Gays.

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

MONTHLY MEETING DAY SCHEDULE-(second First Days Sept.-June; third First Day in July) Meetings for Worship held at 8:30 a.m. in the meetinghouse and 10 a.m. in both buildings (First-day school at 10:20).

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

Florida

CLEARWATER-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 34642. (813) 854-2242.

DAYTONA BEACH-Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 734-3115 for information.

FT. LAUDERDALE-Meeting 11 a.m. Information line (954) 566-5000.

FT. MYERS-Meeting at Calusa Nature Center First Days at 10:30 a.m. Telephone: (941) 337-7027.

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. Phone: Robert Campbell, 294-0689.

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. December through April, first and third First Days 11 a.m. 69 Tingler Lane, (305) 289-1220.

MIAMI-CORAL GABLES-Meeting 11 a.m. 1185 Sunset Dr., 661-7374. Clerk: David Landowine, (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 (561) 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. Life Center, 6811 N. Central Ave. Phone contacts: (813) 854-2242 and 977-4022.

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

Georgia

ATHENS-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12 a.m. On Poplar St. in the Parsonage of Oconee St. Methodist Church. (706) 353-2856.

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

ATLANTA-Northside. Unprogrammed Worship and First-day school, 2nd and 4th First Days at 10 a.m. 1085 David Trace, Suwanee, GA 30024. (770) 886-3411. pjay@mindspring.com.

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

BRUNSWICK-Meeting for worship at 10:30 a.m. at 307 Newcastle St. Call (912) 638-1200 or 437-4708.

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 worship and First-day school 10:30 a.m. in members' homes. (309) 454-5463 or (309) 862-1908.

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 Ave. Worship 10 a.m. Phone: (312) 445-8949.

CHICAGO-Northside (unprogrammed). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 10:30 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 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 5 p.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 Trezevant.

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

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

SPRINGFIELD-First Day Worship, P.O. Box 3442, Springfield, IL 62708, (217) 525-6228.

URBANA-CHAMPAIGN-Meeting for worship 11 a.m., in Illinois Disciples Foundation Chapel, 610 E. Springfield, Champaign. Phone: (217) 328-5853 or (217) 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.

HOPEWELL-Unprogrammed worship 10 a.m., discussion 11 a.m. 20 mi. W. of Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. (317) 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.

MUNCIE-Friends Memorial Meeting, unprogrammed worship 8:30 a.m., First-day school 9:30 a.m., programmed worship 11 a.m. 418 W. Adams St. (765) 288-5680.

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. Opportunity Enterprises, 2801 Evans; (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.; call (515) 232-2763 for place.

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

DUBUQUE-Worship 10:15 a.m., Sun., unprogrammed; Summer schedule varies. Call (319) 556-3685 or (319) 583-8653.

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. (913) 843-3277.

MANHATTAN-Unprogrammed meeting 10 a.m. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. June/July: members' homes, 9:30 a.m. (913) 537-2260, (913) 539-2636.

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. AMERC Building, 300 Harrison Road, Berea, KY. Call: (606) 623-7973 or (606) 986-9840.

LEXINGTON-Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. Telephone: (606) 254-3319.

LOUISVILLE-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Telephone: 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) 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, 9:30-10:30 a.m. Telephone: (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 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. Joyce Sutherland, clerk. (207) 923-3141.

LEWISTON-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, US 202). No meeting July-August. Telephone: 933-2933.

MIDCOAST-Unprogrammed meeting for worship, First-day school, 10 a.m. Friends meetinghouse, Damariscotta. Watch for signs to the meetinghouse on Rt. 1. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 354-8714.

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Community Center. (207) 866-3892.

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. For details call (207) 625-8034, 324-4134.

WHITING-Cobscook Friends Meeting. Meeting for worship First Days 10 a.m. Jane Cook, clerk. (207) 726-5032.

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 Metzgerott, 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 a.m. 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.

SENECA VALLEY-Worship Group 11:30 Kerr Hall, Boyds. Children's program and weekly potluck. (301) 540-7828.

SOUTHERN MARYLAND-Patuxent Meeting. Worship 10 a.m. Call Peter Rabenold (410) 394-3124.

UNION BRIDGE-Pipe Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

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 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 10:30 a.m. and 5 p.m.; Forum at 9:30 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 Cadbury Road. 395-6162.

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

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

GREAT BARRINGTON-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. Phone: (413) 528-3510 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.

NANTUCKET-Unprogrammed meeting each First Day, 10 a.m., Fair Street Meetinghouse, (508) 228-0136.

NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring Street. Phone 990-0710. All welcome.

NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 283-1547.

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 10 a.m. (508) 888-4181.

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) 749-4383.

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.

YARMOUTH-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

Michigan

ALMA-MT. PLEASANT-Unprogrammed meeting. Singing 9:30 a.m. Meeting for worship 9:45 a.m. followed by discussion 10:45 a.m. Clerk: Verne Bechill, (517) 463-4539.

ANN ARBOR-Meeting 10 a.m., adult discussion 8:45 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Co-clerks Peggy Daub and Jeff Cooper, (734) 668-8063.

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: Kyo Takahashi: (810) 647-3927.

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. Call: (218) 829-6917.

DULUTH-SUPERIOR-Unprogrammed worship and First-day school, 10 a.m. 1802 E. 1st Street, Duluth. Michael Koppy, clerk: (218) 729-7643.

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 Sunday at 9 a.m. and 10:30 a.m., Wednesday at 6:30 p.m.; adult education Sunday at 9 a.m.; First-day school Sunday at 10:30 a.m.; meeting for business first Sunday of month following 10:30 a.m. worship. (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 a.m., 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.

GREAT FALLS-(406) 453-2714 or (406) 452-3998.

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, 391-4765.

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) 224-4748.

DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. Clerk: Constance G. Weeks, (207) 439-2837, or write: P.O. Box 98, Dover, NH 03820.

CONIC-Worship 2nd and 4th First Day, March through December at 10 a.m. 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: Sarah Putnam, (603) 643-4138.

KEENE-Worship group-unprogrammed 10:30 a.m. Children's program and child care. 100 Washington St., Keene, N.H. Call (603) 352-5295.

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.

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

CROWELL-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. (973) 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: (973) 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 a.m., 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. (732) 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 10:30 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: (732) 741-4138.

SOMERSET/MORRIS COUNTIES-Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship held 10:30 a.m. Sept.-May. (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 9:30 a.m. Meeting for worship 10:30 a.m. N. Main Street. (609) 358-3528.

New Mexico

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

GALLUP-Worship group meets Sundays 10:30 a.m. Call 863-8911 or 863-4697.

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) 669-8549.

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 10:30 a.m. 72 N. Parade near Science Museum. (716) 892-8645 for further information.

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) 532-6022. Summer season Chautauqua Inst. 9:30 a.m.

HAMILTON-Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles west of Smyrna. Phone: Marjory Clark, (607) 764-8341.

HUDSON-Taghkanic-Hudson Friends Meeting. Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 537-6618 or (518) 537-6617 (voice mail); e-mail: brickworks@delphi.com.

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) 242-3257.

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. 862-5749.

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 10 a.m. Note new time. 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-Meeting for worship weekly at 8:45 a.m. and 11:15 a.m., 41 Westminster Rd. at East Ave. (near George Eastman House), First-day school and adult religious education at 10:15 a.m. On third First Days, children have junior meeting for worship (adult-guided) during but separate from second meeting. On fourth First Days, children join the adults in second meeting. (716) 271-0900. Please call ahead for the summer schedule.

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 735-4214.

RYE-Unprogrammed meeting for worship, 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 Popham Road, (914) 472-1807. John Randall, clerk, (914) 476-6966.

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.

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.

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (704) 669-9198.

BOONE-Unprogrammed meeting for worship and First-day school, 9 a.m. 381 E. King Street. Melissa Meyer, clerk, (910) 667-4354.

BREWARD-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: Judith Purvis, (919) 942-7834. Meetinghouse, (919) 929-5377.

CHARLOTTE-Unprogrammed meeting for worship and First-day school 10 a.m., forum 11 a.m. 570 W. Rocky River Rd. 599-4999.

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 a.m. 328 N. Center St., (704) 328-3334.

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, N.C. (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. 216 Myrtle Place, Akron, OH 44303; 374-0521.

ATHENS-10 a.m., 22 Birge, Chaucery (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.

SIDNEY-(973) 497-7326, 492-4336.

TOLEDO-Ruth Taber, (419) 878-6641.

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. Franchot Ballinger, 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., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. 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. Betsay Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

OVERLIN-Unprogrammed worship Sundays, 10:30 a.m., 68 S. Professor. Midweek meeting Thursday, 4:15 p.m., Kendal at Oberlin. P.O. Box 444, 44074; (440) 775-2368.

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. (937) 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, Susan Hyde: (937) 767-7756.

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) 743-8827.

Oregon

ASHLAND-Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (541) 482-4335.

CORVALLIS-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

EUGENE-Meeting for worship 9 a.m. and 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. Meeting for worship at 8:30 a.m. and 10 a.m. Sunday. First-day school, 10:15 a.m. Phone: 232-2822.

BRIDGE CITY WORSHIP GROUP-10 a.m. at Historic Neighborhood House, 3030 S.W. 2nd Ave., Portland. First-day school, 10:15 a.m. Contact Chris Cradler (503) 287-6601.

FANNO CREEK WORSHIP GROUP-10:30 at Dant House, Catlin Gable School, 8825 S.W. Barnes Road, Portland. Catlin Gable School is next door to Providence St. Vincent Medical Center, near the intersection of U.S. 26 and Oregon 217. Contact Bob Keeler at (503) 292-8114.

MOUNTAIN VIEW WORSHIP GROUP-10 a.m. on first and third Sundays at 601 Union Street, The Dalles, Oregon, serving The Dalles, Hood River, and surrounding areas. Contact Lark Lennox (541) 296-3949 or Jeff Hunter (541) 386-5779.

SADDLE MOUNTAIN WORSHIP GROUP-10:10 a.m. on second and fourth Sundays at Fire Mountain School near Cannon Beach on the northern Oregon coast. Contact Jan (503) 436-0143.

For other opportunities for small group worship, call Multnomah Meeting at 232-2822.

SALEM-Meeting for worship 10 a.m., forum 11 a.m. 490 19th St. NE, phone 399-1908 for information.

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 a.m. East Oakland Ave.

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

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

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

GLENSIDE-Unprogrammed, Christ-centered worship. First Day 10:30 a.m., Fourth Day 7:30 p.m. 16 Huber St., Glenside (near Railroad Station). 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. Sumner 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. at the College, Commons Room. 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 10 a.m. Rte. 611.

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 641-7139.

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 Sickles. Robert B. McKinstry, clerk, (610) 444-4449.

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

LANSLOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Rte. 512, 1/2 mile north of Rte. 22.

LEWISBURG-Worship 11 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Telephone: (717) 524-4297.

LONDON GROVE-Friends meeting Sunday 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and Rte. 926.

MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 692-4215.

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. Clerk, Christina Stanton (610) 690-0945.

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 19404.

OXFORD-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., P.O. Box 168, Oxford, PA 19363. (610) 932-8572. Clerk: Harriet Magoon, (610) 932-5190.

PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Jennifer Hollingshead, clerk: (610) 369-1636.

PHILADELPHIA-Meetings 10:30 a.m. unless specified; phone 241-7221 for information about First-day schools.

BYBERRY-one mile east of Roosevelt Boulevard at Southampton Rd., 11 a.m.

CENTRAL PHILADELPHIA-Meeting for worship 11 a.m. (10 a.m. July and August). 15th and Cherry Sts.

CHELTENHAM-Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m., (215) 342-4544.

CHESTNUT HILL-100 E. Mermaid Lane.

FOURTH AND ARCH STS.-10 a.m. on Thursdays.

FRANKFORD-Penn and Orthodox Sts., 10:30 a.m.

FRANKFORD-Unity and Waln Sts., Friday eve.

7:30 p.m.

GERMANTOWN MEETING-Coulter St. and

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.

POCONO-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting.

(717) 689-2353 or 689-7552.

POTTSTOWN-READING AREA-Exeter Meeting. Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection and Yellow House. Worship 10:30 a.m.

QUAKERTOWN-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m.

RADNOR-Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithan, Pa. (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-Worship and children's programs 11 a.m. Also, on most Sundays, early worship at 8:45 a.m. and adult discussion at 10 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

SWARTHMORE-Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

UPPER DUBLIN-Worship & First-day school 11 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 a.m. Sundays at I. Comstock Seventh-Day Adv. Sch.; (717) 324-2470/92.

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) 824-5130.

WILLISTOWN-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1. Phone: (610) 356-9799.

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.

Puerto Rico

SAN JUAN-Quaker Worship Group. Call Faith (787) 754-5937, msg/fax (787) 767-3299.

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) 348-7078.

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-Meeting for worship Sundays. Campus Ministry Office, College of Charleston. Call or write for the time: (803) 723-5820, P.O. Box 1665, Charleston, SC 29402.

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) meets each First Day in the residence of Ben and Carolee Cameron at 6 Rumblewood Lane, Greenville, SC 29615 at 4 p.m. EST, ie. 4 p.m. EST or 5 p.m. EDT, when it is in effect. For directions call Lewis Shallcross at (864) 895-7205.

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). Edie Patrick, (423) 283-4392 or ewpatrick@aol.com.

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. 1517 Meeting House Lane, (423) 694-0036.

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.

AMARILLO-Call (806) 538-6241 or (806) 426-3526.

AUSTIN-Forum 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. 452-1841.

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. Schreiner College, Kerrville, Tex. Byron Sandford (830) 864-5535.

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 SSQ, 4803 Bissonnet. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 799-3307 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) 725-6283.

Utah

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Friends Meetinghouse, 1140 South 900 East. Telephone: (801) 359-1506 or 582-0719.

Vermont

BARTON-Glover Friends Meeting 9:30 a.m. Sundays. Barton Library basement. 525-6961 or 525-6990.

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 10:30-11:30 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. Adult discussion, 9:30 a.m. Singing, 10:15 a.m. Children's program, 10:45 a.m. Rte. 5, north of village, Putney. (802) 258-2599.

SOUTH STARKSBORO-Unprogrammed worship 9:30 a.m. every Sunday. Also First-day school 2nd and 4th Sundays and singing at 9 a.m. Clerk Robert Turner (802) 453-4927.

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., Summer 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 10:30 a.m. Call for directions. (540) 745-2365 or 929-4848.

HARRISONBURG-Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (540) 828-3066 or 885-7973.

HARRISONBURG-Ohio YM. Unprogrammed Christian worship, 10:30 a.m. (540) 867-5788 or 433-5871.

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 9:45 a.m. each First Day. First-day school 10 a.m.

LYNCHBURG-Worship 10:30 a.m. 2nd and 4th First Days; Info: Owens, (804) 846-5331, or Koring, (804) 847-4301.

MCLEAN-Langley Hill Friends Meeting, 6410 Georgetown Pike, McLean. Meeting for worship 10 a.m., First-day school and "Second hour" at 11 a.m. Babysitting available. (703) 442-8394.

NORFOLK-Worship and First-day school at 10 a.m. Phone (804) 624-1272 for information.

RICHMOND-Ashland Meeting. Worship 11 a.m. (804) 227-3439 or 227-3563.

RICHMOND-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

RICHMOND-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 743-8953.

ROANOKE-Worship 10:30 a.m. Info: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

VIRGINIA BEACH-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451. (757) 481-5711.

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.

WILLIS WHARF-Parting Creek Worship Group 11 a.m. Phone (757) 442-2039.

WINCHESTER-Centre Meeting, corner of Washington and Picadilly, Winchester, Va. Worship 10:15 a.m. Contact Betty/David (540) 662-7998, 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. (425) 747-4722 or (206) 547-6449.

BELLINGHAM-meets at Ferndale Senior Center in Pioneer Park in Ferndale. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. Contact (360) 738-8599, or 734-8170.

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.

PORT TOWNSEND-10 a.m. Sunday (360) 385-7070.

PULLMAN-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 282-3322.

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

SULTAN-Sky Valley Worship Group. (360) 793-0240.

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

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

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

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

West Virginia

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-Worship at 10:30 at 3131 Stein Blvd. preceded by yoga/singing. Call (715) 833-1138 or 874-6646.

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

GREEN BAY AREA-Fox Valley Friends Meeting, Sundays 11 a.m. September-May meetings at St. Joseph's Church in Oneida. June-August meetings in members' homes. Call (920) 863-8837 for directions.

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 p.m., and 8:30 p.m. Children's classes at 11 a.m. Sunday.

MILWAUKEE-Meeting for worship 10:15 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, 672-6779. Call for time and place.

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