

June 1999

FRIENDS JOURNAL

*****3-DIGIT 191
00000000711 12/01/1999 111 35
Friends Journal
Attn: Gulian/ First Testing
1216 Arch Street, 2A
PHILADELPHIA PA 19107 - 2835 - 21

*In Search of Pendle Hill
and George Fox*

*Confessions of an
Undisciplined Gardener*

*Quaker Testimonies
and the Third World*

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



Editorial

Susan Corson-Finnerty (*Editor-Manager*),
Kenneth Sutton (*Senior Editor*),
Judith Brown (*Poetry Editor*)

Production

Barbara Benton (*Art Director*), Alla Podolsky
(*Production Assistant*)

Circulation and Advertising

Nagendran Gulendran (*Marketing and Advertising
Manager*), Nicole Hackel (*Circulation Assistant*)

Administration

Marianne De Lange (*Office Manager*),
Rachel Messenger (*Accountant*), Henry Freeman
(*Development Consultant*), Pamela Nelson
(*Development Assistant*), John Dennison,
Ruth Peterson, Robert Sutton (*Volunteers*)

Board of Trustees

Lucinda Antrim, Paul Buckley, TylaAnn Burger
(*Treasurer*), Susan Carnahan (*Recording Clerk*),
Sue Carnell (*Assistant Clerk*), Linda Coffin,
Marsha Green, Dan Hewitt, Ingrid Holcomb,
Mary Mangelsdorf, Barbara Mays,
Caroline Balderston Parry, Ruth Peterson,
Ted Robinson, David Runkel (*Clerk*),
Larry D. Spears, Wilmer Tjossem

FRIENDS JOURNAL (ISSN 0016-1322) was
established in 1955 as the successor to *The Friend*
(1827-1955) and *Friends Intelligencer*
(1844-1955).

• FRIENDS JOURNAL is published monthly by Friends
Publishing Corporation, 1216 Arch Street, 2A,
Philadelphia, PA 19107-2835. Telephone (215)
563-8629. E-mail FriendsJnl@aol.com. Periodicals
postage paid at Philadelphia, Pa., and additional
mailing offices.

• Subscriptions: one year \$29, two years \$54.
Add \$6 per year for postage to countries outside
the U.S., Canada, and Mexico. Individual copies
\$3 each.

• Advertising information and assistance is available
on request. Appearance of any advertisement does
not imply endorsement by FRIENDS JOURNAL.

• Postmaster: send address changes to FRIENDS
JOURNAL, 1216 Arch Street, 2A, Philadelphia, PA
19107-2835.

• Copyright © 1999 by Friends Publishing
Corporation. Permission should be received before
reprinting excerpts longer than 200 words.
Available on microfilm from University Microfilms
International.

PRINTED ON RECYCLED PAPER
Min. 20% post-consumer

Moving? Let us update your subscription and address.

FRIENDS JOURNAL, 1216 Arch St., 2A
Philadelphia, PA 19107-2835
(215) 563-8629, Fax (215) 568-1377
E-mail FriendsJnl@aol.com

Among Friends

What Are We Willing to Buy?

A significant frustration of publishing FRIENDS JOURNAL is that the lead time for a publication precludes our ability to comment on current events more quickly than in a few month's time. This constraint has weighed heavily during the past weeks as I have heard Friends' anguish over the NATO bombing of Kosovo. As I write this column, the weight is heavier still because it is the first day after the mass murder of students and faculty at Columbine High School in Littleton, Colorado. Although not timely, I hope my comments may still be worthwhile.

As I watched the news coverage of the tragedy in Colorado, I was struck by two deeply troubling realities. As a nation, we have turned even real violence into a form of entertainment. And President Clinton, while articulating the belief that "we must teach [our children] to express their anger and resolve their conflicts with words, not weapons," is at the same time escalating a bombing campaign against Serbians *precisely* to achieve the goals of our country and its allies. Even the simplest school child cannot miss the stunning hypocrisy of this juxtaposition. Is it any wonder that misguided and immature kids have learned from the behavior rather than the words and resorted to horrifying violence to settle their own personal scores? Those of us who are parents have the sorry burden of holding our children accountable to higher standards of behavior than those modeled by our nation's leaders.

Beyond the problem of hypocrisy, I was deeply disturbed by the slick news coverage of the crisis in Littleton, Colorado. Computer-generated screens with flashy display titles and logos swirled across the front of each news clip; shots of terrified, bloody students racing outside replayed repeatedly; voice-overs interpreted each clip using narrator style; frightened students and local officials were asked to provide instant interviews; graphic coverage on other tragedies was inserted; and the anchor deftly switched from clip to clip very much like the anchors for large sports events or political conventions, offering interpretation and commentary. What is the subtle message sent to our nation by this kind of coverage? Is the media really providing news coverage, or is it providing a gruesome form of entertainment? What is gained by the footage of past tragedies, today's bloodied bodies, and "instant" interviews with eye witnesses? How far do these techniques go towards desensitizing all of us, turning a tragic reality into a packaged story not so very different from the thousands of videotapes ubiquitously available for rent in outlets across our nation? If children with social or emotional problems turn to horrific violence to act out their distress, who is to be held accountable in a society which not only glorifies but also *consumes* products that graphically depict violence in countless horrifying ways? We have only to turn on our televisions—present in nearly every home—to see regular programming, movies, or cartoons with gratuitous violence served up regularly *every day*.

The solutions to these problems are tremendously complex, yet it seems to me that they must begin with the simple phrase used by the anti-drug movement, "Just say NO." If we vote with our feet, and our dollars—if the TV ratings begin to drop, and it's no longer profitable to produce violent films and shows—then we will begin to see broad cultural change. The problems of the shooters in Littleton are symptomatic of a culture in deep moral crisis. These tragically misguided teens are not so very far removed from the messages of the mainstream. We all need to be a part of the solution. There are letters to write, campaigns to mount, anti-violent and nonviolent films and advertising to create and distribute widely, counseling and intervention services to provide. And the next time we're in the video store choosing that night's entertainment, perhaps we should take a moment to realize (or remind ourselves) that our choice is more than a few hours of diversion—it sends a tangible message to the marketplace about what we value, what we're willing to buy.

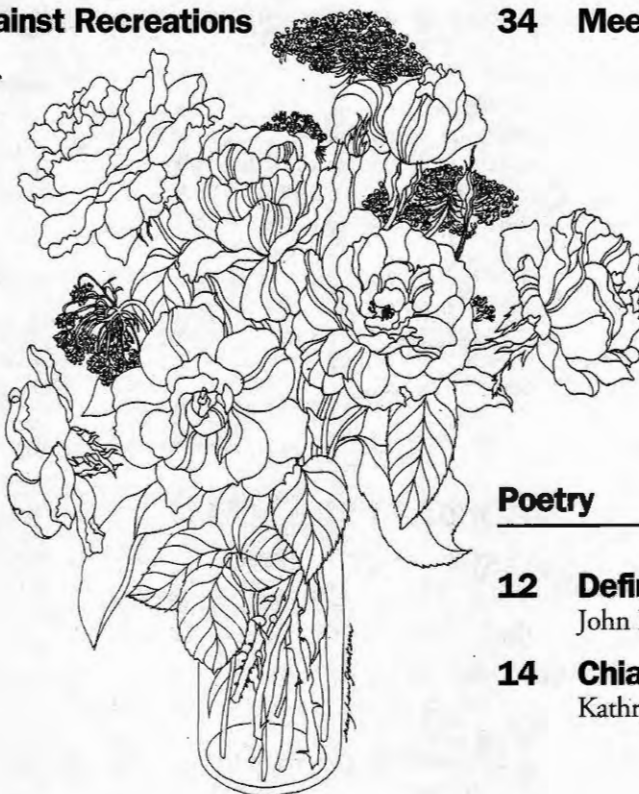
Susan Corson-Finnerty

FRIENDS JOURNAL

June 1999
Volume 45, No. 6

Features

- 6 In Search of Pendle Hill and George Fox**
David Douglas
George Fox's vision of a great people to be gathered continues to be compelling and challenging.
- 9 Confessions of an Undisciplined Gardener**
Lee Neff
Simplicity. Priorities. Balance. Spiritual and practical lessons about these values enhance one another.
- 10 Quaker Testimonies and the Third World: An Interview with Marc Forget**
Hope Luder
Experiences with the world's poor and oppressed bring the meaning of our testimonies home.
- 15 Our Testimony Against Recreations**
Mark Cary
Quaker understanding of what constitutes a rightly-ordered life continues to evolve but intentionality remains a key.



Cover photo by Terry Foss

Departments

- 4 Forum**
- 18 Life in the Meeting**
- 20 FGC Notes**
- 22 Reports and Epistles**
- 23 News**
- 26 Bulletin Board**
- 28 Books**
- 30 Milestones**
- 32 Classified**
- 34 Meetings**

Poetry

- 12 Defining Orthodoxy**
John Hanlon
- 14 Chiapas**
Kathryn Gordon

Mary Lou Goertzen

Challenge authority while rebuilding burned churches

In response to Harold Confer's appeal to help Quaker volunteers rebuild burned churches (*FJ* Dec. 1998): Here in Europe, some of us are committed to Quaker Voluntary Action [name still provisional]. I hope that in the near future some cooperation between QVA and Quaker Workcamps International may develop.

Over 600 churches burned in the space of three years is extremely alarming! If Harold Confer and others were challenged by the question, "What are you going to do about it?" and saw this as a message from God, I am prompted to ask whether those in power should be similarly challenged? President Clinton proposes to spend some \$10 billion to combat the threat of terrorism from Arab/Muslim extremists around the world. What about trying to uproot "home-based" terrorism?

To volunteer to help rebuild is natural for Quakers and like-minded people, especially if done in cooperation with both victims and perpetrators. However, no volunteer work should be carried out in a vacuum, without questioning those with specific responsibilities. Decades of voluntary service experience have led me to discover a catalyst element in such action that can lead to improvements in society as a whole.

Franco Perna
Embrun, France

A precious gift

It came in a plain brown envelope from Boligee, Ala., postmarked March 12, 1999. It was sent to me from the Sunday School Superintendent, Mrs. Lillian Black of Mt. Zion Baptist Church. It was from class #1, taught by Mrs. Watkins. It is a simple child-made and illustrated book of thanks from class #1 to "Dear Quaker. . . ." Mt. Zion Baptist Church was one of the first arson-burned churches rebuilt in a ministry to burned churches by Quakers and many others who eagerly came at our invitation.

The cover is a somewhat surrealistic depiction of Mt. Zion, leaning a bit like the tower of Pisa and sprouting a surprising chimney out of which rises a cloud of smoke in which God's message, "God Bless everyone," is neatly printed. On the facing page, a printed card greeting is taped, but around it is handwritten, "This is Giving to you out of love. No. 1 class."

The rest of this book consists of thank you notes from each child. Most of the pages have school pictures of the children pasted

inside, sometimes their mother shares the spotlight, sometimes it is a plain letter in which the careful adult editing gently corrects the children's English.

The closing in most of the letters says simply, "Thank you quakers," followed by a drawn heart in which is squashed the message "God loves you all." The heart is placed in the middle of the phrase "My love—For you." There are different pages authored by Erica Daniels, Angela Means, Tomsnd and Wyeshia Daniels, Ciera, and Brittany. On the last page is the traced hand of a child, evoking memories of the large mural, in which hundreds of volunteers traced their hands, signed them, and sometimes penned a message, which hangs in the church today. This author is anonymous, but over the tracing is the following message:

*This a Hand say
Love is so wonderful
This is a hamble of love
Think you.*

Dear Quakers

I just want to say think you—For good work—Quakers you Bring so much Hoppy and love to Alabama—race did not matter to you all. All work in love. I love this church. Come and fellowship with my Sis. and Bro. What make this church so lovely. . . To come and fellowship because you quakers have part in it. May lord bless you all.

This is a precious book of thanks from the children of Class No. 1 to the 850 Quakers and fellow church rebuilders that rebuilt the Mt. Zion Baptist Church in Boligee, Ala., in the summer of 1996. If by chance you are driving down from Tuscaloosa toward Meridian, Miss., on a Sunday morning, stop off the Interstate and fellowship with the people of this small rural church. They will make you feel like you have come home.

Harold B. Confer
Quaker Workcamps International

Response to the NATO bombing of Kosovo

These days I have the same gut feeling that I had in 1965. Compare:

Vietnam 1965:

1. Communist enemy that has mistreated its minorities.
2. U.S. President a notorious liar.
3. Democratic President supported by liberals.
4. War begins with massive bombing.
5. "No U.S. ground troops," but ground

troops already in area, and more set to go.
6. President all but unstoppable after landslide election victory.
7. Unlimited weapons supply from USSR.

Serbia 1999:

1. Ditto
2. Ditto
3. Ditto
4. Ditto
5. Ditto
6. President all but unstoppable after great victory in impeachment case.
7. Large arms industry in Serbia.

Please pray that I am wrong.

Jeremy Mott
Ridgewood, N.J.

We are not bound by our forebears

Diane Pasta's perceptive article "Membership: Joining a Sect or a Church?" (*FJ* April) is a valuable addition to the ongoing discussion of what Quakerism is, one that includes such questions as "Must a Quaker be a Christian?" and a number of other related issues. I wish to add another approach.

To me, being a Quaker means participating in Quakerism's ongoing history, one that has many strands—among others: local to international aid, education, political action, evangelism, mysticism, contemplation. At different times, different strands are emphasized by different individuals, meetings, and the culture in which the Religious Society of Friends is embedded. What holds members of the Society together is our conscious, deliberate reference to our roots.

We are not bound by our forebears. We are rooted in them like plants that reach out of the soil to flower and bear fruit. We do not need detailed information on the beginnings of Quakerism and how it grew: we do need enough knowledge to comprehend with our hearts as well as our heads the ways in which, historically, worship and service are interdependent. Ideally, each individual exercises both functions, and certain among us do. Others of us are called to exercise primarily one of them to the neglect—although not the exclusion—of the other. So in a particular meeting, contemplatives will support the service of the activists but not engage in those activities; activists will be nourished by the contemplatives without themselves engaging in contemplation. Their interaction is necessary to the ongoing process, and it is grounded in Quaker history.

Within Quakerism there have been, and are, the Spirit-centered and the Christ-centered, distinguishable but not separable aspects of the absolute and ultimate One, as the body and soul of a person can be distinguished but not separated. Some are called to work locally within the Quaker framework, some internationally, some to undertake a specialized ministry such as healing the sick or caring for the mentally deficient or teaching literature or computer science or kindergarten. And some to sink deeply into the mystical relationship with the Divine. Our history gives place to all these and more, but to take only one example, it does not include, I believe, those who deny that there is that of God in every person or who affirm that the God in us overrides the God in others. Quakerism does not embrace all beliefs, all approaches to the world, however worthy they may be in themselves.

Being or becoming Quakers, we commit ourselves to contributing to its history according to our particular abilities and concerns, without trying to divert it into byways of our special enthusiasm, or to water it down so that it ceases to have its own identity and integrity.

Mary McDermott Shideler
Boulder, Colo.

A group of sincere seekers

Diane Pasta, in "Membership: Joining a Sect or a Church?" (FJ April) describes a different Religious Society of Friends than the one I belong to. I could not disagree more with her statement, "Open membership without pastors creates a Society of Friends that is not a Religious Society at all." In fact, from the very beginning Friends repudiated the "hireling ministry" (whether paid or not). This was a direct result of the fundamental Quaker belief that that of God in each person gives that person something to contribute to the religious life of the meeting. Many, if not most, Friends whose ministry has deeply moved me would deny ever having had a special mystical experience. After 70 years as a member of the Religious Society of Friends, I myself could not describe a personal mystical experience that would satisfy a judgmental clearness committee. I would be forced to join B—and withdraw my application for membership. Furthermore, our local meeting consists of a group of Friends who are far too humble to call themselves anything grander than "sincere seekers." I believe the Religious Society of Friends is a group of sincere seekers who give no special recognition to "charismatic leaders" as is done in many Christian churches.

As a group of seekers, our meeting has struggled with the question of membership. We agreed that membership clearness committees are not gatekeepers whose job is to bar the unfit, but seekers whose job is to join with the prospective member in his/her search. We therefore developed the following minute to help guide the membership clearness process:

***Philosophy of Membership and Clearness**—The clearness committee has the following purpose: The assembled group, committee and prospective member together, will decide in a worshipful manner whether the best next step in the spiritual development of that prospective member is to become a full member of Unami Meeting. Membership itself is not as important as the spiritual growth of the prospective member. With this in mind, a decision made by the whole group to place an application on hold need not be divisive.*

Once the prospective Friend has filled the gaps in his/her knowledge and has discussed the matter with the clearness committee, the individual then decides whether he/she is comfortable joining Unami Friends Meeting. Note that this is different than expecting a new member to agree with each testimony or practice. Also note that this decision must not be rushed. A second meeting of the committee or an extended waiting period may be the best for everyone concerned. It often takes time for the new information and experience to mature.

Irving Hollingshead
Boyertown, Pa.

Declining to become a member

The juxtaposition of two excellent articles in the April issue of FRIENDS JOURNAL brought new light to both. In "Living Our Quaker Values at Work," Janet Minshall described leaving her job in a "crisis of conscience." In "Membership: Joining a Sect or a Church?" Diane Pasta recounted a long-time attender who declined membership after his clearness committee frowned at his lack of mystical experiences. Diane then looked at membership, sects, and churches.

It seems every spiritual group has a handful of members who want to make much of their mystical experiences. Perhaps Diane's friend had the misfortune of running into some of this in his "clearness" committee—and, in a crisis of conscience, he declined to be a part of it. It seems to me, his position of declining may have been more in line with the Quaker values of integrity and simplicity than the actions of his committee members. I hope he finds

what he's seeking, if not in a Quaker meeting, then elsewhere.

When Jesus and Buddha created their early spiritual groups, did they deny entry to those less holy than the founders? Or were they open to all earnest seekers?

Steve Sullivan
Boulder, Colo.

More is needed on Iraq

Cheers for the excellent letter from Mary A. Glover in the April issue of FRIENDS JOURNAL! And cheers for the headline you put on it—"What might love do?"

But why is there nothing else in this issue about the war against Iraq? U.S.-backed economic sanctions are killing thousands of Iraqi children every month, and our own military enforces those sanctions. Our tax dollars at work!

If the dying children were our own, wouldn't we expect every faith-centered publication in the world to publish protests in every issue? Wouldn't we expect photos, eyewitness news, and editorials about the immorality of a war that targets children?

I hope that future issues of FJ will include more about Iraq. I believe the war against Iraq is the most evil war our country has ever waged. It's already our second-longest war, and it's being escalated. Shouldn't FRIENDS JOURNAL urge peace now? Wouldn't that be in accord with our historic Peace Testimony? What might love do?

Marjorie Schier
Levittown, Pa.

The October 1998 issue featured two articles about visits to Iraq (breaking the sanctions). In February 1999 we reported the fine levied against Voices in the Wilderness, the faith-based organization that sent one of the October authors. In May 1999 we included a Viewpoint reflection on President Clinton's justification for bombing Iraq issued by the Saint Louis Religious Society of Friends. FJ welcomes further submissions from Friends that reflect the response of individuals and meetings to the war against Iraq or that offer suggestions for how Friends can become involved. —Eds.

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



IN SEARCH OF PENDLE HILL AND GEORGE FOX

by David Douglas

I am lost. I had set out to climb Pendle Hill, and now I cannot even find it. Time is running out as well. I am due back at the Brontë Parsonage on Haworth Moor in two hours to pick up my wife and daughters.

When I first heard of Pendle Hill in the northwest of England, I had assumed it to be a rolling Lancashire moortop, easily accessible by foot. I should have known better. I sought Pendle Hill because of its role in George Fox's life, and he had completed the ascent only "with much ado." As he recalled later in his *Journal*, "it was so very steep and high."

An hour earlier I had at least caught sight of Pendle Hill in the distance. Snow-

dusted and cloud-catching, the limestone ridge soared above small villages near its base, rising out of the lesser hills like the back of an enormous whale.

"Moved of the Lord to climb it" in the spring of 1652, 28-year-old George Fox, son of a Puritan weaver and a mother "of the stock of the martyrs," looked out into northwest England. "From the top of this hill the Lord let me see in what places He had a great people to be gathered."



The vision from Pendle Hill would orient the rest of his life.

George Fox, solitary wanderer and disillusioned seeker, had paced restlessly about England, like a fast walker to a dead end. Dissatisfied with tepid answers to his fervent questions, stung by incongruous lives of preachers, he had found, he bemoaned, no one to "speak to my condition." Five years before Pendle Hill's commissioning vision, Fox's anguish with churchmen reached a climax:

I cannot declare the great misery I was in . . . when all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do; then, O, then I heard a voice which said, "There is one, even Christ Jesus, that can speak to thy condition;" and when I heard it, my heart did leap for joy.



Empty-handed and wearied, Fox encountered Christ in a series of revelations he called "openings." Like Julian of Norwich's "shewings," these were not second-hand rumors of religion but experiences of the immediacy of divine love. Reaching the end of his rope, Fox found it attached to God.



The ecclesiastical landscape through which Fox had wandered left little room for such first-hand experiences. Many Puritan churches held "that God had spoken to man through the Scriptures and in the finished work of Christ," wrote the Quaker historian William Charles

David Douglas lives in Santa Fe, N. Mex., where he writes on religious and environmental issues. A Presbyterian, he heads the nonprofit organization WATERLINES, which works with communities in developing countries to provide clean drinking water.

© 1998 David Douglas

Braithwaite. "They believed that He would speak again in judgment at the second advent; meanwhile man ought not to look for further direct communication."

It is arid terrain familiar to travelers from any age; thirsting for living water, they are handed empty canteens. Fox sloughed off doctrines like road dust. He turned his back on pastors or, to their consternation, confronted them in midservice, indicting them for barren rhetoric. Seeing parishioners like sleepwalkers, he roused and prodded them.

I who lean toward decorum and quiet voices would have frozen at hearing George Fox rise behind me. This man means not to let us sleep.



By the time he stood atop the 1,830-foot-high Pendle Hill, Fox had exchanged a private vision of a self to be saved for a great people to be gathered. As the Quaker writer Elfrida Vipont Foulds added, "It was as if he had suddenly received a new sense of direction in his wandering life."

I do not seek my own vision (I tell myself) as I drive narrow back lanes towards Pendle Hill. I go instead lured by Fox's story and his legacy of the Religious Society of Friends. I once assumed that "Friends" derived from the Quaker hallmarks of compassion and witness for peace. But the term originates in "Friends of the Truth"—truth being found, wrote Fox, "in God's voice speaking to the soul," in an encounter with one who said "I no longer call you servants but friends." (John 15:15)

I think of three Quakers in the southwestern United States during the 1980s, welcoming a 16-year-old boy from El Salvador, a survivor of a massacre who was unable to enter legally into the U.S. They pressed on him coffee and blankets. All half-expected a constabulary knock at the door, handcuffs for the refugee. Years did not separate them from early Quakers. I watched their quiet attentiveness, their obliviousness to the risk (born of their faith or their history—or both?). In the refugee's eyes I detected a hint of repose: he knew he had landed among friends.



The Quaker movement may have been founded at Pendle Hill, but now Pendle Hill cannot be found by me. A curving road of hedges has led me down past farms into jangling Lancashire towns, more

industrialized than they had appeared from a picturesque distance.

No signs alert drivers to Pendle Hill or the Quakers. When I asked directions from a farmer atop Haworth Moor, his only response had been, "Aye, Pendle Hill, it's the witches you'd be interested in then," referring to an alleged coven during the early 17th-century when witch-hysteria triggered the hanging of several women living near Pendle Hill. My tourist map fails to distinguish between major and minor roads, and I have forgotten the name of the village nestled at the base of Pendle Hill that would offer easy footpaths leading to the summit. (It is "Barley," I learn much later, along with the name of the indispensable guidebook: *The Birthplace of Quakerism: A Handbook for the 1652 Country*, by Elfrida Vipont Foulds.)

Thirty minutes of frenetic driving brings me only to a town somewhere northwest of Pendle Hill. I stop to ask directions. No one knows. Finally, a large, bright-eyed woman in her 60s nods when I mention the name. Shiffring her shopping bag, she beams a broad smile and begins talking, rapidly giving me apparently precise instructions, but in a Yorkshire accent so thick as to be like Gaelic to me. I thank her, she smiles and moves on, and I point my car toward the nearest incline.

THE QUAKER MOVEMENT MAY
HAVE BEEN FOUNDED AT PENDLE
HILL, BUT NOW PENDLE HILL
CANNOT BE FOUND BY ME.

Fox once wrote reassuringly, "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."

Temptation being what it is, Fox might have begun with the experience of divine love only to disappear into the mists of quietism, like some ancient seeker of the Holy Grail inclined to "follow wandering fires, lost in the quagmire," as one chronicler of the Grail Legend observed, "and leaving human wrongs to right themselves, cares but to pass into the silent life." But as Fox and other Quakers made clear, tran-

scendent visions are not the goal. "Let us be quite clear that mystical exaltations are not essential to religious dedication," wrote the 20th-century Quaker Thomas Kelly. "The crux of religious living lies in the will, not in transient and variable states. Utter dedication of will to God is open to all. . . . Where the will to will God's will is present, there is a child of God."

Fox's vision from Pendle Hill proved less private theophany than prophetic call. His legacy meant cells visited, hospitals cleansed, hungry fed, slaves freed, and wars spurned. The view from Pendle Hill linked heaven and earth.



From my readings of Quakerism over the years (readings that skimmed on roadmaps), one line in particular, familiar to every Quaker, resounds from George Fox. He wrote it from jail, his prison letter, in the tradition of St. Paul and Martin Luther King, Jr., far outlasting his prison bars.

"Be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people, and to them; *then you will come to walk cheerfully over the world, answering that of God in every one.*"

Whether we meet strangers, adversaries, or friends, we are to discern the "Light of Christ" within them. As Jessamyn West noted, "The truth Fox worked to bring to others was the possibility of a oneness with Christ, and those who experience this 'oneness' would demonstrate it by growing 'loving'." Such recognition, undermining our penchant for scorn and contempt, runs far deeper than mere mutual respect or humanist creed, and perhaps has been practiced with the surest touch in our time by Mother Teresa.

"To answer that of God in every one," becomes a charge to the hearers, a benediction, and finally, one hopes, a way of life.



I follow a slender road leading upwards, in the general direction of Pendle Hill. A sign promising a "View" reveals moments later only a mobile home park, commanding an airy perspective indeed but without giving a hint of Pendle Hill.

As I drive fretfully on, suddenly my luck changes. Around a corner a country inn appears, and beside it a sign declaring "Footpath." I park the car and enter the

inn, encountering a genial pubkeeper and his wife. Though dubious about my spying Pendle Hill from the moortop above, they assure me of a splendid view of Yorkshire's dales, and—pointing to a table by a wood fire—hot soup and a sandwich on my return.

I quickly set off up the hill on an ancient stone footpath ("part of an old Roman road," explained the innkeeper), delighted to be out of the car, walking briskly up the high sloping pasture as air and sunshine pour over me.

Knowing time is short, calculating the hour of rendezvous with my wife and daughters, I occasionally break into a run up the hill. I pass dry-stone walls that enclose farmers' cottages and sheep-grazing lands, then open fields of heather with pools of clear water in the grass. Voices of other hillwalkers echo over the distance, along with the low churning of a tractor. Climbing higher, beyond the walls, I reach what turns out to be a false summit, with a higher rise of moorland yet beyond that. Pendle Hill remains hidden.

I stop and turn around, breathing heavily. In the clear noon sky, I can see 40 miles into Yorkshire and Lancashire. Green and yellow fields spread with sun run toward the Irish Sea. The disappointment I feel for missing Pendle Hill begins to be eclipsed by the realization that I am looking out on nearly the same view Fox did, the same dales, moor, and sun-stroked land. For the first time in hours, I stop moving and stand quietly as the wind rolls lightly over me.



Fox looked over this same scene from his loftier vantage and saw men and women waiting "to be gathered," to be yoked together by Christ into a people of prayer who would wait upon the Lord.

They would know persecution. "Friends," wrote one of the best known ones, William Penn, "suffered great hardships for their love and good will, being often stocked, stoned, beaten, whipped, and imprisoned."

Defiant, iconoclastic, tipping his hat to no one, disturbing decorum, dismissing oaths, and rejecting taxes, Fox offended and frightened. He himself was brought before the courts 60 times in 36 years, spending a total of 6 years in different prisons for heresy, plotting against authority, attendance at prohibited meetings, as well as refusing to

take oaths or carry arms.

More than 15,000 Friends faced legal sentences in the early decades; jail would imprison thousands, and death took the lives of hundreds in prison. "No cross, no crown," William Penn perceived, commemorating those who laid down lives instead of principles.

With Fox's emphasis on the inner life, with rejecting pastors, doctrines, and sacraments while seeking out this mystical union, how did he hold himself accountable—and urge others to—so that it did not become untethered exaltation leading to spiritual anarchy?

For Fox, as for John Wesley nearly a century later, the answer lay in part within the community, a gathering of kindred souls, with trust that God would not let someone deep in prayer get too far away. The weekly meeting would provide the framework.

From his vantage on Pendle Hill, Fox might have glimpsed the folds of north-west England where the first meetings would be held: villages such as Sawley, Settle, and Sedburgh, and far out of sight, Ulverston's Swarthmoor Hall, home of stalwart Margaret Fell, the "mother of Quakerism" (and eventual wife of George Fox), whose manor house would provide a harbor for early Quaker meetings.

"Quakerism is peculiar in being a group mysticism," wrote Howard Brinton in *Friends for 300 Years*. The meetings would take place each week as Friends gathered

to listen, to wait upon the Lord in the corporate stillness.

Accountability is one hallmark of a true visionary: after recognizing the inner flame, to create boundaries to check it from becoming wildfire. In the Quaker sense, to test the voices in the tincture of silence.



The Quaker movement began here. Or near here. It is probably just as well that I cannot climb Pendle Hill, cannot find the exact spot where God granted Fox a vision of a people to be gathered. Here, at a distance, I can only approach the outskirts of the story; disorientation keeps my presumption in check. Fox descended from Pendle Hill not with sudden faith—faith he had known before—but with clearer purpose that seemed validated by God.

Fox's message would be echoed in the 20th century by such spiritual descendants as Thomas Kelly (writing in *A Testament of Devotion* that "continuous renewed immediacy, not receding memory of the Divine touch, lies at the base of religious living") and Elton Trueblood. "We believe," Trueblood once noted with words simple in phrasing but staggering in significance, "that Christ can be known now as truly as He was known by the disciples."

It is nothing less than the essential re-discovery of each age, indeed each day.

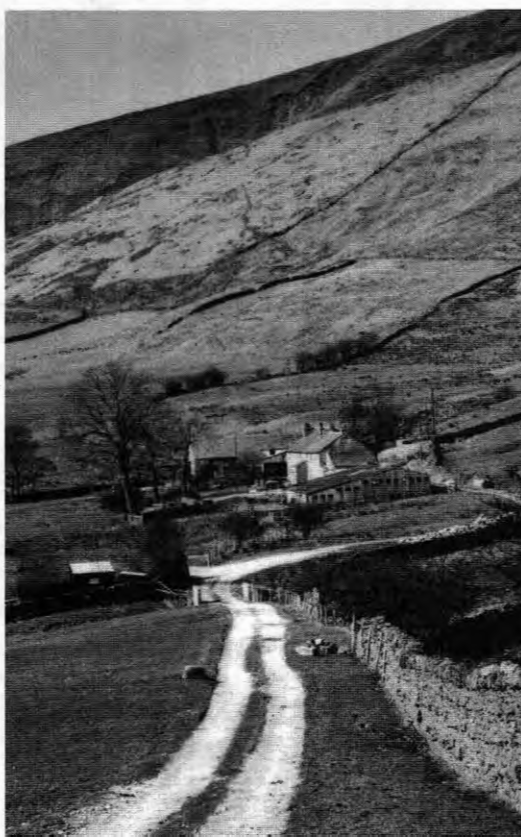


I wait in the noon sunlight. I hear distant voices of people—an older couple walking dogs on the high moorland. I listen for a more proximate, intimate voice, but, though I am unusually attentive, there is none. I receive no commissioning vision from this hill, and I begin the descent down through bracken and heather to my car and lunch.

Fox walked down from his Lancashire hill to speak God's word, to disturb the contented, to draw people from darkness to light. He would speak of the nearness of Christ to thousands in streets, hillsides, fields, prisons, cottages, and mansions.

As I walk down, a question comes to mind from this pursuit of Fox and Pendle Hill: Am I willing to speak to even one person?

That is what I am left with in the sun of northern England. Not a commissioning but a question. □



Confessions of an Undisciplined Gardener

by Lee C. Neff

How often I find myself struggling with my most deeply held beliefs. Let me give you an embarrassing example: I am a Quaker, a member of the Religious Society of Friends, and Quakers believe in living a life characterized by simplicity. "It need not be cloistered and may even be a busy life," thank goodness, but it should be "unencumbered by that which is unessential."

These reminders about simplicity come from my meeting's *Faith and Practice*, and the "discipline" it addresses "relates to how one lives a religious or spiritual life by following one's inner leadings and adhering to practices or teachings to which one is committed."

"Simplicity is best approached through a right ordering of priorities." A fine notion, in theory. And even somewhat in the practice. In the past few years I have done all sorts of resigning and delegating, all to "rightly order my priorities," to do more gardening.

And over those same few years, we have also worked to simplify the structure of our garden. Because the garden is located on the site of an old holly and fruit farm, it is almost entirely surrounded by a tall holly hedge. Some of the hedge might be feebly characterized as disciplined. We call the most unruly stretch "the dragon." Our home is centered in the middle of the property. Lawn and garden beds circle the house and are, in turn, encircled by the hedge. The house feels "centered," another good Quaker term. It is content to be surrounded by plants and pro-

Lee Neff, a member of University Meeting in Seattle, Wash., is gardening and writing after abandoning a 25-year career in education.

© 1998 Lee C. Neff

tected by holly.

When we bought the house, five years ago, it had three small doors that separated the house from the yard. They seemed most comfortable when closed. Since then, we have added double porch doors and double patio doors, which fling their arms wide, welcoming the outdoors in and making it easy to wander from damp to dry and, occasionally, from shade to sun.

It all seems simple enough, the joining of house and garden, the creation of this respite. It has even, on occasion, felt somewhat disciplined: relaying brick paths, rebuilding stone walls, removing and pruning old plantings, refurbishing the vision of dedicated gardeners.

Disciplined—until I open the next plant catalog, visit a favorite nursery or

friend's garden, or succumb to temptations touted at a study weekend. Then I find myself purchasing my 29th rose and 15th clematis—even feeling compelled to order every species tulip I can find. It is easy to become encumbered "by that which is unessential"!

In fact, it is tempting to ignore the testimony of simplicity, just to admit that life is enticingly complex, and that there are dozens more gentians to try, and fritillaries, and salvias, penstemons, and ferns. But "... we must remember that there is one worse thing than failure to practice what we profess, and that is to water down our profession to match our practice." So I think I will continue to put my faith in the value of simplicity and to struggle in its practice. After all, I can always decide that roses number six, nine, and thirteen were poor choices, give them to more suitable gardens, and try to create a simpler, more effective garden composition with rose number twenty-nine.

Fortunately, thankfully, Quakers also believe in "continuing revelation"—that truth is not the province of one era of history, one individual, or one faith.

It is continuously revealed to those who seek it and who endeavor through study, contemplation, and work to learn from their experience. If I am faithful to my vision and to practice, eventually, the way will open. If I am patient, my experience in the garden may even reveal how many species tulips I must buy. "For Friends, faith and practice are inseparable." □

.....

It is easy
to become
encumbered
"by that
which is
unessential"!

.....

Quaker Testimonies and the Third World

An interview with Marc Forget

by Hope Luder

Experience in the Third World can strengthen a person's commitment to Quaker values and sharpen one's insights. One person influenced by such an experience is Marc Forget, formerly head of a Quaker program in Nicaragua and now working for Canadian Friends Service Committee.

Travels through Latin America at the age of 19 led him to question how we can tolerate such misery, such a gap between rich and poor. "I had traveled to Europe during high school, and I wanted to experience something different. I wanted to see 'how the other half lived.'"

"... It's a life-changing experience. Many years later, after many spiritual changes, I believe it was during meeting for worship, I saw how deeply connected we all are to each other. The water and minerals our bodies are made of have all been through countless other bodies before. The air we breathe is all shared. We are all so intimately connected. This vision influenced my approach to testimonies of equality and simplicity; the misery and pain of another is also mine. From that perspective, the inequalities we have in the world, the disparity in access to resources, food, and general well being, became more and more unacceptable."

While working in Nicaragua, Marc took high school and university students from the United States to see many things the ministry of tourism wouldn't want any foreigners to see. Some students said the experience changed them while some were just glad they lived in the U.S. The important thing is, "Do I, as a human being, clearly see that there is no difference in worthiness between these poverty-stricken people and me?"

Hope Luder, a member of Acton (Mass.) Meeting, interviewed Marc at Quaker House in Nicaragua and in Concord, Mass. She lived and studied in Mexico and teaches history and anthropology, including Latin American history.

Marc's connecting with Quakerism "was a long time coming. My parents left the Roman Catholic Church a long time ago and had a negative attitude toward religion when I was growing up. I always believed in God and something spiritual in life. I had a couple of—I suppose I would call them mystical experiences—which were very powerful." Something told him to seek the Quakers, about whom he knew very little, but "I thought I wanted nothing to do with anything religious." Many months later that "something" was still urging, so he went to the library and got a book on Quaker spirituality, which has a wonderful introduction by Douglas Steere. "I thought 'this is exactly what I believe, what I've believed for a long time,' and I realized why I was drawn in that direction. . . . Finally I went to the nearest meeting and it was like coming home. My meeting is small, which I really like, it's very welcoming."

We discussed the importance of both nature and meeting for worship in one's spiritual life. Visiting Walden Pond we were reminded of Thoreau and the other transcendentalists who believed that to feel God's presence one must be close to God's creations, both nature and people.

"I have always spent a lot of time in the natural environment. As a child there was a forest at the end of our street, I used to go for long walks and sometimes just sit on a log to meditate in my own way. Then I worked in forestry for about ten years. It was during that time, while rock climbing in the Rocky Mountains, that I had my first mystical experience."

"I really feel that I am a part of this ecosystem we call Earth, that I'm not separate from it. Being surrounded by nature always gives me back some perspective. It brings a consciousness of what is important in life. To me corporate worship is similar to being alone in nature in that I'm connected with something much bigger than myself. Both nature and group

silent worship help diminish the clatter of everyday life.

"The two experiences are complementary; spending time alone in nature is important to feeling connected and centered, but sitting down and sharing silent worship and vocal ministry with a group is also very important. It is a form of communitybuilding. I know some people in my meeting better than I would know them without meeting, there is a level of knowledge there that is not really conscious. It's deeper than what comes out of social contact alone, especially when something is shared which 'speaks to one's condition,' as often is the case if one is open and centered."

Marc's strengthened spiritual life at the time he started attending meeting led to a big turning point in his career. His work in forestry had been valuable. "I planted about a million trees, give or take 50,000." After years of working in the cold and rain, a few injuries, and the onset of arthritis, he completed a television and multimedia program in a technical college. "After working a few years as a producer I wound up in broadcast advertising and quickly realized that this career was not for me. At that time [he laughs] I had no idea what I wanted to do when I grew up, but it seemed that I was growing up and I had to decide what I wanted to do. I knew it had to be something positive, constructive, but I was really stumped as to what it was. At that time I felt led to a service experience in the Third World. That seemed to fit in; it would help me decide where I wanted to be on the spectrum between advertising executive and volunteer in the Third World. This is a point where my inner and outer lives came together, and I ended up going to Nicaragua as a volunteer where I subsequently became coordinator of Southeastern Yearly Meeting's Pro-Nica project. I was there over a year-and-a-half."

"Nicaragua was a huge education in so

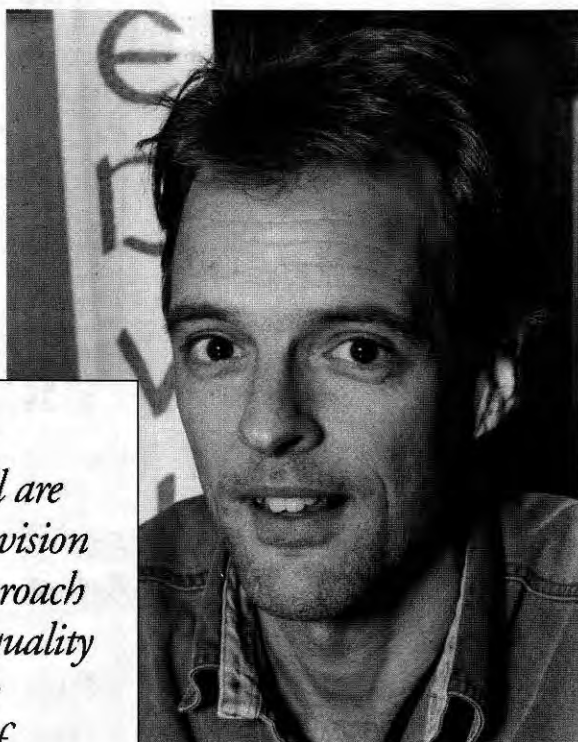
many ways—a lot of growth in my understanding of social justice issues and the relationship between North and South, what people want and need. I think my understanding went beyond the current sociological analysis and included a lot more interconnection between people on both sides.

"We don't really need most of the 'stuff' we have up here. . . . The Canadian Centre for International Cooperation states that we could adequately feed everyone in the world for seven percent of world military expenditure. How much do we spend on pet food in the United States?

"Dogs are scavengers in their natural habitat; they do very well on kitchen scraps, very few people bought dog food 30 years ago. Do we really need so much new tech-

the Third World poor pay for with greatly increased suffering. Someone interviewed on public television says with a straight face that these loans must be paid back or the industrialized nations could suffer.

"There are many reasons for poverty: bad government, lack of natural resources, high population growth, etc., but how can we in the rich countries justify living the way we do? Do we really have to have so much when thousands die of starvation



Marc Forger

I saw how deeply connected we all are to each other. This vision influenced my approach to testimonies of equality and simplicity; the misery and pain of another is also mine.

nology and new machines? Every hospital doesn't need to have a magnetic resonance imaging machine. MRIs don't cure people of anything. We've now got them everywhere but can we find a doctor who really listens anymore?

"We now campaign for a stop to the cutting of the tropical rain forest in Central America. . . . Yet the United States and Canada are cutting what's left of their forests at a higher rate than any Central American country. We say there might be cures for our diseases in their forests. At the same time we want cheap raw materials and cheap beef from those newly cleared pastures. How can we talk to them about sustainable development living the way we do?"

Also very troubling is the fact that First World banks make doubtful loans that

every day? Of course we want the debts paid; if the World Bank fails today we all have less in our own bank accounts, stock portfolios, and retirement plans tomorrow morning. When the World Bank was created in 1946 the income disparity between rich and poor countries was 10 to 1; now it's over 60 to 1. The standard of living of the rich has gone way up while the poor have stayed just as poor.

"Foreign aid alone isn't the answer. It has created enough fiascos. It can create more bureaucracy and more poverty. There are good foreign projects, usually by nongovernmental agencies. Schools and health clinics are built. Subsistence farmers grow more food. Unfortunately population growth often sets countries back in spite of these improvements.

"One small thing we can do that can change things is buying 'fair traded' products, which come from Third World countries where the workers are paid a fair

wage. To me that's a very good alternative. It's not a handout, and it's a direct involvement. If more and more of us make that choice things will start changing. These products cost slightly more, but this is one way we start sharing. If I buy the fair traded coffee I may drink less of it, or maybe I won't go to the movies as often.

"Quaker principles are very relevant here, but we don't think of our concept of equality on a world scale as much as we could, and when we do, it is mostly as 'rights.' Nothing is changing that will create economic equality, perhaps the most difficult type of equality to achieve. I don't think the issue is so much racism as having or not having economic privilege. As Quakers we need to look at equality and justice from a whole-world perspective. We need to look at economic justice. John Woolman certainly did."

The Quaker testimony of simplicity has enormous relevance for Marc. "It is John Woolman's approach that's most attractive to me." What does simplicity mean today? Marc said half jokingly, "Living on \$100 a month, mostly on rice and beans." More seriously: "There are two aspects to simplicity. The first is reducing my needs. I can reduce my need for income so I can pursue what I really want to pursue, my personal interests. This makes me a lot happier. Most of us work eight hours a day on the installment plan, and we've forgotten why.

"The other aspect of simplicity is that for us to live this lifestyle, one half of the world has to live in poverty, and half of that in extreme poverty. This is a simple fact of mathematics—with all the known resources in the world there is enough to go around if we all live simply. Not everyone in the whole world can ever live the way we do here. Could everyone in the world drive a car or eat meat every day? It won't happen automatically, but diminishing our use of the world's resources will make it possible for others to have more. That's the first step."

How does the enforced simplicity of poverty versus the speeded-up pace of modernization affect people? This was a concern of mine; I commented that many Maryknoll people and others working with the poor in Third World countries have been very impressed with their warmth and generosity. I myself had been very distressed to find the changes in México City over 30 years—the charm-

ing warmth, the genuine interest in other people, and time for people had really deteriorated there, though not yet in other parts of México or in Nicaragua. Is this what modernization does?

"Other countries don't know what they will lose by modernizing: breakdown of the family, loss of human scale, increase in violence. Everyone wants to be like the United States, overworked and overstressed. 'S/he who dies with the most toys wins.' We run on the idea that if we have this next thing our lives will be better. How satisfying is this? We eliminate a lot of pain from our lives, we make life so easy, but what do we end up with? Life in some sort of sensory deprivation tank, more depression, more worries, and new diseases.

"A life with all our comforts and possessions is also an extremely busy life, and

I think it's a very sad thing because we're so busy we don't have time to look at what's important. People in the Third World countries work very hard, but they don't have so much busyness in their lives. If they're not starving, if they can feed their families, most of the people who are poor there are really quite happy. Because they have so little they seem to put more emphasis on family and friends, sharing moments with others. When I got the Pro-Nica vehicle fixed, the mechanics always stopped and talked a while. It's important to them to have that interaction.

"I don't think we're any happier than people in Nicaragua. The level of material wealth—as long as the most basic food and shelter needs are met—seems to have little to do with the level of happiness.

"There is also an impact on spirituality from being so busy with work, work,

work and spend, spend, spend. People have a more spiritual outlook with more time, and less insulation from suffering and pain. A simpler lifestyle can promote spirituality. Of course we in the rich countries can get our priorities straight and be less busy, but it's hard."

Marc feels that Quakerism has something important to say to the political polarization and self-righteousness that he has seen in both rich and poor countries. "The George Fox quote, 'Walk cheerfully over the earth, answering that of God in everyone' is so important. Everyone means everyone, especially those who disagree with us. John Woolman must have realized that you can't reach people's humanity by screaming at them and putting them down. He always approached people with respect and love, even a slave owner or the worst capitalist. There is a wonder-

John Woolman and Economic Globalization

In recent years there has been much talk and writing about the effects of the globalization of the economy and the resulting increase in the power of transnational corporations. In circles I have the most contact with (Friends and nonprofits/NGOs) there are two things that cause me concern in what I hear and read.

The first one is that everything is presented from a "victim" perspective, as if all of us didn't play a role, and as if most of us in the middle class had no responsibility in the way things are. The second one is that most of what I hear fosters a conflictive, confrontational approach. It's us versus them, righteous against sinners.

John Woolman, 250 years ago, wrote: "May we look upon our treasures, the furniture of our houses, and our garments, and try whether the seeds of war have nourishment in these our possessions." In his personal life Woolman applied the same thinking to slavery and poverty.

The great strength of John Woolman's personal campaign against slavery in the mid-18th century rested on two important concepts. First, Woolman made changes in his own life. He ceased writing wills and bills of sale that involved the transfer of

slaves, and, more importantly he stopped purchasing items that were produced using slave labor (in his day this was not an easy task). Second, he approached slave owners in a spirit of love and respect, trying to help them find the answers in their own hearts.

Today we often point accusing fingers at CEOs and their obscene salaries as if they alone were the cause of all poverty. Are we perhaps only making them scapegoats for something in which we all share some responsibility? The ubiquitous, impersonal transnational corporation has become the New Age demon, the root of all economic evil, but was there not widespread poverty and economic injustice

centuries and millennia before the advent of the transnational corporation?

Living in any of the G7 countries, can we really dissociate ourselves from the corporate world? What are these transnationals after all? They are the cheese and gasoline we buy every week, the shoes we wear, our mortgages and bank deposits, our pension plans and retirement funds. Transnationals are the long-distance calls to family, the college our children attend, the MRI our doctor wants to see. Finally, they are also the salaries we draw, whether directly from them, their subsidiaries, or suppliers. Even if we work at a university, for a foundation, or for the government, our participation in any economic activity ties us to all other integral parts of our current economic system. That includes transnational corporations, huge military expenditures, and the exploitation of millions of our fellow humans in poor countries. The economy is no exception to the web of interconnections that scientists are discovering is the foundation of all systems.

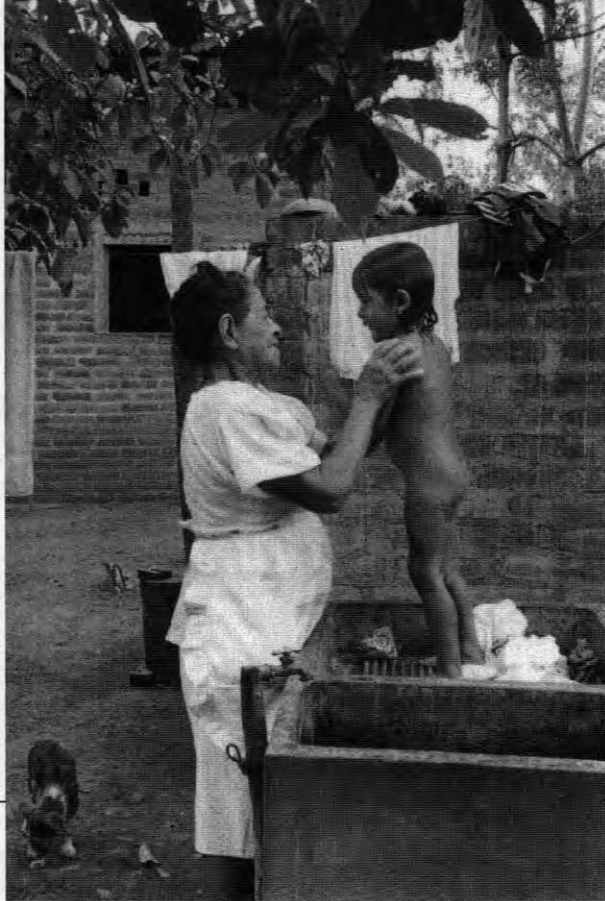
We accuse them of this and that, when in fact transnational corporations can no more make a decision than my pencil can; it is only people, individual human beings, who can make economic decisions

Defining Orthodoxy

John Woolman was an Orthodox Quaker:
not conservative but
burning with a slow fire.
He bore the Embers in
his stomach.
He carried a meetinghouse
in his pocket.

—John Hanlon

*John Hanlon teaches at the White Mountain School
in Bethlehem, New Hampshire.*



ful quote from Gandhi that embodies Woolman's approach: 'I discovered in the early stages that pursuit of truth did not permit violence to be inflicted on one's opponent, but that he must be weaned from error by patience and sympathy.'

"There's always this tribal mentality—us versus them. We want to be part of a group and we want to think we're right. Our side is perfectly right all the time. Liberals are as prone to this as anyone. Many came to Nicaragua with a need to find all the truth on one side; reality is a lot more complex. In Nicaragua I saw

people accepting and making excuses for things such as nepotism and fraud within their group while they were loudly condemning 'the other side' for the very same things. It seems that by belonging to one group we lose much of our objectivity."

I noted I'd become aware of the liberal "party line" on issues like fluoridation and busing in the U.S., when I became aware that the complexities of these domestic panaceas were being ignored.

"Yes, group-think discourages objectivity. In this context the consensus process used by Quakers is extremely valuable. We try to keep our minds open and to understand other positions, then revise our own position as the process evolves. To me this is a wonderful alternative to the 'us versus them' mentality. The Alternatives to Violence Project has exercises that also help with this 'either-or' problem. Some help us see other points of view by switching roles, some help us find common ground. These are good places to start from."

Marc's current job is part-time with the Quaker Committee on Jails and Justice, a standing committee of Canadian Friends Service Committee. He is currently working on an educational project on the alternatives to our criminal justice systems. A full-day, participatory workshop is currently being offered to monthly meetings across Canada.

He also continues to facilitate and coordinate Alternatives to Violence Project workshops and is volunteering with a local victim-offender mediation program. Marc is still involved with Pro-Nica (currently working on setting up a youth exchange between Canada and Nicaragua) and is a very active board member in a nonprofit organization that supports a vocational school for land mine survivors in Cambodia.

Listening to his story made me feel that he had often been "led" in the right direction, and I wondered if this was due in part to the discernment that nature, meeting for worship, and simple living together can give?

"Those things are definitely important in my life. Before I left Nicaragua I was offered a position with CFSC in Toronto, but I convinced them to let me work in Calgary. I wanted to go back to Calgary because that's where my home is spiritually. My meeting is there, and there's easy access to many wilderness areas. I have friends all over the world. To me having a

affecting the lives of millions. When a person has love and compassion in his or her heart, it is reflected in the corporate decisions s/he makes.

Although we're making efforts to abandon the model in other aspects of our lives, we seem to believe that confrontation is the only possible approach in rich/poor issues. Isn't Woolman's loving and respectful manner a much more effective way to influence people's hearts?

We campaign against the use of stereotypes and for acceptance, inclusion, understanding, and respect of minorities, but somehow we seem unwilling to apply these principles to the minority that occupies the corporate boardrooms. Do we inadvertently contribute to the widening gap by alienating these people from the rest of humanity?

The decisions made by CEOs cannot begin to approach the economic and environmental impact of the decisions made daily by hundreds of millions of consumers in the rich countries. With every dollar we spend we make a decision that has economic, environmental, and human repercussions. Our numbers give us tremendous collective power; how long could the largest corporation in the world survive if we all stopped buying its products? However, a boycott without an effective dialog might not accomplish much; the

primary reason for the success of the historic Nestle boycott was the respectful dialog that took place between the corporation's leaders and the boycott organizers.

Of course any serious commitment to economic justice (and environmental protection) will require us to make substantial changes in our personal lives. In no way is this meant to make excuses for corporate excesses and injustices or to minimize the corporate leaders' huge responsibilities. Indeed, a great many corporate decisions leave much to be desired these days. Why, however, do we expect corporate leaders to exhibit moral standards that most of us are not willing to apply in our own lives?

Instead of scapegoating "the rich" and choosing to see ourselves as helpless victims of "the system," we would do well to ask ourselves: Do the seeds of poverty and injustice take nourishment in our possessions, lifestyle, and expectations? Do we treat those in positions of economic power the way we would like to be treated ourselves, the way we advocate that everyone should be treated regardless of race, ethnicity, religion, or socioeconomic stratum?

—Marc Forget

group of people I have a lot of fundamental things in common with—how I view the world, how I want to live my life—to have such a group in one place is a real luxury. I do feel that there is a community that develops from worshipping together; we all share a certain understanding of the Divine.

"I'm on the Outreach Committee in my meeting now . . . Since joining our meeting I've heard many people—in other meetings too—talk about how hard it was to find Quakers. We need to do more outreach—that's what George Fox did all the time! Today we are petrified of seeming self-promoting. Sometimes I think we take pride in being almost a 'secret society' one has to be initiated into. Some of the ideas our Outreach Committee brings to meeting for business are perceived as going too far, even though they seem pretty conservative to me. Some meeting announcements don't explain what Quakerism is. There are many people out there who think we are Shakers."

I commented that a social worker had recently said to me, "So you don't believe in marriage? But you make nice furniture," and that I feel very strongly that it isn't enough to say "Quakers are here." It isn't fair to Quakerism or to those people who might find that Quakerism meets their spiritual needs, when people don't know about Quakerism.

"I think we have a great message. Our testimonies have a lot to offer. The Mormons used to have wonderful ads, just saying 'we're here' with very positive life/love messages, talking about the most basic Christian/human values. Our message is just as valuable as that of the Mormons; it's very pertinent, especially at this time in history." □

Chiapas

If you went to those villages
and lived with those people
a season
and came to love them
as you would come
to love them
and they told you
as they would tell you

how the fields where beans and rice were grown

are fallow now, fenced
for hamburger cattle,
you would hate it,
you would change it—
the way we live,
the way we
eat here
in North America

—Kathryn Gordon

*Kathryn Gordon is a member
of New Paltz, N.Y. Meeting.
© 1997 Kathryn Gordon*

JOHN WOOLMAN

Quintessential Quaker, 1720-1772

By David Sox • 147 pp, paper \$24.95

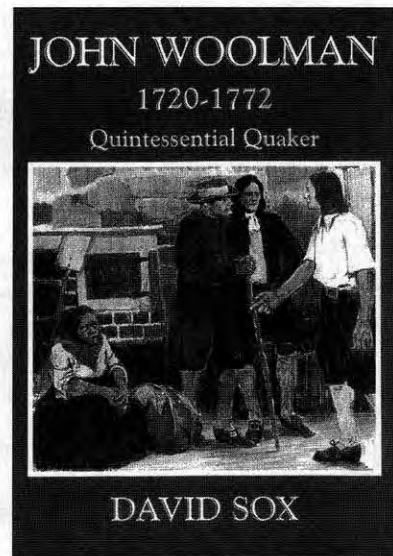
*...all the nations are of one blood (Genesis 3:20); that in this world we are but sojourners;
that we are subject to the like afflictions and infirmities of body, the like disorders and
frailties in mind, the like temptations, the same death and the same judgement; and
the All-wise Being is judge and Lord over us all...*

—John Woolman, from *Some Considerations on the Keeping of Negroes*

John Woolman is known for his celebrated *Journal* and essays, for his early concern for slaves and for Native Americans, and for living his deepest religious convictions. In his new book, historian David Sox offers Woolman to a new generation of readers. Placed in the historical context of eighteenth-century America, Woolman's extraordinary life shines forth even more clearly.

Available from FGC Bookstore

1-800-966-4556



Our Testimony against RECREATIONS

by Mark S. Cary

Robert Barclay, our Quaker theologian, listed six specific activities that he considered not lawful for Quakers. Along with "making war" he listed "to use games, sports, plays, comedies, or other recreations which are inconsistent with Christian silence or gravity."

Today, Friends might agree with Barclay that recreations like "drunkenness, whoring, riotousness, and similar offenses" are contrary to Quaker principles. But what about the use of cards or dice, sports, amusing plays, and dancing? Or to sing, fiddle, or pipe? Barclay was quite clear: "There is nothing to be seen in these except frivolity, vanity, lewdness, and obscenity. They are contrived to draw men from the fear of God and are undoubtedly calculated for the service of the devil."

Historian Hugh Barbour noted an "uncompromising sternness" with which some early Friends held these views. One Friend, Solomon Eccles, renounced teaching music and sold his instruments, "but feeling guilty, bought them back, and burned them." Historian Frederick Tolles noted that in the early 1700s, Philadelphia Yearly Meeting "took vigorous action to stamp out such temptations to frivolity as dancing schools and theaters."

Things have changed. Today, we have a piano in our meetinghouse. We sing, we fiddle, and we dance.

We dearly love amusing plays. I will not argue against these recreations. But there is danger in completely dropping our testimonies against the excess of recreations, and I ask that we reconsider those testimonies. I've come to this conclusion slowly over the 15 years that I have worked in market research because I've seen how some modern recreations are precisely crafted to lead us subtly along a path to our detriment.

Three Principles

I believe there are three principles that govern much of our tendency to excess.

The first is *scarcity evolution*, the notion that our psyches generally want "more" because, in general, more has been better in our biological past. When released from constraint in our modern world, we tend to overshoot the mark. Food provides a useful analogy to recreation because marketers consider food a recreation, as much of what we consume is not in any sense essential to our nutrition but is for entertainment.

Our biological heritage predisposes us to a bit of fat because food was scarce on the African savanna where we evolved. Our brains developed built-in mechanisms predisposing us to eat when presented with the valuable and rare fats and sugars. In the modern world of plenty, these brain mechanisms overshoot the mark. I believe that other psychic mechanisms within us also overshoot the mark when

freed from restraint and inflamed by advertisements. Like food, highly involving and "rich" entertainment is now plentiful.

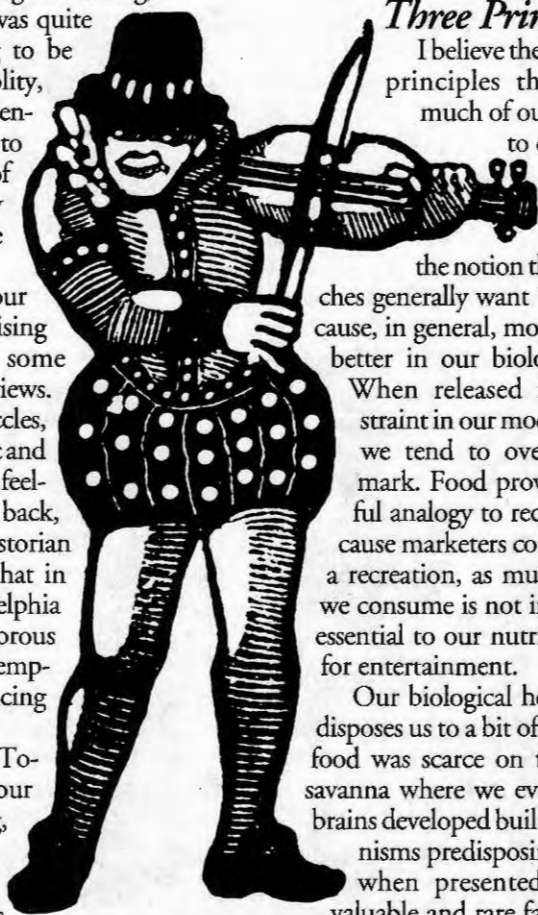
The second principle is the *slippery slope*, the tendency to take one little step at a time and end up sliding down the hill. We may begin with something harmless in itself that leads to harm. For example, granola bars were invented as a health food.

During the 1970s the market became large enough for major companies to offer them in grocery stores. Health conscious consumers bought them, often for their children. Most parents like to have their children eat healthy foods, even if they themselves won't eat them. Marketers quickly learned that they obtained greater sales with a sweeter granola bar and even more sales with a moist and chewy granola bar in flavors like chocolate chip. The more recent trend is the milk chocolate granola bar—a granola bar with chocolate chips and pieces of a candy bar, coated with a chocolate shell. The granola bar has devolved into a candy bar, the very item it was designed to replace! Like the candy granola bar, I believe our entertainment has also devolved.

The third principle is the *supernormal stimulus*, a creation that is "better than reality," or "larger than life," and thus quite compelling, which then plays on our emotions. Many modern entertainments have these "supernormal" elements that are more compelling than reality. Some modern foods, for example, a hot fudge sundae, are supernormal combinations of sugars, fats, and flavors that exceed anything available to our wandering ancestors. We respond with a supernormal interest to the supernormal sundae.

Entertainment

Entertainment can overshoot the mark, just as food does. In the days when we had



Mark S. Cary, a member of Swarthmore (Pa.) Meeting, delivered the original version of this article as a Pendle Hill Monday night lecture. He welcomes responses via <caryweber@worldnet.att.net>.

a town fair twice a year, a traveling circus once a year, and perhaps singing in the cathedral once a week, we could safely crave endless entertainment, just as we could safely have visions of roast duck dripping with grease. But today, entertainment comes over the airwaves as a free and endless stream.

Entertainments can devolve, just like the granola bar. I once did research for a television magazine show. People said the show was boring. So the writers gave people what they wanted and increased the interest level. Soon we had the prototypical story, called "Can-nuding down the Delaware." Yes indeed, nude canoeing down the Delaware River. This was mostly shots of naked people sitting in canoes artfully arranged so you couldn't see much. More people watched the show. The ratings went up.

The networks are not "foisting" this drivel on a totally unsuspecting public; they are often reacting to the public's stated desires. When I worked for ABC-Disney, I saw exactly how the fall lineup is created. We began by taking 30 or so test shows—pilots—and then showing them to consumers in selected areas over a cable TV system. The consumers were called the next day and interviewed about how well they liked the show and whether they would watch it again. The shows that went into the fall lineup were primarily the shows that everyday people wanted to watch again. There is no overt deception here, just giving people what they say they want.

But modern entertainment also creates supernormal stimuli, events that are "bigger than life" and more compelling than reality. TV has evolved to be as compelling as possible in terms of drawing attention away from other activities. Television fight scenes are more exciting than life; soap operas are more compelling than life; people are funnier than life. Children's cartoons, in particular, are strangely compelling, especially to children, who seem particularly vulnerable.

Television reminds me of Barclay's comment, "What are comedies but a studied complex of idle and lying words?" For these are not representations of reality; they are representations of more than reality. I am also reminded of the advice in Philadelphia Yearly Meeting's *Faith and Practice*, paraphrased from epistles from about 1700, "Keep your recreations

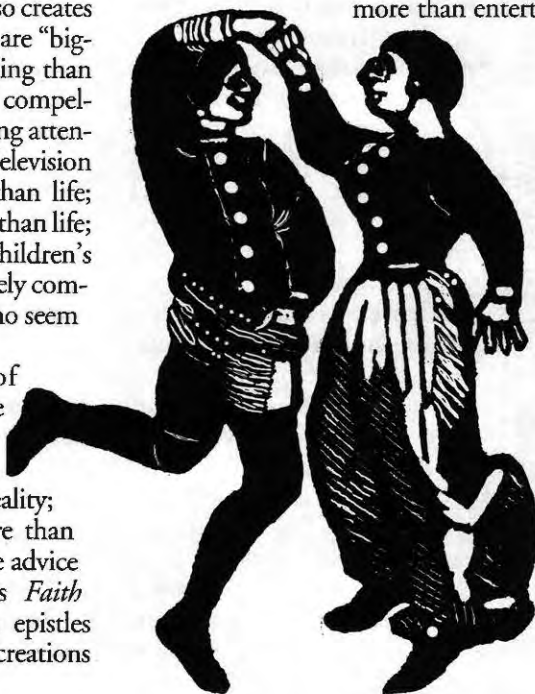
from becoming occasions for self-intoxication and avoid those conventional amusements which debase the emotions by playing upon them."

Some biologists have also suggested that our fascination with the rich and famous is an evolutionary "mistake," in which our mental organs are fooled in the modern world. In a small hunting-gathering band, it makes sense to be attuned to the personal lives of the powerful persons in the band, for they can have a direct effect on our own lives.

Knowledge of gossip and personal lives can also give us power over others whom we know. In a small band, knowing who is sleeping with whom, for example, is a source of power. In a modern society, the queen of England and her offspring have no real effect on our lives, but our gossip-seeking mechanisms hone in on them as the most prominent persons on the map. Likewise, soap operas on television simulate the small hunter-gatherer group in which we were aware of the personal lives of those around us. Our interest in these soap operas is a certain kind of "mistake" our minds make.

When I watch the evening news to get the latest gossip, I find myself asking, "Is this a mental mistake?" Am I mistaking this situation for something that matters, much as I might mistake a printed postcard of the Mona Lisa for the real thing? I often answer, "Yes, this is irrelevant to my life," and it ceases to be entertaining or compelling.

I still believe that some literature does more than entertain,



that it instructs and can help us clarify our lives and can bring us closer to that which is eternal. Less and less "entertainment," however, seems entertaining to me.

Entertainment and Materialism

Entertainment and materialism are closely related. Al Boscov, the owner of a large department store chain recently said, "Retailing is recreation. . . . It has nothing to do with need. We don't need a . . . thing. We buy things because it makes us feel good." A professor of marketing recently wrote of the CEO of Barnes and Noble that "he was the first retailer to understand that the store is a stage and that retailing is great theater."

In this view, consumerism is fundamentally a matter of entertainment. We are misled when we think of consumption as being about things; it's really about experiences, about entertainment. We need food, shelter, medicine, and other basics to live. I am sure that we have a deep-seated urge to accumulate possessions, an urge that serves us well in times of scarcity. But, as with food, the urge can run away with us and we grow fat with possessions. When I see a man wearing a \$3,000 watch and driving a \$100,000 car, I now think, "My, how fat he is. He could fast for ten years and still be quite plump."

Controlling Recreation

To control our own recreations, I recommend that we 1) ask for and accept God's help, 2) review our recreations in the Light, and 3) change the environment by removing temptations and changing how our world works.

Barclay, unlike many modern Friends, does personalize evil. He writes that the devil:

. . . keeps men busy with things that are probably innocent in themselves, but which prevent them from beholding the true light of Christ, and hence knowing distinctly what their duty is and doing it. . . .

Yes, he can even accompany the doctor of divinity to his study and cheerfully allow him to work among his books. He even helps him to discover and invent subtle distinctions and caviling questions. With these, his mind, and the minds of others through him, can be kept from heeding God's light in the conscience and from waiting upon the Lord. . . . Many times the only way the soul can discern this is to stand still and be silent, for then he too must stand still.

The second step is to review your recreations with God's help. Financial planners tell us that the first step in controlling money is to know where it is being spent. Your time is like money; where do you spend it? Have you made a list of what you commonly do "for fun" and what it costs? Do you have any uneasiness or "stops" in your mind concerning various recreations or amusements? Make a list of these recreations, and then pray about each one, asking God the simple question, "Should I be doing this?"

Even Barclay felt there were some healthful recreations. Barclay felt a certain amount of liberty should be given to those who require a little "letdown in their mental activities because of the intense use in their particular occupation." He recommended that "Friends may visit with one another. There is the reading of history, or serious conversation about present or past transactions. One can follow gardening, or use geometrical or mathematical experiments, or other things of that nature." Traditionally, Friends have used these recreations.

You may not be able to change the world, but within limits, you can change your world and the world of the people

around you. I looked at the way we arranged our house. We had left many temptations about. I moved the television to a little used room. Now, I watch less TV, especially entertainment disguised as news. The large comfortable chair in the living room has the Bible and religious books at hand. I also read less about the gossip in the business world and have stopped following the stock market on a daily basis. I do more visiting, especially of the elderly. I read more science. I am reading the Bible, because it lasts. And it does have quite entertaining stories.

I am reluctant to tell others how to spend their time, and to recommend *their* recreations. I am sensitive to our desire for freedom in these matters and also recall the advice in Philadelphia Yearly Meeting's *Faith and Practice*, "The power of God is not used to compel us to Truth; therefore, let us renounce for ourselves the power of any person over any other and, compelling no one, seek to lead others to Truth through love. Let us teach by being teachable." Yet I am concerned that by not opposing the more outrageous forms of entertainment we contribute to the downfall of others.

I have come to understand more clearly

that life is not supposed to be fun all the time. We have both a sinful nature and a nature of the Spirit that is nurtured in Christ. We are to answer to that of God within, not that of Satan—to call it, to address it, to increase it, and to bring ourselves more fully out into the Light. Let us continue to testify against those recreations that raise up the evil instead of weakening it. □

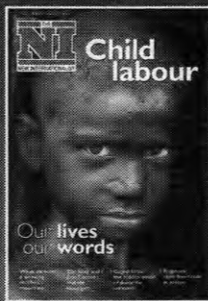
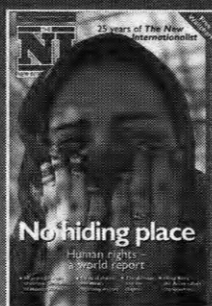


NEW INTERNATIONALIST MAGAZINE *Don't you get it?*



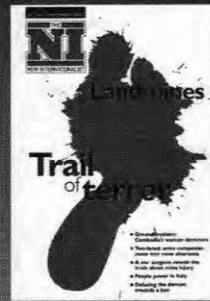
which stories don't make the news?

who's being exploited?



who pays the price?

who's dying?



where does your money go?

Get a grasp of the events and ideologies that shape an ever changing world. New Internationalist magazine turns the inside out and explains what's really going on. It's the best guide to the major issues, from the Arms Trade to AIDS, from Human Rights to Hunger. Each month New Internationalist tackles one subject and gives you the facts and arguments so you have a clear understanding. And it's much quicker to read than a book. To influence what's happening you need to know what's going on.

BONUS OFFER! Subscribe now for one year (11 issues) for only \$24.95 and save 50% off the newsstand price. As a special bonus, we'll send you — ABSOLUTELY FREE — a 2' x 3' full-colour map of the world.

SPECIAL INTRODUCTORY OFFER

YES! I want to subscribe to New Internationalist Magazine for only \$24.95 and save 50% off the newsstand price.

☐ I enclose payment with my order to receive my FREE full-colour world map.

NAME _____

☐ Cheque or money order enclosed

ADDRESS _____

☐ Visa ☐ Mastercard

CITY _____

CARD # _____ EXPIRY _____

STATE _____ ZIP CODE _____

SIGNATURE _____

☐ Bill me

Send your order to: New Internationalist, P.O. Box 1143, Lewiston, NY, 14092

Guarantee: If at any time you are not satisfied with New Internationalist we will give you a full refund.

FJ0699

Friends Home at Woodstown

A Century of Quaker Care for Older Adults

Simply put, Friends Home at Woodstown provides friendly and affordable care to older adults. Nestled in the heart of rural southern New Jersey, Friends Home has maintained a stable presence in the community for over 100 years. Some of our primary services include:

- Private, homelike residential living
- Independent apartment living
- Health care facility with 24-hour services
- Patient and supportive staff
- Attention to the individual's spiritual, social, and physical needs
- Closeness to the community
- Medicare and Medicaid Certificate

Rated one of the best care homes in the U.S.

For a tour or more information, contact our Admissions Office at
609-769-1500

Friends Home at Woodstown
P.O. Box 457 • Friends Drive • Woodstown, NJ 08098

Life in the Meeting

On Opening and Closing Meeting: Gathering the Web of the Spirit

by Dorothy Mack

At our most recent Ministry and Oversight meeting, we dispensed with an important business then moved to the details of who would close meeting for the next month, like a sign-up sheet. As each of us perfunctorily took a First Day, I remembered my first Quaker meeting.

I was 18, a student at Oberlin College, trying to find a religion without preaching. A friend took me to unprogrammed worship, where we sat on chairs in a circle of silence. I enjoyed the meditative silence and the messages flowing through the silence. But I was not prepared for the closing handshake. Emerging from meditation, I saw 20 Friends shake hands on cue from God, in perfect harmony. Without a benediction, I wondered, how could anyone know that worship was over? Yet this magic happened week after week. Only after I joined the Quakers did I discover that a designated person closed meeting using clock time. How naive I felt! How sad I was to lose those spontaneous handshakes! Yet meeting still felt as if God were guiding us with God-time, after all.

Much later I learned that following the Spirit wasn't magic, but hard work. Gathered meetings don't happen to passive worshippers, they descend upon us—if we are working, if we are praying to become of one mind. We have an active part in the gathering of Spirit, and the designated meeting closer can help to open and to gather the meeting as well.

Opening Meeting

Now when it's my turn to close meeting, I go early, before anyone else comes, to open the room as well. I may rearrange the chairs, turn up the thermostat, or open the curtains. The deeper process of opening the way is harder to explain. I call it *bringing in the Light*. Whatever it's called, a person anchored in prayer can set the tone, the ambiance for worship.

Sometimes I *anchor* a room with a rock in each corner. Sometimes I *pray up* a room by circling around, sending our light and love. Sometimes I talk to the corners, brushing away *Dorothy Mack is a member of Corvallis (Oreg.) Meeting.*

It all begins with...

Spiritual PREPARATION FOR MINISTRY

You've been called to ministry, now where do you begin?

With the foundation.

ESR helps you prepare for ministry, building a strong center through spiritual and academic preparation. With seven emphases of



Ann Miller guides students in attending the Spirit's leading to prepare for ministry.

ministry preparation, ESR offers distinctive experiences for those pursuing Master of Arts and Master of Divinity degrees.

Prepare for ministry with us, in a supportive, Christ-centered, learning community.

EARLHAM SCHOOL of RELIGION

An Investment in Friends Leadership

228 College Avenue, Richmond, Indiana 47374-4095 • 1-800-432-1ESR

<http://www.earlham.edu/esr>



spiritual cobwebs. Sometimes I visualize who sits where and gently pull them in, mentally greeting them on their way to meeting. We all can sense a room that feels warm and open. We can create this friendly space with our minds, by concentrating our thoughts, by centering.

Holding or Gathering the Meeting

As people enter, I welcome them with my mind and make way for them to be included in the circle of worship. It is as if we form an invisible web, and soon we are all threaded together. Very delicately this thread can be pulled together to complete the web. It's as if I hold the meeting in my hands. Yet it is not I, but the Spirit using my physical hands in a physical room. The weaver is the Divine Weaver; I merely hold the invisible thread that connects God with the God-Within-Each-of-Us.

If someone comes in late, if someone is restless or disturbed, the web quivers, and we can each feel it; but any anchor person can steady the web. If someone sinks or drifts, the web can catch them. If someone spins a private web, the larger web can encompass it. Together we weave a design in which we each find our own meaning.

Closing Meeting

Closing a meeting is not looking at a watch, waiting for an opportune moment, and shaking the hand of the next person. It is a releasing of the web, the web of Spirit woven during those minutes or hours of worship together. In some cases, the design is apparent to all: a gathered meeting. Other times the pattern is different for each of us. Sometimes unprogrammed worship is like a hopeless snarl of yarn, and we try again another First Day.

In a gathered meeting, who has done the gathering? We have, and we've done it with the Spirit's guidance. And our closing handshake comes from the heart-clock. □

1999-2000

SHORT COURSES at Pendle Hill

AUTUMN TERM

What the Splits of the 19th Century Can Teach Friends
Larry Ingle · October 17-22

Living Ecologically As If the Whole Earth Mattered
Hazel Lafleur-Vetter · October 24-29

Healing After Violence: Conflict Transformation
Roswitha & Peter Jarman · Oct. 24-29

Life Integration Through Journal Work
Lois Frey · November 7-12

The Brothers Karamazov: Must the Seed Die?
Chris Ravndal · November 7-12

An Exploration of Buddhist Meditation
Mary Orr · November 14-19

WINTER TERM

Art and the Photographic Image
Danna Cornick · January 16-21

God's Compassion in the Hebrew Prophets
Tony Prete · January 23-28

A First Course in Pastoral Care for Quakers
Judy Guerry · February 6-11

The Search for the Sacred
Tom L. Torosian · February 20-25

Writing Our Memoirs
Margaret Hope Bacon · Feb. 27-March 3

A Jewish-Christian Dialogue
Rabbi Marcia Prager & Rebecca Kratz Mays · March 5-10

Quaker Work at the United Nations
Jack Patterson, Lori Heninger, David Jackman · March 19-24

SPRING TERM

Hildegard of Bingen: A Feather on the Breath of God
Lucy Edelbeck, OP · April 16-21

Exploring Our Faith: Looking at Books of Faith and Practice
Jan Hoffman · April 23-28

Feminist Perspectives on Contemporary Expressions of Faith
Dena Pence Frantz · May 7-12

Renewing the Quaker Journal Tradition
Michael Heller and Rebecca Kratz Mays · May 14-19

Seeing the Bible Whole
John Punshon · May 21-26

Join our community for five days of work, worship and study. Pendle Hill, located on 23 wooded acres near Philadelphia, offers short courses, conferences, retreats and residential study for people of all faiths. For more information call or write:

Bobbi Kelly, extension 137
(800) 742-3150 or (610) 566-4507
Bobbi@pendlehill.org · www.pendlehill.org

Pendle Hill Short Courses
Box F · 338 Plush Mill Road
Wallingford, PA 19086



HENRY FREEMAN

ASSOCIATES

Fundraising
and Organizational
Development
Consultants

105 North Fourth Street
Centerville, IN 47330

3298 Bristol Road
Chalfont, PA 18914

Phone: 800-707-1920

With offices near Richmond, Indiana, and in the Philadelphia area, Henry Freeman Associates provides services to organizations and institutions throughout the country, with many clients located along the eastern seaboard (Washington, D.C., to Boston) and in the midwest. Fundraising services include capital campaign planning, major gift work, planned giving, development program evaluation, foundation research, and annual giving. Organizational development services include training, strategic planning, organizational analysis, board development, and time management.

Recent Friends-affiliated clients include:

Pendle Hill, Earlham College, Friends General Conference, Friends World Committee, *Friends Journal*, Friends United Meeting, Friends Council on Education, and Cambridge Friends School.

We invite you to contact us.

Some kids earn an extra diploma at George School



SOME VERY CAPABLE GEORGE SCHOOL students can earn both a traditional diploma and an International Baccalaureate (IB) diploma.

In 1998, 21 George School students earned the internationally recognized IB diploma. They had spent their junior and senior years at George School participating in the academically rigorous IB program. Many colleges — even the most selective — will grant them up to a full year's college credit for successful IB scores.

To find out more about George School programs, contact the Admission Office.

George School, Box 4460, Newtown, PA 18940
Phone: 215-579-6547, fax: 215-579-6549
E-mail: admissions@georgeschool.org
Web: www.georgeschool.pvt.k12.pa.us

FGC Notes

Time to tend the garden?

There is a family farm in the Midwest that now has its fifth generation tilling and nurturing its fields of dark, black, rich soil. Many years ago, perhaps when that first family settled on the land, a fence was erected to separate the "house yard" from the "farm yard." A flower garden was planted inside the fence. The garden contained a variety of flowers of many shades and shapes, some blooming early in the spring as winter lost its grip on the land, others blooming late in the fall as the air turned crisp and cold. As the seasons passed the garden was well tended. Weeds were pulled, flowers thinned, ground loosened to provide oxygen to the roots, new flowers added.

Eventually the next generation of the family took over the farm and with it the farmhouse and the garden. As successive generations took over the responsibilities of the family farm, another person accepted the job of caring for the garden. Holding on to the vision of the first-generation gardener and adding their own visions, they too worked the soil. The garden changed, but its original beauty remained, enhanced by the many loving hands that tended to its needs.

Through the years farming changed, as did the interests and priorities of the family. By the time the fourth and fifth generations moved to the family farm, no one had a great interest in caring for the flower garden. Now and then someone pulled a few weeds, but that was about it. Playing with the children, working the vegetable garden that helped feed the family, and tending the land seemed to be more important than the flower garden. Besides, the flowers came up each spring whether or not much attention or time was given to the little bed. Eventually economic necessity called for family members to seek added employment off the farm, and the garden was tended even less than before. With passing years fewer of the beautiful flowers grew, and those that bloomed showed less vibrancy and smaller petals. Volunteer trees took root in the garden, as did weeds. Finally, it was almost impossible to imagine what the original garden had looked like.

I see the tradition of traveling in the ministry and intervisitation among the meetings of the Religious Society of Friends as being much like that garden. The monthly and yearly meetings are the caretakers for the spiritual garden of the Society. The gifts of the Divine

are like seeds planted within the members and attenders that need to be nurtured by the meetings. In the beginning, when the Society was young, Friends felt led by God to travel amongst meetings both near and far. Such Friends were supported in their call by their monthly, quarterly, and yearly meetings. As a result there was a spiritual connection between concentric circles of meetings and their members. Those called to travel in the ministry received clearness and oversight from their monthly meetings as well as practical assistance with traveling and care of their families. Meetings that hosted a traveling Friend provided hospitality. With the aid of this special nurturing, the spiritual well-being of the Religious Society of Friends prospered, and the meetings felt a deep fellowship and connection with each other.

As the years have passed, the Religious Society of Friends has felt less inclined to recognize and nurture the gifts of the Divine among its members, especially in the case of those being called to travel with a ministry. Perhaps as the physical act of traveling has become easier and quicker, meetings have felt less of a need to support their members. Perhaps a mistrust of the ministers who contributed to schisms among the Society's meetings, now well over 100 years ago, has added to the hesitation to support those being called to travel. Perhaps the energies being directed to the many social action programs that have grown out of those early leadings have diverted our attention. Perhaps, as Friends became more involved in the wider society, the dominant culture of individualism affected us more than we realized.

For whatever reason, recognition and support of Friends called to travel in the ministry has declined. And with this decline has come a loss of spiritual identity and connection for Friends as well as for monthly meetings and yearly meetings. Many Friends meetings are expressing feelings of being isolated and alone. Many meetings have little contact with the wider Quaker world except through the newsletters of various Friends organizations, which tend to focus on the social action aspect of Friends' work. The lack of encouragement for those called to carry spiritual witness has convinced some Friends that our spiritual garden needs attention.

There are still Friends being called to travel with concerns, leadings, and gifts of listening ministry. Few, however, receive the support they need from their own meetings to be able to answer those promptings. Many new meetings feel a lack of seasoned Friends to help with their spiritual discernment and growth. Many old meetings struggle for survival, needing the energy and vision of the younger meetings. Monthly and yearly meetings feel a need

to reestablish a spiritual connection with each other and to have seasoned Friends visit and share their understandings of Quaker faith and practice. We still recognize the spiritual garden planted by early Friends, but we are not sure what to do because the garden has become overgrown.

Friends General Conference has heard the requests for more spiritual connectedness among its yearly and monthly meetings. In response, a new Traveling Ministries Program (overseen by a committee with representatives from each of the program committees under the FGC Central Committee) has been created. This program is the result of a three-year discernment process by the FGC Central Committee.

I began working as the full-time coordinator of the Traveling Ministries Program in June 1998. I have traveled to several yearly meetings and Quaker events to listen to Friends' requests, ideas, and concerns. Friends throughout FGC have affirmed the need for more spiritual connection among the yearly meetings and gatherings. They seek the assistance of seasoned Friends. Through the Traveling Ministries Program, Friends General Conference can assist monthly and yearly meetings by finding seasoned Friends who can meet their needs. We know of many Friends with special gifts and skills who are willing to undertake occasional travel as volunteers to serve Friends' meetings, and we can help meetings arrange for visits from seasoned workshop and retreat leaders. One of the purposes of the Traveling Ministries Program is to help coordinate travel by such Friends. If a meeting or worship group cannot cover all the travel costs for a visitor, we may be able to help financially.

Friends General Conference also encourages monthly and yearly meetings to recognize and nurture seasoned Friends in their midst who feel called to travel in a ministry. We are available to counsel meetings that want to consider and discern how they can best provide such support for Friends. We also expect to arrange occasional retreats to provide opportunities for worship, discussion, and renewal for Friends who travel to serve distant meetings.

Meetings interested in arranging for a workshop, retreat, or visit from a seasoned traveling Friend are invited to contact the Traveling Ministries Program coordinator. Seasoned Friends who wish to offer their own services as workshop and retreat leaders, as well as those with a leading to travel with a concern or ministry, are also invited to contact me. I can be reached at (515) 277-2189; 916 41st Street, Des Moines, IA 50312-2612, or e-mail at <debf@fgc.quaker.org>.

—Deborah Fisch

FRIENDS PROFESSIONAL ASSOCIATES

*Friends Hospital's
affiliated outpatient
practices providing
outpatient behavioral
health services for
children, adolescents,
adults, and older adults*

- ◆ Individual, couples, family, and group therapy.
- ◆ Psychological assessment and testing services.
- ◆ Chronic pain and stress management treatment.
- ◆ Offices located in Abington, Bala Cynwyd, Doylestown, Levittown, Northeast Philadelphia, Phoenixville, Upper Dublin, and West Chester Pennsylvania.
- ◆ Dedicated to delivering outpatient treatment that respects the individual and works toward improving the lives of the people we serve.

*For an appointment or more
information, call:*

1-800-464-7601

FRIENDS
PROFESSIONAL ASSOCIATES

New Resources from the FGC Bookstore



New for Adults

Listening Spirituality, Vol. II: Corporate Spiritual Practice among Friends

BY PATRICIA LORING

This, the second volume in Loring's series on spiritual formation, emphasizes the development of community and suggests practices for corporate discernment.

Pendle Hill, paperback, 1999 \$15.00

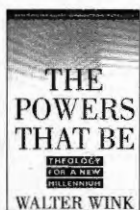
Friends and the Vietnam War: Papers and Presentations from a Gathering for Recollection, Reappraisal and Looking Ahead

ED. BY CHUCK FAGER

An in-depth look at what the ordeal of the Vietnam War meant for Friends.



Pendle Hill, paperback, 1999 \$19.95



The Powers that Be: Theology for a New Millennium

BY WALTER WINK

Renowned theologian and biblical scholar Walter Wink helps us reformulate our ancient religious concepts—such as God and Satan, angels and demons, principalities and powers—in light of what we now know.

Galilee, paperback, 1999 \$12.95

New for Children

The Quakers

BY JEAN KINNEY WILLIAMS

This book is a clear, comprehensive and well-researched examination of the beliefs and history of Friends.

Illustrated with photographs and drawings. Ages 8–13.

Franklin Watts, hardcover, 1998 \$21.50



The Arrow over the Door

BY JOSEPH BRUCHAC,

ILLUS. BY JAMES WATLING

An historical novel based on the true story of a meeting of Quakers and Indians during the Revolutionary War in Saratoga, New York. Told in the alternating viewpoints of an Abenaki boy and a Quaker boy. Ages 7–9.

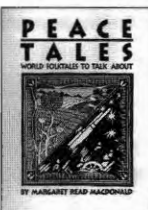
Dial, hardcover, 1998 \$15.99

Peace Tales: World Folktales to Talk About

BY MARGARET READ MACDONALD

A multi-cultural collection of proverbs and stories exploring the perils of war and the possibilities of peace. Ages 5–adult.

Linnet, paperback, 1992 \$15.95



Order on the web at www.quakerbooks.org. You can also order by calling us toll-free

1-800-966-4556

Email: bookstore@fgc.quaker.org

Friends General Conference

1216 Arch Street, 2B

Philadelphia, PA 19107



Reports and Epistles

1998 Missouri Valley Friends Conference Epistle

Greetings to Friends everywhere:

On the weekend of October 2–4, 1998, 71 Friends (53 adult, 18 children) from isolated Quaker meetings and families in Kansas, Missouri, and Iowa gathered for their annual meeting of support and exchange at Camp Chihowa near Lawrence, Kans. Under cloudy, gray skies, the Inward Light shown bright and warm.

Missouri Valley Friends Conference is making a strong intentional effort to strengthen its relationships with American Friends Service Committee and Friends Committee on National Legislation and now is studying formal affiliation with Friends General Conference. The MVFC already sends representatives to AFSC and FCNL and this fall will have a visitor at FGC. As a body of scattered and geographically isolated Quakers who often have little or no connection to other Quakers, Missouri Valley Conference both represents its members and their problems to the wider world of Quakers, and its representatives report the work of these national groups back to local meetings and individuals.

Special guests this year were Eloise Cranke, director of AFSC Central Region, and Deborah Fisch, the new FGC Traveling Ministries staff coordinator, both of whom attended the full weekend of the conference and led focus groups on the activities of their organizations. There was a rich assortment of other workshops offered: Fellowship of Merry Christians, Isolated Quakers, report on Companions Along the Way Conference, and Being 50-Something. There was also a trip to Three Sisters Arts and Craft Fair at Haskell Indian Nations University in Lawrence, Kans.

We had two lively sessions with the plenary speaker, Tom Mullen, of Earlham School of Religion, who reminded us of the need for more laughter and humor in our families and meetings. He showed us how humor illuminates both situations and the way to good decisions, and we all joined with our own examples. Quoting Garrison Keillor, "The ability to laugh is an act of Grace," he showed how humor has great healing power as well as great power to hurt. For example, ethnic jokes are generally cruel and cutting, but in the ethnic community they can be unifying. The discussion was followed with worship sharing on the subject of the healing power of humor.

We adjourned with a deep feeling of refreshment and with plans for a spring meeting and the main gathering next fall.

—Loring Henderson and Scott Searles,
for the MVFC Epistle Committee

Iowa Yearly Meeting (Conservative)

The 121st gathering of Iowa Yearly Meeting (Conservative) was held July 29–Aug. 2, 1998, on the campus of Scattergood Friends School, near West Branch, Iowa. About 145 Friends and visitors enjoyed the shady campus during a week of moderate summer weather.

There were two important developments. First, the yearly meeting approved a minute on marriage, after having failed to find unity last year. The minute reaffirms the yearly meeting's commitment to the leadings of the Spirit within its monthly meetings; therefore, if individuals in committed relationships ask to be recognized by their monthly meeting in a ceremony of commitment or marriage, and if that monthly meeting reaches clearness under the guidance of the Spirit to take that couple under its care, the yearly meeting records the union.

The minute continues: "We affirm that the Spirit of God summons us to extend love and opportunity with equal generosity to all human beings, regardless of sexual orientation. Friends have a special responsibility to be aware of infringements of civil rights and to work to correct them. . . ."

The Scattergood Friends School report contained the other important development—that the school had been granted accreditation by the Independent Schools Association of the Central States. Previously, accreditation had been through the Iowa Board of Education. We are a small yearly meeting with a large commitment to a small boarding school. Friends were delighted with the news.

The yearly meeting approved a letter to governors, majority and minority state legislative leaders, and selected newspapers in Iowa, Missouri, and Nebraska expressing concern about the dehumanizing effects of incarceration and the growth of prison populations, and recommending more use of community corrections. Panelists discussing environmental issues emphasized exponential world population growth, the continuing rise of earth's temperature, and the importance of combining faith witness with protest. In a panel on marriage stories, two heterosexual couples and one same-gender couple enlightened and amused us with examples showing the importance of forgetting small things, learning to listen, having good communications skills and a sense of humor, and being best friends.

Yearly meeting closed with long-time clerk Bill Deutsch turning the position over to Deborah Fisch, who will carry on the tradition of "leader as servant." A spirit of tenderness and care for one another prevailed throughout the week.

—Sherry Hutchinson and Doris Jean Newlin

News

NATO bombing of the former Yugoslavia has triggered a wide response by Quaker organizations, meetings, and individuals. Space does not permit reproducing the excellent minutes shared by Friends. We can only give a brief overview. The minute prepared by South Central Yearly Meeting in some ways represents the main thrust of most Friends' thinking in opposing the violence:

- Stop the bombing.
- Encourage renewed negotiations among parties on all sides of the conflict.
- Recognize nonviolent, long-term peace efforts inside Serbia and Kosovo.
- Work to rebuild livable conditions in the area by support for the use of peace observers.

The yearly meeting, in session April 1-4, called upon Friends to "take all available actions consistent with their peace testimonies, including: writing letters to legislators, policy makers, and local newspapers, calling radio shows, and hosting nonviolent vigils or any such additional action as events merit."

American Friends Service Committee opposes both the NATO bombing and Serbian violence. They are collecting resources to assist refugees fleeing the conflict, including "Emergency Kits for Kosovars." Kits should include:

- 6 candles (emergency/plumber's type, 4" to 8" long)
- 1 bath-size bar of soap
- 1 box of bandages (various sizes, about 50 per box)
- 1 tube triple antibiotic ointment
- 1 cotton hand towel

Kits should be packed in a clear zip-lock bag (12"x12" max.), include the donor's name and address, and be sent to AFSC, 1501 Cherry St., Philadelphia, PA 19102. A \$5 donation for shipping also is appreciated.

Friends Committee on National Legislation has issued strong statements opposing the NATO bombing and ethnic cleansing. To quote from an Action Message: "We must do what we can now to minister to the suffering people, to achieve a ceasefire, and to educate ourselves as to how to encounter evil conduct without doing evil ourselves." FCNL's *Washington Newsletter* is available on request from FCNL, 245 Second St. NE, Washington, DC 20002-5795, (202) 547-6000, website <<http://www.fcnl.org>>.

Friends publisher and activist Chuck Fager has posted a "Kosovo Peace Web Page." It includes links to information and analysis about Kosovo, links to groups working to end the war, reports on what individuals and groups are doing to promote peace, and much more. Chuck writes, "I hope Friends can put our

Achieve Your Potential.

- Grades 6-12, Boarding & Day
- 8-to-1 Student/Faculty Ratio
- Excellent College Placement Record
- 75 Miles North of NYC

Oakwood
FRIENDS SCHOOL

515 South Rd., Poughkeepsie, NY 12601 • www.o-f-s.org

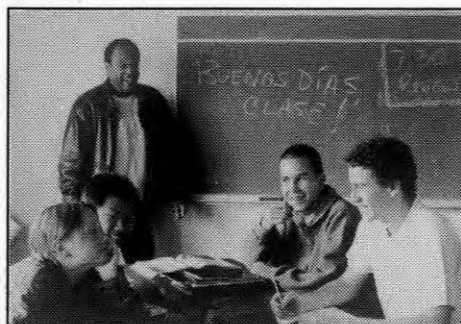
(914) 462-4200



Scattergood
FRIENDS SCHOOL

1951 Delta Avenue

West Branch, Iowa 52358-8507



Education research informs us that in order to be effective, **learning must be comprehensive**. Learning must take place within many settings—the classroom, the home, the community, the workplace and at one's place of worship. Scattergood Friends School encompasses all of these elements. Our challenging **college preparatory curriculum** is enhanced by dormitory living, a learning community comprised of students and those who teach, a work-crew and farm program, and Friends Worship. **Value based education** has been the foundation for **academic excellence** at Scattergood since its founding in 1890.

For more information, call 319-643-7628, or, 319-643-7600.

World Wide Web: <http://www.scattergood.org>

E-mail address: SFSInfo@Scattergood.org

Fax number: 319-643-7485



Open your child's mind to the world

ABINGTON FRIENDS SCHOOL

*A Quaker coeducational
day school grades
Preschool through 12*

For more information, call
215-886-4350

575 Washington Lane · Jenkintown, PA 19046

CHARLESTON, SOUTH CAROLINA

What: Creating Intentional Community
Basis: Quaker/ecumenical **Goal:** Center
for Sages of Sacred to be Co-creators with
the Transcendent **Contact:** Alice Wald,
49-A Two Loch Pl., Charleston, SC 29414;
843-763-0213

DISCOVER QUAKER PHILADELPHIA

Two-hour walking tours of William Penn's
original city of brotherly love, in honor of
Penn's 350th birthday.

Send a SASE for schedule to: QUAKER
TOURS, Box 1632, Media, PA 19063.

Calligraphic Art

- marriage certificates
- awards • inscriptions •
- birth announcements •
- greeting card designs •
- invitations • scrolls •

Harry R Forrest

609-786-1824

heads and hearts together to be a force for peace; this [Web] page is meant as one contribution to that goal." The Web address is: <http://www.kimopress.com/index.htm>.

We have excerpted a Balkan Peace Team's report from Lyn Back of Central Philadelphia (Pa.) Meeting:

BPT tries to be a positive, trustworthy, nonreactive presence. We try to mitigate rumor and suspicion by accurate reporting. We work to exchange helpful information between groups, or make connections if we see a common interest. We offer a continuing concern to all parties, which is known to all parties. Our theory is that if we create safe spaces for the human spirit to connect and be heard, we have taken away one occasion for war.

What BPT does now will have consequences in the future. The first priority is not to give way to discouragement. We know from experience that the dramatic power of non-violence often emerges against a backdrop of war or fear and suspicion. Our work right now keeps the doors open and lets people know that what they're doing matters. BPT must take responsibility to decide what we can and can't do, as circumstances change very quickly and as the needs of our contacts also change.

About rumor, suspicion and accurate reporting, the "truth" here very much depends on who is telling it. . . . This is an important reality, the separateness of the worlds in which we travel; Belgrade to Priština, Serb to Albanian. We can be used and manipulated by stories and situations, and we can become the focus of rumors and suspicions, especially as an international in a country suffering under such repression and violence. We must learn to read signals in two other cultures. We must be careful of our intuition. We must not be too conspicuous. We work very unobtrusively, our presence is very low profile, and our network is extensive. There is a constant tension between the need to keep out of the limelight and our desire to extend our connections. BPT has established a reputation among activists, and I am surprised at how many people know of us, including a taxi driver in Pancevo. He wasn't sure what we did, but he knew we had something to do with "nonviolence. . . ."

It helped the level of our credibility that BPT stayed in the country during NATO bomb threats. It was particularly true that our absence would have been noted in Belgrade last October. For a few weeks immediately following the end of the bomb threats, we were often quite pointedly asked whether we had stayed in Belgrade or been evacuated. We heard some activists give angry reports of internationals who had evacuated, leaving the local groups feeling abandoned.

In Priština, where the bombings would

supposedly have been welcomed by much of the Albanian population, our presence was also remarked on. Whenever we were asked, we took the opportunity to say that we were opposed to the use of NATO bombs and hoped that better, more long-term solutions could be found. . . .

In times of suspicion, fear and hatred all kinds of rumors fly around. BPT hopes that by meeting people, following their activities through the long term and providing information or advice or encouragement when it is possible, we can support the efforts already in place and encourage new ones. We find that our ability to relate to both the grassroots organizations and the large international NGOs is a great benefit to opening communication.

Young people can sway the course of history here. The last time I was in Priština, at the beginning of February, I met with a medical student, "V", who had been involved in a hunger strike involving 51 Albanian students. He had written a report about the event and was explaining how it got started and who was involved and what he thought about the group. He offered to set up a meeting with one of the organizers. After about an hour's conversation, he suddenly asked if I wanted to meet with one of the women who had been in the strike. She told us in a flat and inexpressive voice how she had participated in the group. She had been harassed by thugs and both she and her younger brother had been threatened. But, she said she was sure that she would continue the strike again if needed. And she knew that thousands of students would join with her. I was sad for this young woman, who didn't seem aware of the high price she had paid in order to bring cooperation to the internal struggles among the Kosovar Albanians.

This story is a cause for celebration because it is another example of successful nonviolent strategy. The hunger strikers were able to achieve their goal: a promise from all major factions to talk together and present a common platform. BPT will report about this action to other students and to the outside world. We will try to make common connections that can be useful. What do others think? Is there something to be learned from this experience that Belgrade students would want to know? We are often surprised at how little one group knows about the actions of the other.

Peace comes also at a price and that price shouldn't be forgotten. I keep this young woman, with her martyred look, very much in mind. For me the work of Balkan Peace Teams is just as important as humanitarian assistance and community building; it is the work of honoring the human spirit.

[Balkan Peace Teams members left Yugoslavia when the NATO bombing began.—Eds.]

meetinghouse software

friendly software & networks

<http://www.meetinghousesoftware.com>

emily r. myers

610.388.1274



for Students
with Learning
Differences

College preparatory • Grades 7-12 • & Summer School
Call (610) 640-4150 for information

DELAWARE VALLEY FRIENDS SCHOOL
19 E. Central Avenue, Paoli, PA 19301

Innovative Summer Program June 21-July 23



One pathway to peace
leads right through the
halls of Congress

Call 202 547-6000

Ask how you can help
bring Friends' concern for
peace and justice to Capitol Hill

FRIENDS COMMITTEE ON NATIONAL LEGISLATION
245 Second Street N.E. Washington, D.C. 20002-5795

Newly Published!

Growing Into Goodness Essays on Quaker Education



Paul A. Lacey
Pendle Hill (in cooperation
with Friends
Council on Education)
paper
\$17.50

Friends & the Vietnam War

*Papers and
Presentations from a
Gathering for
Recollection,
Reappraisal and
Looking Ahead*

Chuck Fager, ed.
Pendle Hill • paper
\$19.95



Pendle Hill Bookstore

338 Plush Mill Road
Wallingford, PA 19086
(800) 742-3150, ext 2
bookstore@pendlehill.org



- Quality care in the Quaker tradition.
- 42 apartments for independent living, 60 private personal care rooms, 120 nursing home beds.
- Peace of mind. Supportive medical and social services throughout your stay.
- An active lifestyle in a beautiful, graceful setting.
- Meals, housekeeping, transportation, cultural and social activities.
- A history of caring since 1904.

Stapeley In Germantown

6300 Greene Street
Philadelphia, PA 19144

Call Carol Nemeroff
Admissions Director
(215) 844-0700



Woodbrooke

Quaker Study Centre

One of the Selly Oak Colleges

Coming to Britain in the Summer?

Come and join one of our Courses

Details on our website or from Admissions

- July 2-4 A Weekend with Julian of Norwich
- July 26-29 Healing the Wounds: Embracing our Christian Past
- August 11-18 Shakespeare Summer School
- August 20-24 A Study of Mark's Gospel with Janet Scott
- August 20-25 Applesseed Retreat: with Meister Eckhart and poet T.S. Eliot as the focus
- August 27-29 Living Singly

Interested? Contact Admissions

Woodbrooke, 1046 Bristol Road, Birmingham B29 6LJ, UK

tel: +44 121 472 5171 fax: +44 121 472 5173

email: admissions@woodbrooke.org.uk

<http://www.woodbrooke.org.uk/woodbrooke/>

Friends'

CENTRAL

For over 150 years...

- Excellence in academics
- Respect for the individual
- Community service
- A diverse student body
- Outstanding college placement

Friends' Central School
(610) 649-7440 ext. 208

Display Ad Deadlines

Reservations are required for display ads in FRIENDS JOURNAL.

August issue: Reserve space by June 7.
Ads must be received by June 14.

September issue: Reserve space by July 12.
Ads must be received by July 19.

Ad rate is \$32 per column inch.

Call (215) 563-8629
with your reservation
or questions.

FRIENDS
JOURNAL

Excelling

IN A CHANGING WORLD

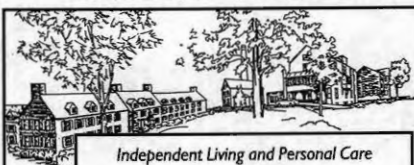
FRIENDS SELECT

Pre-K to 12th grade

17th & Benjamin Franklin Parkway
Philadelphia, Pennsylvania 19103-1284

215-561-5900

THE HICKMAN RETIREMENT RESIDENCE



Independent Living and Personal Care
Convenient to shops, businesses,
and cultural opportunities
Reasonable • Not-for-Profit
Founded and operated by Quakers



400 North Walnut Street
West Chester, PA 19380 (610) 696-1536

We're Seeking Volunteers!

FRIENDS JOURNAL



Editorial and other volunteer opportunities now available:

- | | |
|----------------------|--------------------|
| • News Editor | • Indexer |
| • Milestones Editor | • Poetry Assistant |
| • Book Review Editor | • Office Assistant |

We offer satisfying work and warm collegiality.

Many tasks may be performed in our office or in your home. Job descriptions are available upon request. Please send a letter or e-mail of interest, a copy of your resume, and two references, or call for more information:

Susan Corson-Finnerty, Editor-Manager, Friends Journal, 1216 Arch Street, 2A,
Philadelphia, PA 19107, (215) 563-8629, fax: (215) 568-1377,
e-mail: <FriendsJnl@aol.com>

Bulletin Board

Upcoming Events

- July 3-10—Friends General Conference Gathering, Kalamazoo, Michigan
- July 7-11—North Carolina (Conservative) Yearly Meeting
- July 13-19—Rocky Mountain Yearly Meeting
- July 14-18—Friends United Meeting Triennial, Williamsburg, Virginia
- July 17-21—Evangelical Friends Church Eastern Region
- July 17-22—Evangelical Friends International, North American Region, Canon, Ohio
- July 20-25—Philadelphia Yearly Meeting
- July 22-25—Central Alaska Friends Conference
- July 24-30—Northwest Yearly Meeting
- July 26-31—New York Yearly Meeting
- July 27-30—Mid-America Yearly Meeting
- July 27-August 1—Iowa Yearly Meeting (Conservative)
- July 28-August 1—Illinois Yearly Meeting
- July 31-August 3—Indiana Yearly Meeting
- late July—Embajadores Yearly Meeting, Guatemala

The *Annual Calendar of Yearly Meetings 1999*, which includes locations and contact information for yearly meetings and Friends gatherings, is available from Friends World Committee for Consultation, 1506 Race St., Philadelphia, PA 19102.

Opportunities

• The Friends General Conference Centennial Celebration Committee is soliciting written materials, photos, and artwork that celebrate and communicate the history, purpose, and services of FGC. They plan to gather these materials for a special FGC Centennial Issue of FRIENDS JOURNAL in May 2000.

Writers, artists, and collectors of FGC memorabilia are invited to submit written anecdotes, biographies, articles, interviews, transcribed and edited oral histories, artwork, and photos. Articles should be limited to 500-2,000 words. The types of topics about FGC might include: its founding and history; demographics and affiliated monthly meetings; its influence within the Religious Society of Friends; its programs of religious education, bookstore services, and traveling ministry; and remembrances and highlights of past gatherings. Anecdotal materials of fewer than 500 words are also acceptable.

All articles, interviews, or transcribed and edited oral histories between 500 and 2,000 words must be submitted by Sept. 1, 1999. Anecdotal materials of less than 500 words, as

well as artwork and photos, may be submitted by January 1, 2000. All materials should be mailed to Barbara Hirshkowitz, Publications Coordinator, FGC, 1216 Arch St. 2B, Philadelphia, PA 19107 or by e-mail to <barbarah@fgc.quaker.org>.

FRIENDS JOURNAL will have ultimate responsibility for selection, editing, and layout. Materials not selected for use in the May 2000 special issue may still be utilized at the FGC Centennial Celebration at the Gathering of Friends in July 2000 in Rochester, N.Y.

Suggestions and ideas are being sought for topics, writers, photos, and artwork. If you have any questions, suggestions, or concerns about this project please contact Richard Barnes, Clerk, FGC Centennial Issue Committee, 338 Plush Mill Rd., Wallingford, PA 19086, by fax (610)566-3679, or e-mail at <QUF@ot.com>.

Resources

- Want to learn more about Friendly land management, building strawbale houses, improving wildlife habitat, new developments at Quakerland Friends Community in the Texas Hill Country? Check out Quakerland's website at <www.quakerland.org>, write to 345 Thrill Hill Rd., Ingram, TX 78025, or e-mail <friends@quakerland.org>.

- Ojai Friends Worship Group, Ojai, Calif., offers a telephone service on which you may hear a message written by a Quaker thinker of the past 350 years. The phone number (available 24 hours a day) of Quaker Dial-a-Thought is (805) 646-0939.

- A 12-page catalog of "New Peace Education Resources" is available on request from Growing Communities for Peace, 16542 Orwell Rd. North, Marine on St. Croix, MN 55047. It contains many books, tapes, and pamphlets on creative peacemaking, especially valuable for teachers, school counselors, parents, and families.

Of Interest to Friends

Let Your Words Be Few: Symbolism of Speaking and Silence among Seventeenth- Century Quakers

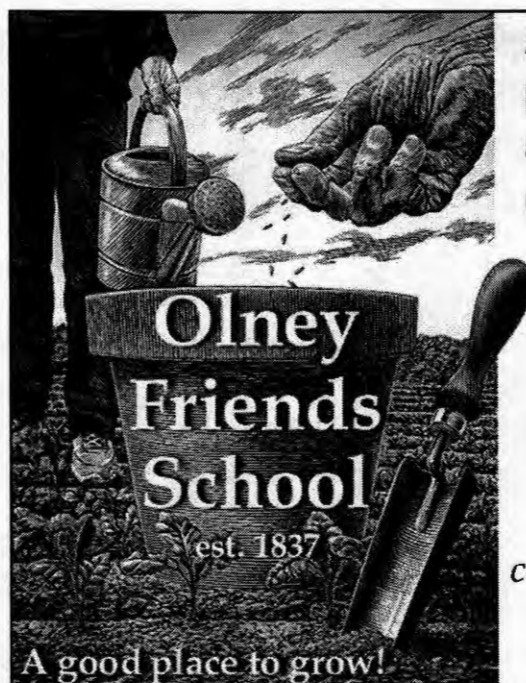
Richard Bauman. *Quaker Home Service*, London, 1998. 168 pages. \$9.50/paperback.

Silence and Speech for Those New to Meeting for Worship

Richard Allen. *Quaker Home Service*, London, 1998. 14 pages. \$1.25/pamphlet.

Taming the Phoenix: Cirencester and the Quakers 1642-1686

Brian Hawkins. *Sessions of York, York, England*, 1998. 277 pages. \$10/paperback.



Olney Friends School
est. 1837

A good place to grow!

**A small college
preparatory boarding
and day school with
deep Quaker roots.**

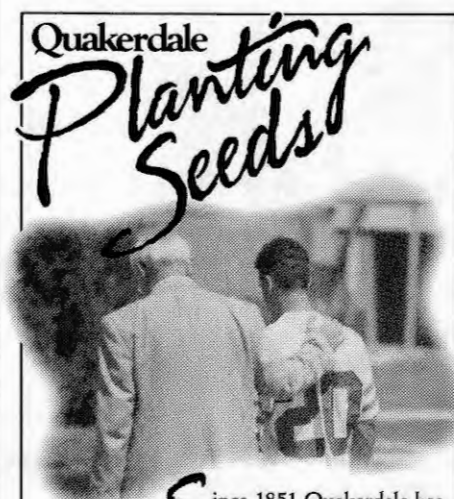
*An intimate
educational experience
for 9th-12th graders.
Committed to nurturing
academic excellence,
creativity, spiritual growth
and community values.*

Olney Friends School

61830 Sandy Ridge Road
Barnesville, OH 43713

(740) 425-3771

admissions@OlneyFriends.org
http://www.OlneyFriends.org



**Quakerdale
Planting
Seeds**

Since 1851 Quakerdale has planted spiritual values in the lives of neglected and abused teens. Those seeds have grown and allowed these young people - and their families - to rebuild and refocus their futures.

For further information on how you can help make a difference, call or write:



Donna J. Lawler
Box 8
New Providence, IA
50206
(515)497-5294



COUNCIL ON ACCREDITATION
OF SERVICES FOR FAMILIES
AND CHILDREN, INC.

History comes *Alive* when you share your Storehouse of Memories

We help you gather the
richness of your life into
a beautiful hand-bound book.

Storehouse Collection of Memories

Marty Walton & Linda Lyman
1311 Sudden Valley, Bellingham, WA 98226
1(800)738-8599 LifeBooks@aol.com



Member, Association of Personal Historians

CREMATION

*Friends are reminded that the
Anna T. Jeanes Fund
will reimburse cremation costs.
(Applicable to members of
Philadelphia Yearly Meeting only.)*

For information, write or telephone
SANDY BATES
5350 Knox Street
Philadelphia, PA 19144

Individuals in Community



A SCHOOL IN THE PROGRESSIVE TRADITION, THE CAMBRIDGE SCHOOL OF WESTON OFFERS HIGHLY PERSONALIZED, THOUGHTFUL COLLEGE PREPARATION FOR INTELLECTUALLY CURIOUS YOUNG PEOPLE; AN ETHICAL SCHOOL COMMUNITY BASED ON DEEP MUTUAL TRUST AND RESPECT; A PLACE WHERE INTEGRITY AND DIVERSITY ARE APPRECIATED; AND AN APPROACH WHICH PLACES AS MUCH EMPHASIS ON ASKING THE RIGHT QUESTIONS AS ON GIVING THE RIGHT ANSWERS.

COEDUCATIONAL, BOARDING AND DAY, GRADES 9-12 AND PG. CALL (781) 642-8650.

The Cambridge School of Weston • 1886

Woodbrooke

Quaker Study Centre

One of the Selly Oak Colleges



Autumn Term 1999

25 September–
11 December

*Come and join us for all
or part of the term*

Details on our website
or from Admissions

Weekly Courses (one session per week)

Sex: still a religious issue?
Quaker Testimonies for Today
Art Courses

Modules: come for 1, 2 or 3 weeks

Oct. 4–22 *Quakers, Jesus and the Bible*
Oct. 25–Nov 12. *Applewood: Pilgrim*
Nov. 15–Dec. 3 *Faithing the Future:*
Quakerism in a new age

Short Course

Dec. 3–5 *Retreat for Advent*

Interested? Contact Admissions

Woodbrooke, 1046 Bristol Road, Birmingham B29 6LJ, UK

tel: +44 121 472 5171 fax: +44 121 472 5173

email: admissions@woodbrooke.org.uk

<http://www.woodbrooke.org.uk/woodbrooke/>

Books

Love at the Heart of Things: A Biography of Douglas V. Steere

By Glenn Hinson. Pendle Hill Publications, Wallingford, Pa., 1998. 392 pages. \$16.50/ paperback; \$26/hardcover.

Love at the Heart of Things provides the first full biography of Douglas Steere (1901–1995). Steere may be familiar to readers as an author, a teacher, a scholar, and a philosopher. From the 1930s to the 1980s, he was also one of Friends' foremost global ministers, relief workers, and ecumenical pioneers. Knowing Douglas Steere may be prerequisite to understanding what it has meant to be a Quaker in the 20th century.

Unlike many biographies, most of this book is not organized chronologically. Although the early chapters deal with his origins, family, and early adulthood, Hinson has arranged much of the material into chapters each of which emphasizes a major focus of Steere's life: Pendle Hill, Haverford College, his wife, etc. This is a particularly effective approach and will benefit those who are interested in a particular aspect of his life.

One result of this structure is that different people are going to find that particular chapters speak to them. For myself, the material towards the end of the book on Steere's scholarship and the development of his philosophy was an uncommon delight, and reading it in a concentrated format (rather than spread over multiple age-related chapters) was valuable.

Each chapter presents amazing detail on Steere's accomplishments. Hinson has made good use of the journals and letters of both Douglas and Dorothy Steere in providing many of the particulars. The resulting picture is a densely colored portrait of a life seemingly spent on the run—a life of incredible busyness. While there is a completeness in this approach, it sometimes serves to hide the reality of the man behind the minutia of the details. There were times when I wished that Hinson had written more about fewer things.

Love at the Heart of Things: A Biography of Douglas V. Steere, a text that includes color as well as black-and-white photos of family and friends, is a credible and well-documented work that will appeal to Quaker historians and the many others who knew or wish they had known Steere.

When Thomas Kelly died unexpectedly in 1941, Douglas Steere wrote a 26-page "Biographical Memoir" of his friend and colleague for inclusion in *A Testament of Devotion*. It sketched "a life which has grasped intuitively the whole nature of things." When I finished reading those few short pages, I felt I knew

Thomas Kelly. Few biographies achieve such completeness and such economy. In the end, Glenn Hinson's biography devotes 15 times as many pages to Douglas Steere without leaving as intimate a portrait. For those who have only heard of Steere or have only read any of his many writings, this book may leave them without a sense of what made the man tick—the love at the heart of things.

—Paul Buckley

Paul Buckley is a member of 57th Street Meeting in Chicago.

A Quaker Book of Wisdom: Life Lessons in Simplicity, Service, and Common Sense

By Robert Lawrence Smith. William Morrow and Company, New York, 1998. 144 pages. \$19.95/hardcover.

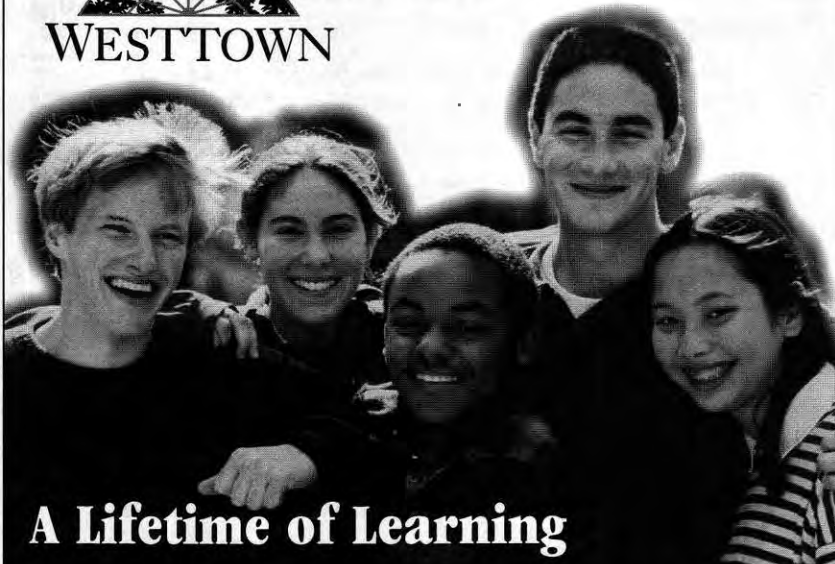
This well-produced, highly readable, lunch-bag-sized book by a birthright Friend and former headmaster of Sidwell Friends School in Washington, D.C., is probably the best-promoted and most accessible title about Quakerism currently available in the mainstream book market. It is too good to ignore and too flawed to recommend without serious reservations. Its strengths are in doing exactly what it seems intended to do—describe for non-Friends principles for living according to Quaker values. The chapters on "Service" and "Conscience" particularly spoke to this reviewer.

The flaws that will cause consternation to many Friends are of two kinds. Most perturbing are a number of factual errors, many of which perpetuate the already-problematic Philadelphia-centered view of Quakerism. Programmed Friends, for example, will pass their test of spiritual forbearance if they succeed in reading past page 11, where the text states (most erroneously) that "silent Meetings for Worship, the essence of Quakerism . . . continue to be by far the predominant form."

Another level of difficulty for Friends is the fact that any book representing itself as definitional with regard to Quakerism cannot escape being controversial. Most Friends will find something to quibble with. Is there too much emphasis on the outward, as opposed to the inward? Is nonviolent action overstressed at the expense of spiritual pacifism? There will be something to trouble everyone—and from this, I have high hopes for continuing fruitful dialog.

—Chel Avery

Chel Avery is a member of Goshen (Pa.) Meeting.



A Lifetime of Learning

- Rigorous Curriculum • Personal Integrity • Social Responsibility
- Community • Spiritual Growth • Simplicity • Equality

Founded in 1799, Westtown is a Quaker coed day school in grades Pre-k through 10 and boarding 9-12. Situated on 600 acres near West Chester, the school serves 600 students.

Westtown School, Westtown Road, Westtown, PA 19395 • 610-399-7900

An Introduction for New Subscribers

FRIENDS JOURNAL is designed to nourish the mind as well as the soul with articles on social and political concerns, spiritual journeys, and Quaker news. Our readers enjoy the stimulating articles, sensitive poetry and illustrations, thoughtful book reviews, timely news features, and lively readers' forum. We invite your participation in the dialogue.

Three free issues — or — 16 issues for the price of 12

If you enjoy your
free issues, consider a
subscription.

Only \$29.
(Overseas subscribers add \$6
for postage.)

Please sign me up for:

☐ Three free issues.

☐ 16 issues for the price of 12.

Name

Address

City/State/Zip

Phone

☐ Check enclosed ☐ Bill me Charge my: ☐ MasterCard ☐ VISA

Credit Card No. Exp. Date

Return to *Friends Journal*, 1216 Arch St., 2A, Philadelphia, PA 19107-2835

Phone: (215) 563-8629 Fax: (215) 568-1377

FRIENDS JOURNAL

WILLIAM PENN CHARTER SCHOOL

Est. 1689

Over 300 Years of Quaker Education

The William Penn Charter School is a Quaker college-preparatory school stressing high standards in academics, the arts, and athletics. Penn Charter is committed to nurturing girls and boys of diverse backgrounds in an atmosphere designed to stimulate each student to work to his or her fullest potential. Kindergarten through twelfth grade.

Earl J. Ball III, Head of School

3000 W. School House Lane, Philadelphia, PA 19144
(215) 844-3460



Quaker Inner City School Endowment Fund (QICSEF)

Contribute stock or cash to QICSEF. You'll increase revenue for Quaker Schools serving lower income inner-city children for years to come and improve your own tax situation. It's tax exempt.

Contact Richard B. Angell, Clerk, 150 Kendal Drive
Kennett Square, PA 19348 (610) 388-0935

The Meeting School

56 Thomas Road
Rindge, NH 03461

Family Style Living
Working Farm Small Classes
Boarding Grades 9-12, PG
Financial aid available



Quaker Faith and Practice are at the core of TMS daily life. Our progressive academic and experiential education instills love of learning, while teaching group discernment process, stewardship of land, and dignity of work. As a community, we value the persistent practice of intellectual and spiritual openness.

www.mv.com/ipusers.tms
telephone: (603) 899-3366
email: office@tms.mv.com

EITHER THEY ARE, OR THEY AREN'T

Friends Committee on Outworld Relations (FCOR) is founded on the premise that visitors from elsewhere continue to be visible on occasion. To ignore, deny, or flee from this reality does not seem to fit the history of Friends. FCOR will have its usual table display and interest group this year at FGC in Kalamazoo. Newsletter, book list, and other information are always available on request. We seek to support Friends who believe they have had sightings or contacts.

FCOR-171 LEE AVE. ASHEVILLE NC 28804
TEL. 828-298-0944
E-MAIL: fcor@main.nc.us

The Bible Association of Friends in America

since 1829 has offered Bibles, New Testaments, and Portions free or at cost to Friends institutions, individuals, and others worldwide.
Write to: P.O. Box 3, Riverton, NJ 08077



Get things hopping!

Subscribe to
FRIENDS JOURNAL

Milestones

Marriages/Unions

Cavell-Allette—*Tamara Cavell and Zizwe Allette* on July 18, 1998, at Stony Run Meeting (Baltimore, Md.). Tamara is a member of Richmond (Va.) Meeting.

Deaths

Boone—*Ruth Jackson Boone*, 90, on Feb. 2, in Kennett Square, Pa. Ruth was born in Philadelphia, Pa. She graduated from George School and later from Swarthmore College, where she was a Kappa Alpha Theta and Phi Beta Kappa. A life-long member of the Religious Society of Friends, she was a masterful gardener, an ardent bridge player, and a community activist. Ruth was preceded in death by her husband, William Anton Boone. She is survived by three sisters, Caroline Rushmore, Edith Nelson, and Elizabeth Kamp; a daughter, Sue Olson; two sons, W. Daniel Boone and James A. Boone; and five grandchildren.

Cope—*Jane Davis Stanton Cope*, 88, on Jan. 14, at Rockhill Mennonite Community in Sellersville, Pa. Born on the campus of Westtown School in Pennsylvania, Jane grew up in a world of Friends. She graduated from Westtown in 1927, and after obtaining her bachelor's degree from University of Pennsylvania in 1931, she returned to Westtown, where she taught and worked in the school office. In 1936 she married Robert Cope. Jane taught for many years in the Schwenksville and Perkiomen Valley schools. She poured herself into teaching, following the lives of her students long after they left her classroom. Her belief in the importance of education, and devotion to her husband led her, after his death, to the continuation of the Perkiomen Valley Student Loan fund that he had established. Even when she was teaching full-time and raising a family, Jane contributed ideas for projects, organizational ability, and hard work to many community organizations. She volunteered at Rockhill Mennonite Community, where she helped in the dining room, answered the telephone, and assisted individuals in various ways. No project required more dexterity, creativity, or care than she could manage. She made cross-stitch pictures of people's homes and community buildings, knit sweaters, and made quilts and clothing both for good causes and children, grandchildren, and acquaintances. Jane taught First-day school and served on many committees at New Garden (Pa.) Meeting. She was later active in Schuylkill (Pa.) Meeting where she was a member. Jane is survived by two daughters, Esther S. Cope and Anne D. Cope; two sisters, Ruth Kaltenbach and Katherine Stratton; a brother, Dean Stanton; two grandchildren; and one great-grandchild.

Davis—*Joseph A. Davis, Jr.*, 80, on Jan. 24, 1999, aboard the Queen Elizabeth II at anchor off Maui, Hawaii. Joe was born in St. Johnsbury, Vt. He married Josephine (Josie) Mierley in 1942, just before beginning alternative service as a conscientious objector at the Civilian Public Service camp in Big Flats, N.Y. He subsequently served at Pownall Hospital in Maine and at the Concord, N.H., State Hospital on a "detached service" basis. Joe and Josie lived in Pennswood Village for the past eight years, following 43 years of residence in New Britain, Pa. Their summer home in Maine

was where Joe fulfilled his passion for the ocean. Formerly a member of Germantown Meeting, Joe transferred his membership to Doylestown (Pa.) Meeting in 1951, shortly after it was established as a monthly meeting (following indulged status under the care of Buckingham Meeting), and served as the new meeting's clerk. Joe and Josie were instrumental in the growth and teaching of First-day School from 1949 to 1954, and Joe was always an advocate for Friends education, both at the meeting level, and in the wider Friends community. A life and casualty insurance agent for more than 50 years, Joe also served for 25 years as a Trustee of George School, was a founding director and vice president of Chandler Hall Health Services, vice chairman and, for 30 years, a director of the Delaware Valley Mental Health Foundation, and a past chairman of the Philadelphia Orchestra Youth Concerts. In addition to his wife, he is survived by his sister, Alma D. Struble; his daughters Susan D. Atkinson and Mary D. McNitt; and grandson David Joseph McNitt. He is remembered by his meeting as a "Quakerly presence, a man who loved life, resolute and consistent, with a jolly laugh and big heart."

Ricklefs—Elsie Mae Gardner Ricklefs, 79, on Jan. 2, quietly at home in Hoopa, Calif., after a long illness. Born of full Hupa Indian parents, she was the first from Hupa Valley to attend University of California, Berkeley, in the 1930s. Due to severe illness, she was unable to complete her education until 1979. She married Richard Ricklefs in 1942. Richard entered Civilian Public Service in 1943 and upon his transfer to mental hospital service in Middletown, Conn., Elsie worked there as a psychiatric aide until she underwent surgery for a brain tumor. She taught preschool at Haverford (Pa.) Friends School, while her husband studied medicine in Philadelphia from 1947 to 1951. They both attended, then joined Frankford (Pa.) Meeting. Her first activity with Friends was with American Friends Service Committee of northern California in the Japanese-American evacuation, helping to ease the hardship on children and the elderly, and in workcamps, seminars, and institutes of international relations. On return to Hupa Valley in 1952, she worked as an office nurse, receptionist, clerk, and set up projects for fund-raising for the first community hospital after the Public Health Hospital closed. She helped with an AFSC workcamp there after the 1955 flood. She was the first woman to chair the tribal council of her people in the 1950s and again for two terms in the 1980s after receiving her degree in education at Humboldt State University. In 1972-75 she and Richard moved to Fairbanks, Alaska, where he practiced medicine and she worked with a noted linguist in Athabaskan languages (Hupa being an Athabaskan-speaking tribe). They attended Friends meeting while there. Later she was one of the leaders to develop a dictionary of the Hupa language. Elsie considered her tribal religion a basic part of her entire life, finding it in consonance with her Friends experience and beliefs. She was a fine traditional Hupa Indian, a great storyteller, and enjoyed making people happy. She is survived by her husband Richard; many nieces and nephews; great-nieces and -nephews; and numerous cousins of Hupa Valley.



Consistent Balanced Responsible

A Socially Responsible Balanced No-Load Mutual Fund

Established in 1970, Pax World Fund was the first mutual fund to adopt comprehensive social and environmental screens. At least 25% of the Fund's assets are maintained in fixed-income securities or cash equivalents at all times, providing a cushion from the fluctuations of the stock market.

No Sales Charges or redemption fees and a low (\$250) minimum initial investment make investing easy.



Average Annual Total Returns As Of March 31, 1999**			
1-Yr:	20.24%	5-Yr:	19.75%
10-Yr:	14.31%	20-Yr:	13.55%

1-800-767-1729

www.paxfund.com

*Morningstar's proprietary ratings reflect historical risk-adjusted performance, change monthly and are calculated from the Fund's 3-, 5-, and 10-year average annual returns in excess of 90-day Treasury bill returns with appropriate fee adjustments, and a risk factor that reflects performance below 90-day T-bill returns. The top 10% of the funds in a category receive 5 stars; the next 22.5% receive 4 stars. **Figures include reinvested dividends, capital gains distributions, and changes in principal value and represent past performance, which is no guarantee of future results. For more complete information, including charges and expenses, please call for a prospectus which should be read carefully before investing. **Investment return and principal value may rise or fall.**

A retirement community with many opportunities.



A non-profit retirement community and healthcare provider
operated by members of the Religious Society of Friends.

Residential Apartments • Assisted Living/Personal Care • Skilled Nursing Care



1120 Meetinghouse Road • Gwynedd PA 19436
fgwynedd@aol.com • www.foulkeways.org



For more information, call Nancy B. Gold,
Director of Admissions, at 215-643-2200.



Classified

For information call (215) 563-8629.

Classified rates 65¢ per word. Minimum charge is \$15. Logo is additional \$15. Add 10% if boxed, 10% discount for three consecutive insertions, 25% for six. Appearance of any advertisement does not imply endorsement by Friends Journal.

Classified Ad Deadlines:

August issue: June 14
September issue: July 19

Submit your ad to:
Advertising Manager, Friends Journal
1216 Arch Street, 2A
Philadelphia, PA 19107-2835
(215) 563-8629

Accommodations

Arizona White Mountains, near Show Low. Simple hospitality in vegetarian household. **A Friendly Place**, P.O. Box 2094, White River, AZ 85941. (520) 338-1680. <friendlyplace@wmonline.com>

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>

"More than just a place to stay."

3rd-floor room in Riverton, N.J. \$150 a month (or less in exchange for handy-man help to old landlady). Near bus. Almost private entrance. No smokers. 508 Main Street, Riverton, NJ 08077.

The Currier's House: Thinking about a wander through New England or a hike up Mt. Monadnock? Families with children have a great time. Hike, bike, go antiquing, and visit with F(f)riends at Monadnock Monthly Meeting. Three comfortable rooms w/private baths, full breakfast. No smoking, no pets please. Phone/Fax to Nancy Lloyd (GS '62) (603) 532-7670, e-mail: curriers@monad.net. 5 Harkness Road, Jaffrey Center, NH 03452.

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.

Quaker House, Managua, Nicaragua. Simple hospitality, shared kitchen. Reservations: 011-505-266-3216 (Spanish) or 011-505-266-0984 (English). For general information, call Pro-Nica: (727) 821-2428 or e-mail: linj@gte.net.

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.

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.

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@wwa.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.

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.

Audio-Visual

Elizabeth Cady Stanton and *Simple Gifts* are two songs on **Clare Wettemann's** cassette "O Come Sing (Songs for the Seasons of Life)" \$12, postpaid (or SASE for description) to Clare Wettemann, 319 Summit Hill Road, Jordantown, NY 13361. (315) 858-2633.

Books and Publications

Become a Published Author. 75-year tradition of quality book publishing, promotion, distribution. "Author's Guide to Subsidy Book Publishing"—(800) 695-9599.

Read Without Apology by **Chuck Fager.** Assertive, upbeat liberal Quaker theology for today. Historian Larry Ingle calls it "an important addition to any Quaker library. I know of nothing else quite like it. . . ." 190 pages, \$11.70 postpaid. Orders: (800) 742-3150; or from Kimo Press, P.O. Box 82, Bellefonte, PA 16823.

Transitions Abroad Magazine—Thousands of overseas volunteer opportunities, jobs, responsible travel bargains! Called "the magazine for travel information" by *The Christian Science Monitor* and "the best resource around" by Rick Steves of PBS. \$24.95/year. (800) 293-0373.

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

You're in good company with Friends United Press authors—including Douglas Steere, Howard Thurman, Daisy Newman, John Punshon, Tom Mullen, Doug Gwyn, Louise Wilson, Wil Cooper, T. Canby Jones, D. Elton Trueblood—and, of course, George Fox, John Woolman, and William Penn. Inspiration, humor, fiction, and history that takes you to the roots of Quaker beginnings, belief, and beyond. Write 101-A Quaker Hill Drive, Richmond, IN 47374 for a free catalog or call (800) 537-8839. www.fum.org.

Quaker Books. Rare and out-of-print, journals, memoirs, 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>.

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.

Opportunities

Conferences at Pendle Hill
Facing Utopia: For People of Color, Linda-Susan Beard. June 18-20.
Spiritual Life Enrichment, Nancy Bieber. June 27-July 2, July 11-16, July 18-23, August 8-13.
Your Money or Your Life, Penny Yunuba, Gregg Raymond and Carolyn Hilles. July 9-11.
High School Youth Camp, July 11-18.
Inquirers' Weekend: Basic Quakerism, Chel Avery, and Claudia Wair. July 16-18.
Reclaiming the Fire Within, Marjory Zoet Bankson. July 23-27.
Praying with Colored Pencils, Mickey McGrath. July 23-27.
For more information, call Pendle Hill (610) 566-4507 or (800) 742-3150, ext. 142.

Primitive, experiential, Christ-centered attendee wishes to start small community to wait in expectant hope that Christ may again come to teach His people Himself. If interested, please call (609) 494-3389. Peace.

Interested in Quaker activities around the world? Fond of history? Love books? Editorial and other volunteer opportunities are now available for individuals who would like to share their interests with other Friends by serving as volunteer editors for departments of the *Friends Journal*. We are seeking qualified individuals for the positions of News Editor, Book Review Editor, and Milestones Editor as well as Office Assistant. Tasks may be performed in our office and/or in your home. We offer satisfying work and warm collegiality! Job descriptions available. Please send resume and two references, or call for further information, to: Susan Corson-Finnerty, Editor-Manager, *Friends Journal*, 1216 Arch Street, 2A, Philadelphia, PA 19107, (215) 563-8629, e-mail: <FriendsJnl@aol.com>.

Community Experience/Case Management: Full-time volunteer placements while living in intentional faith-based community are available with **Cafe 458**, a free restaurant supporting people who are homeless. 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; telephone: (404) 525-3276.

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 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/qhaa/.

Monteverde Studios of the Arts, Monteverde, Costa Rica: "Where Craft and Culture Meet." Participate in week-long classes in a community founded by Quakers in 1951. Attend Quaker meeting. Take classes in ceramics, painting and drawing, textiles, stained glass, jewelry, basketry, woodworking, dance, photography, leatherwork, storytelling, cooking; also personality studies. Work in studios of your teachers and share in the same inspirational luxuriant surroundings of the rainforest. All artists are residents of this multicultural community where North Americans and Costa Ricans live in seamless contiguity. Brochure: (800) 370-3331, www.mvstudios.com. P.O. Box 766-F, Narberth, PA 19072.

Travel to Tuscany and Provence
Taste of Tuscany and Friends in France trip programs offered each fall and spring. Learn about art, culture, and cuisine in small groups of 8-12 people with excellent accommodations, food, and expert guidance. Guests stay at historic villas in the country near Lucca and Avignon. Information contact: Mark Haskell, **Friends and Food International**, 1707 Taylor Street, NW, Washington, DC 20011, USA. Tel/Fax (202) 726-4616, e-mail: MkHaskell@AOL.COM.

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@wwa.com.

Consider a Costa Rica Study Tour. August 3-14, 1999, or January 27-February 7, 2000. E-mail: <stuckey@sol.racsa.co.cr> Fax: 011 (506) 645-5528 or write: Sarah Stuckey, Apdo. 46-5655, Monteverde, Costa Rica, Central America. Or call or fax Roy Joe or Ruth Stuckey. Telephone/Fax: (937) 584-2900.

Personals

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>>.

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.

Positions Vacant

Interns, 9-12 month commitment, beginning January, June, or September. Assist with seminars and hospitality at William Penn House, 5 blocks from U.S. Capitol. Room, board, and small stipend. WPH, 515 East Capitol Street, SE, Washington, DC 20003.

Innisfree Village. Full-time volunteers needed as houseparents in rural community with adults with mental disabilities on 500 acre farm in foothills of the Blue Ridge Mtns. Volunteers also work in weavery, bakery, woodshop, kitchen and gardens. Must be 21. Room, board, medical benefits and \$215 per month. 5505 Walnut Level Road, Crozet, VA 22932. (804) 823-5400. <http://monticello.gen.va.us/innisfree>

Progressive Teachers

Families or individuals; Quaker boarding high school w/ farm; Certification not required. Presently need: science, math, music, gardening, farming, houseparents and food service coordinator. The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366, fax# (603) 899-6216.

Earlham School of Religion

Director of Recruitment and Admissions

Earlham School of Religion is searching for a Director of Recruitment and Admissions. This position is a critical link in ESR's mission of preparing individuals for ministry. The Director of Recruitment and Admissions is part of the School of Religion's Administrative Faculty, and as such, will play a significant role in creating and cultivating network relationships across the country, and to some degree, internationally. Primary responsibilities include: building relationships with Friends, Yearly Meetings, Superintendents, Friends and regional colleges as resources for recruitment; oversight of the internal admissions process; and working collaboratively with other areas of the ESR administration, particularly with development and public relations.

Qualifications for this job include: Strong inter-personal skills; administrative and organizational skills; supervision skills. Familiarity with Religious Society of Friends and theological education preferred. Must be willing to travel.

Applications may be submitted immediately. Review of applications will begin immediately and continue until the position is filled. This position is available July 1, 1999. Resume and three references may be sent to: Jay Marshall, Earlham School of Religion, 228 College Avenue, Richmond, IN 47374, e-mail: <marshja@earlham.edu>

Earlham School of Religion is an affirmative action equal opportunity employer



Sidwell Friends School, a coed PreK-12 Quaker day school located in Washington, D.C., invites qualified applicants for staff and faculty positions which may be applied for at any time. Members of the Society of Friends are particularly encouraged to apply. Sidwell Friends, students and alumni represent many cultural, racial, religious, and economic backgrounds. The school's vigorous academic curriculum is supplemented by numerous offerings in the arts and athletics. A Chinese language and history program is shared with other area schools on a consortium basis. The curriculum includes community service requirements and opportunities for internships in Washington, D.C., and a student year abroad. Educational and extracurricular activities are enriched by the School's presence in the nation's capital. Send cover letter and resumes to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Avenue, N.W., Washington, DC 20016.

Caretaker for Bucks County, Pa., Monthly Meeting. Maintains Meetings' buildings and grounds (which includes the Meeting House, a social hall, nursery school/First-day School classrooms and cemetery grounds), schedules facilities and provides a friendly point of contact for the general public. The Meeting seeks someone who will feel comfortable being a part of the ongoing life of the Meeting and supporting the activities of the Meeting through their activities both as Caretaker and as part of the Meeting community. A full position description will be provided upon request. New Caretaker to begin July 1999. The Caretaker is provided with a family residence on the grounds in a lovely stone house and receives an annual salary. Inquiries and applications (with resume and references and letter describing interest and approach to position) should be directed to: John King, Clerk, Wrightstown Monthly Meeting, P.O. Box 130, Penns Park, PA 18943.

Assistant Director. Depending on skills, will help with administration and operation of William Penn House, a Quaker seminar and hospitality center five blocks from the halls of Congress. Possible duties include office work, program development, hospitality, supervision of interns, maintenance, etc. Benefits include room, board, insurance, and a salary. Send resume and a letter telling why you are interested in the job to: Errol Hess, William Penn House, 515 East Capitol Street, SE, Washington, DC 20003.

Friend(s) in Residence. Mature Quaker individual or couple for a minimum one year's commitment to assist with hospitality, maintenance, programs for William Penn House, a Quaker seminar and hospitality center with a peace and social justice mission. Benefits include room, board, health and life insurance, and a small stipend. Send letter including experience and qualifications to: Errol Hess, William Penn House, 515 East Capitol Street, SE, Washington, DC 20003.



Director of Pendle Hill, beginning summer 2000. Pendle Hill, a Quaker residential center for study and contemplation on 23 acres near Philadelphia, offers semester-long residential programs, weekend and week-long courses for adults, and summer programs for young adult leaders. Maintains bookstore and publishes pamphlets and books. Leads national forum on religion and social issues. Director oversees a staff of 27, represents Pendle Hill to broader community, especially within the Religious Society of Friends, and supports exploration of new initiatives. This is an opportunity to serve Friends and others through spiritual, intellectual, and practical programs. Talents for articulating Quaker faith and fostering community essential. Skills in public speaking, fundraising, and administration necessary. Membership in Religious Society of Friends preferred. Compensation comparable to other Friends organizations and includes housing. Pendle Hill is an EOE. For application procedure, write PHsearch1@juno.com, or Pendle Hill Box SC-A, 338 Plush Mill Road, Wallingford, PA 19086, or call Anne Moore, clerk, (610) 738-0851. Closing date: October 31, 1999.

Rentals & Retreats

Brontë Country. Guest House. Relax in tranquil historic setting, enjoy panoramic views, log fires, imaginative home-cooking, and warm hospitality. Brochure from: Brenda Taylor, Ponden House, Stanbury, Keighley, West Yorkshire BD22 0HR, U.K. Telephone: 011-44-1535-644154.

Seeking quiet? Healing? Deeper prayer? Study time? Individual retreat facilities \$30/day room, board, and guidance if desired. Beautiful mountain views, hiking trails. Faith based and Interfaith. **East Mountain Retreat Center, Lois Rose, Director** (UCC minister and Ignatian spiritual director) 8 Lake Buel Road, Great Barrington, MA 01230-1450. P/F (413) 528-6617.

Cape May, N.J. Beach House—Weekly rentals; Weekend rentals in Off-Season. Sleeps 12+. Great for family reunions! Block from beach. Close to mall. Ocean views from wrap-around porch. Call: (718) 398-3561.

Maine Coast. Comfortable waterfront house on Westport Island, near Wiscasset. Deck, rocky point, views, privacy. Weekly: June \$350, July \$600, August \$700. (617) 696-6353.

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, May through October. Contact Jonathan Snipes: (215) 736-1856.

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

Quaker-based, rural, high desert community rents to winter visitors and prospective members. Write Friends Southwest Center, Rt. 1, Box 170 #6, McNeal, AZ 85617.

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.

Retirement Living

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 \$45,150-\$154,150; monthly fees \$1,297-\$2,623. Fees include medical care. 500 East Marilyn 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 fee-for-service 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 Friends 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: (336) 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.*

KENDAL
COMMUNITIES and
SERVICES FOR OLDER PEOPLE

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

Continuing care retirement communities:

Kendal at Longwood; Crosslands • Kennett Square, Pa. Kendal at Hanover • Hanover, N.H. Kendal at Oberlin • Oberlin, Ohio. Kendal at Ithaca • Ithaca, N.Y.

Communities under development:

Kendal at Lexington • Lexington, Va. Kendal on Hudson • Sleepy Hollow, N.Y.

Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

Skilled nursing care; assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative Kendal Corporation Internships

For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581. E-mail: info@kcorp.kendal.org.

Schools

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. <www.ssfs.org>

United World College schools, located in nine countries around the world, are committed to the ideals of peace, justice, international understanding and cooperation. U.S. students apply while they are in either 10th or 11th grade for this two-year pre-university program of International Baccalaureate studies, community service, outdoor programs, and global issues. The Davis Scholars program will award full scholarships to all 50 U.S. students selected annually for the United World College schools. Application deadline February 1. UWC Admissions; The United World College, Rm. 115; P.O. Box 248; Montezuma, NM 87731. Telephone: (505) 454-4201. Web: www.uwc.org.

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (530) 273-3183.

Westbury Friends School—Nurturing Quaker environment for 150 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and highly qualified teachers. Music, art, computers, Spanish, French, gym. Extended-day, vacation-holiday, summer programs. Half- and full-day nursery, preK. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (740) 425-3655.

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. (828) 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.

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.

Services Offered

Illustrated, Calligraphed Marriage Certificates, each designed uniquely for you, nothing is too difficult. E-mail me for sample vows, artwork, ideas, estimate. Gay and lesbian couples, non-Friends welcome. Call Jennifer, (415) 920-9316. E-mail: snowloff@worldnet.att.net. Visit website: <http://snowloff.com>.

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



- Marriage Certificates
- Calligraphy
- Graphic Design
- Note Cards
- Illustration

Ahimsa Graphics, 24 Cavanaugh Ct. Saunderton, RI 02874. (401) 294-7769 or (888) 475-6219.

Marriage Certificates. Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Also **Family Trees** for holiday gifts, births, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374. (765) 962-1794.

Wedding Certificates, birth testimonials, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Creating heirloom quality since 1982. Call or write Leslie Mitchell, 21 Hill Avenue, Morrisville, PA 19067. (215) 736-1115.

Quaker Writers and Artists!

Join the Fellowship of Quakers in the Arts. FQA's goal: "To nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens." Help build an international network of creative support and celebration. Membership, \$15/year. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: fqa@quaker.org. Our Web Page: <http://www.quaker.org/fqa>.

Forum Travel

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



105 North Fourth Street
Centerville, IN 47330
Phone: 800-707-1920
Fax: 765-855-5278

Consulting Services for educational institutions and nonprofit organizations. Fundraising. Capital campaigns. Planned giving. Recent clients include liberal arts colleges, seminaries, independent schools, social service agencies, Friends Journal, and many other Friends organizations.

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.



Fine Line Studios

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

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

Friendly Financial Services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 966-6127 or e-mail JMFS@AOL.com. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)

Summer Rentals

Adirondacks—housekeeping cabins on quiet, unspoiled lake—fireplaces—fully equipped—June thru September—(609) 654-3659 or write Dreby, Cranberry Lake, NY 12927.

Meetings

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

(HA)=Handicapped Accessible

MEETING NOTICE RATES: \$15 per line per year. \$20 minimum. Payable a year in advance. No discount. Changes: \$10 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. **PRINCE EDWARD IS.**—Worship group (902) 566-1427. **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 Alan Swanson, 337-1201, or Ray Langsten, 357-6969 (days).

EL SALVADOR

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

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.

INDIA

NEW DELHI—Unprogrammed worship, 10 a.m. Sundays at National YMCA Office, 10 Parliament St., Tel.: 91-11-6963925.

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. **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, 10 a.m. Sunday. 750 St. Anns St., Douglas, Alaska 99824. Phone: (907) 586-4409.

MAT-SU—Unprogrammed. Call for time and directions. (907) 376-4551.

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) 323-2208.

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: (530) 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.
MONTREY 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. 3333 Harbor Blvd., Costa Mesa. (949) 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 (909) 882-4250 or (909) 682-5364.
SACRAMENTO-Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 386-8783.
SAN DIEGO-Unprogrammed worship. First Days, 10:30 a.m. 4848 Seminole Dr. (619) 672-3610.
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. (860) 889-1924 or 442-7947.
NEW MILFORD-Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.
STAMFORD-GREENWICH-Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 637-4601 or 869-0445.
STORRS-Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.
WILTON-Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.
WOODBURY-Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

Delaware

CAMDEN-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S. of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). 284-4745, 697-6910.
CENTRE-Meeting for worship 11 a.m. 1 mile east of Centerville on the Centre Meeting Rd. at Adams Dam Rd.
HOCKESSIN-Worship 11 a.m. (10 a.m. in June, July, and Aug.). First-day school 10 a.m. Sept.-May. Childcare provided year round. N.W. from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.
NEWARK-Worship and First-day school 10:30 a.m. Preparation for worship 9:30 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 475-4633.
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.
OUAKER 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 Blanchard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 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) 274-3313.
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-Meeting for worship, First Day, 10 a.m. 618 Grinnell St. Garden in rear. Phone: Barbara Jacobson (305) 296-2787 or Robert Campbell (305) 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.
MIAMI-CORAL GABLES-Meeting 11 a.m. 1185 Sunset Dr., 661-7374. Clerk: David Landowne, (305) 661-4847.
OCALA-11 a.m.; ad hoc First-day school; 1010 N.E. 44 Ave., 34470. Lovely, reasonable accommodations. (352) 236-2839.
ORLANDO-Meeting and First-day school 9:30 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.
ST. PETERSBURG-Meeting, First-day school, and Teen Group 10:30 a.m. 130 19th Ave. S.E. Phone: (813) 896-0310.
SARASOTA-Worship 9:30 a.m., discussion 10:30 a.m., Sudakoff Hall, New College. For directions, call (941) 358-5759, or Elsie Hasskarl, clerk, (941) 377-4962.
STUART-Worship Group October-May (561) 335-0281.
TALLAHASSEE-2001 S. Magnolia Dr. 32301; hymn singing 10 a.m., worship 10:30 a.m.; wkly Bible study; mid-wk worship. (850) 878-3620 or 421-6111.
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

ANNEEWAKEE CREEK-Worship Group—30 miles West of Atlanta. Unprogrammed Worship 11 a.m. Discussion following. 5525 Dorsett Shoals Lane, Douglasville, GA 30135. Call for directions Janet or Free: (770) 949-8079.
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) 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 Wiley, 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-Unprogrammed worship. Call (812) 682-3520.
FORT WAYNE-Open worship 10 a.m., First-day School and adult discussion 10:45 a.m. 6557 North Clinton. (219) 482-1836.
GREENFIELD FRIENDS CHURCH-323 W. Park Ave., SS 9 a.m.; worship 10 a.m.; Tuesday 8-5 for prayers; special event worship first Sundays 6 p.m. Eric Robinson, pastor, (317) 462-2756 or 2630, or <GreenfieldFriends@juno.com>.
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., discussion 11:30 a.m. Meetinghouse, 4211 Grand Ave. 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.
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 7 p.m. Sundays with discussion following at 8 p.m. Location: 1509 Wreath (Manhattan Jewish Congregation), Manhattan, KS 66502. Tel: (785) 539-2046, 539-3733.
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.
BOWLING GREEN-Unprogrammed Worship Group. Meets second and fourth First Days. Call (502) 782-7588.
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. (HA) 435-3773. Homewood: worship and First-day school 11 a.m. Sept.-May (except 3rd Sunday—10 a.m.), 10 a.m. June-August. 3107 N. Charles St. (410) 235-4438. Fax (410) 235-4451. E-mail: sparkle@clark.net.
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: Dale Varner, (410) 877-3015.
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 nor 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, or clerk (413) 772-2826.
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) 528-1230.

MARTHA'S VINEYARD-Unprogrammed 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.

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: (781) 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-Discussion, singing 10 a.m. Unprogrammed meeting for worship 11 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.

MINNEAPOLIS-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (612) 321-9787 for more information.

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. 1001 Park Ave., St. Louis, MO 63104. (314) 588-1122.
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.
GORHAM-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. 98 S. Lincoln 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 town line on Rt. 202. Worship 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.

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.
BARNEGAT-Worship 10 a.m. 614 East Bay Ave. Visitors welcome. (609) 698-2058.

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

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

CROPWELL-Meeting for worship 10:45 a.m. Old Marlton Pike, one mile west of Marlton.

CROSSWICKS-Meeting and First-day school 9:30 a.m. (609) 298-4362.

DOVER-RANDOLPH-Worship and First-day school 11 a.m. Randolph Friends 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 Grete St., Greenwich. (609) 451-6217.

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. (608) 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: 388-9053, 538-3596, 536-9565, or 535-2330 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. 127 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 Saturday 9-11 a.m. Auburn Correctional Facility, 135 State St., Auburn, NY 13021. By appointment only. For information, call Jim Frischi (315) 364-7375, or Jill McLellan (716) 526-5202, or contact Poplar Ridge Friends Meeting, Poplar Ridge, NY 13139.

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. 662-5749.

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

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

PURCHASE-Meeting for worship and First-day school 10:30 a.m. Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).

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

ROCHESTER-84 Scio St. (one block north of East Avenue across from East End Garage downtown). Meeting for worship weekly at 8:45 a.m. and 11:15 a.m. Religious education for children and adults 10:15 a.m. Call ahead for summer schedule. (716) 325-7260.

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) 968-5312.

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) 867-4354.

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

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

CHAPEL HILL-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 Raleigh Rd. Clerk: Matthias Drake, (919) 968-0044. 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 worship, 11 a.m. 223 Hillside Ave. (910) 323-3912.

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (336) 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. (336) 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: (336) 349-5727 or (336) 427-3188.

WILMINGTON-Unprogrammed worship 11 a.m. Discussion 10 a.m., 350 Peiffer Ave. 792-1811.

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

North Dakota

BISMARCK-Faith and Practice, 8 a.m., and meeting for worship, 9:15 a.m. Sundays, UUA Bldg, 818 E. Divide Ave. Contact Therm Kaldahl, clerk, at (701) 258-0898.

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, Chauncey (614) 797-4636.

BOWLING GREEN-Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

BLUFFTON-Sally Weaver Sommer, clerk, (419) 358-5411.

FINDLAY-Joe Davis, (419) 422-7668.

SIDNEY-(937) 497-7326, 492-4336.

TOLEDO-Rilma Buckman, (419) 867-7709.

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. Frank Huss, 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) 362-9921.

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 Stillwell. Phone: (330) 670-0053.

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

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

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) 743-6827.

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: 343-3540.

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 Linda 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.

DOWNTOWN-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 Pennsbury, reconstructed manor home of William Penn.

GAP-Sadsbury Meeting. Unprogrammed worship 10:15

a.m. First-day school. Simmontown Rd., off Rt. 41, Gap, Pa. Call (610) 593-7004.

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. Sumnerstown 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.

HAVERFORD-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 (except summer) and worship 10:30 a.m. Rte. 611 and Meetinghouse Road.

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

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

LANDSDOWNE-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.

MARSHALLTOWN-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 Girton, (717) 458-6431.

NEWTOWN (Bucks Co.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. except summer months. 219 Court St. (off S. State St.); 3 mi. west of I-95, exit 30. (215) 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 Wain Sts., Friday eve. 7:30 p.m.

GERMANTOWN MEETING-Coulter St. and Germantown Ave.

GREEN STREET MEETING-45 W. School House Lane.

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

PITTSBURGH-Meeting for worship and school 10:30 a.m.; 4836 Ellsworth Ave., (412) 683-2669.

PLYMOUTH MEETING-Worship, First-day school 11:15 a.m. Germantown Pike and Butler Pike.

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, Ltham, Pa. (610) 293-1153.

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-Mtg/childcare 11 a.m. Sundays at I. Comstock 7th-Day Adv. Sch.; (570) 324-2470/92, or 376-5176.

WEST CHESTER-First-day school 10:30 a.m., worship 10:30, 425 N. High St. Caroline Helmut, (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 Randlewood 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.

Pam Beziat, 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 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 626-8181.

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 SSQC, 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

LOGAN-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 750-6510.

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Ladies Literary Club, 850 E. South Temple. 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., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

FARMVILLE-Quaker Lake Meeting, discussion 10 a.m., worship 11 a.m. (804) 223-4160 or 392-5540.

FLOYD-Unprogrammed meeting and First-day school 10:30 a.m. Call for directions. (540) 745-2365 or 745-6193.

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 Minger (304) 756-3033.

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.

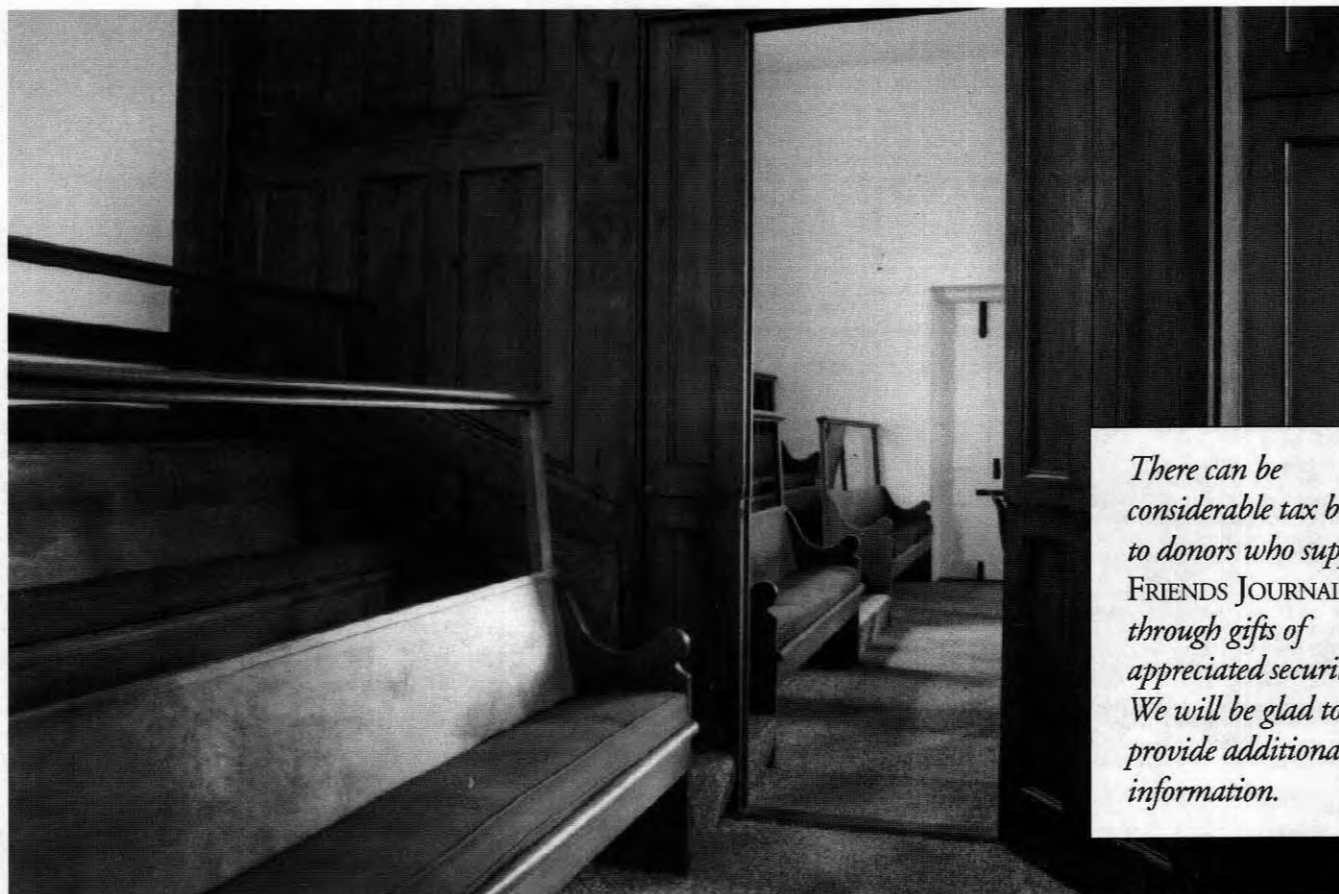
MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 p.m., and 8:30 p.m. Children's classes at 11 a.m. Sunday.

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.

Claiming Our Past: Assuring Our Future



There can be considerable tax benefits to donors who support FRIENDS JOURNAL through gifts of appreciated securities. We will be glad to provide additional information.

What better way to give expression to your Quaker values than by leaving a portion of your estate to FRIENDS JOURNAL? You will assure the publication of Quaker thought and reports of Quaker life far into the future.

Consider a provision in your will for FRIENDS JOURNAL.

For more information, contact the editor-manager:

FRIENDS JOURNAL

1216 Arch Street, Suite 2A, Philadelphia, PA 19107-2835 • (215) 563-8629