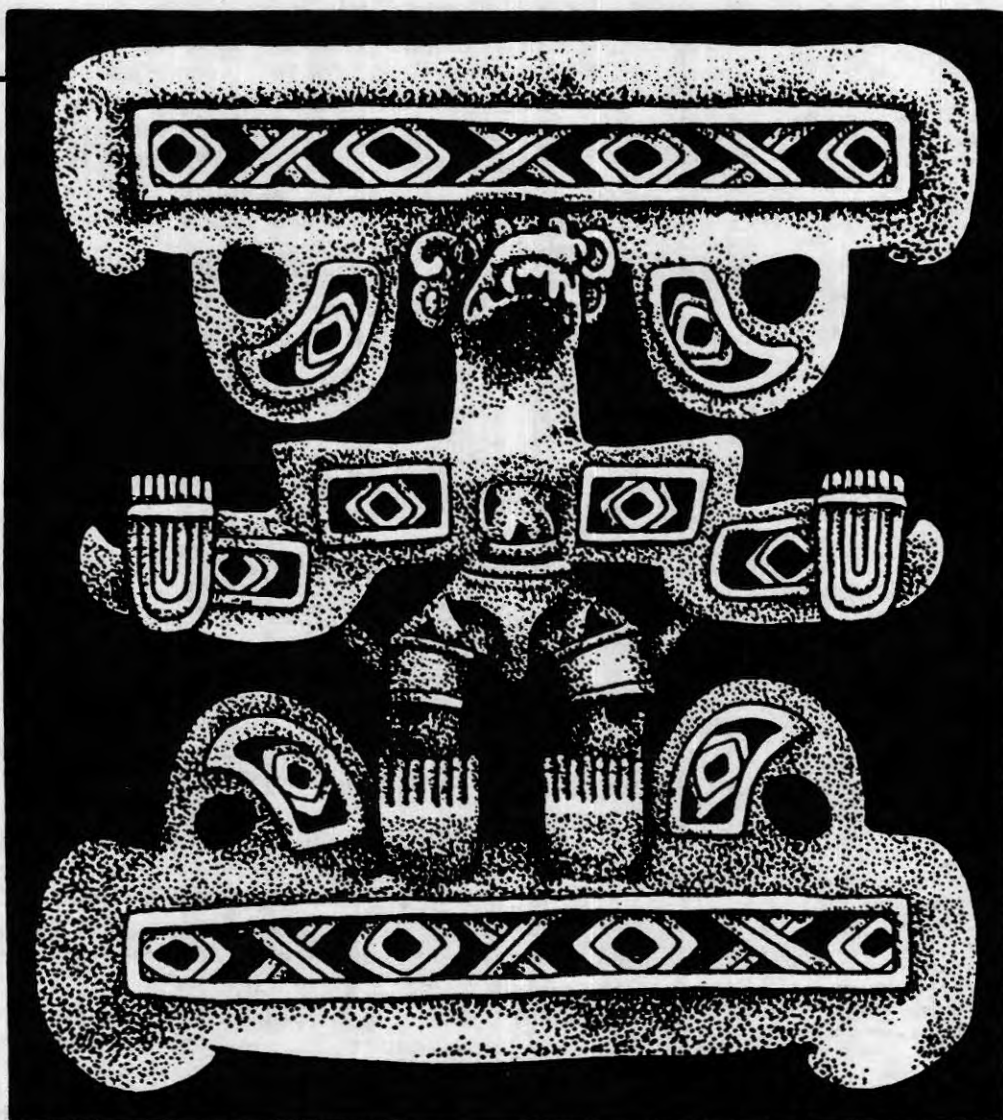


April 1989

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



MYTHOLOGY AND THEE
DARKNESS, DAYLIGHT, AND DISCERNMENT
THE HUMAN EXPERIENCE

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Among Friends

Renewing Our Commitment

An important event is scheduled this month that deserves Friends' special attention. It will be called "Lighting the Torch of Conscience" and is to occur April 14 in Atlanta, Georgia. On that morning a summit gathering of sorts will take place, attended by representatives of most of the major religious bodies in our country. National religious leaders will convene at the Martin Luther King, Jr., Center for Nonviolent Change to consider the serious implications of capital punishment in our country. An interreligious service is planned at the tomb of Martin Luther King, Jr., at which a symbolic torch will be lighted. Individuals will be asked to sign a statement calling for the abolition of the death penalty, and a campaign against capital punishment is to be announced.

To place this event in some perspective, let me cite a few recent figures relating to the death penalty (prepared by the NAACP Legal Defense and Educational Fund in New York):

- Since the Supreme Court opened the way to a resumption of capital punishment in 1977, there have been 106 state executions (as of Theodore Bundy's death in Florida on January 24).
- Currently 39 states have death penalty laws.
- Executions have occurred in 13 states, the largest number being in Texas (29).
- 38 percent of those executed have been black, 55 percent white.
- There are 34 states with death row populations.
- The total number of prisoners on death row is 2,182, the largest number being in Texas (284).

The NAACP figures reveal a particularly distressing fact: the crime victims of those executed were largely white (86 percent). So not only are death row populations disproportionately black, NAACP leaders point out, but their victims have been predominantly white. Prosecutors seem less likely to call for the death penalty—judges and juries less likely to find guilty verdicts—when whites are accused of capital crimes against blacks. This argument has been rejected to date by courts asked to overturn existing death penalty laws.

Historically Friends have stood firmly against capital punishment. Our meetings and organizations have made strong statements over the years and have taken steps to lobby for change. The following words are from a statement prepared by Friends United Meeting in 1960. May they help to inspire each of us to renew our commitment to work for the abolition of state authorized killing.

We oppose capital punishment because it violates the gospel we proclaim, and promotes the evils of vengeance and injustice through the agencies of government intended to advance righteousness and justice. We believe the Christian way to deal with crime is to seek the redemption and rehabilitation of the offender, promote penal reform, and work more diligently at the task of preventing crime.

Vinton Deming

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Tatiana
Kudryartseva
(left) and
Janet Riley
(see page 15.)

Front cover art is a drawing done from Costa Rican goldwork, taken from American Indian Design and Decoration (Dover Publications, Inc.).

Not Persuaded

Regarding Larry Miller's report (*FJ* Oct. 1988) on Reagan presenting the film *Friendly Persuasion* to Gorbachev, I am greatly offended by that act and his reported comments. Reagan is not a man of peace and certainly no pacifist. He is directly responsible for an insane military build-up and the direct commission of violence in Lebanon, Libya, Grenada, and Nicaragua, plus supplying arms to be used to suppress minorities in Israel, El Salvador, Angola, and many other places resulting in the deaths of thousands, mostly innocent bystanders. As far as sympathy with pacifists, he signed the Sullivan Act, which prohibits loans to students who refuse to sign for the draft.

The president's act in presenting the film is a gross act of cynicism.

Silas B. Weeks
Eliot, Maine

... and a Response

There are good reasons (Silas Weeks has mentioned some of them) to be cynical about Ronald Reagan. I do think he has had a change of heart in respect to the Soviet Union and more particularly regarding Chairman Gorbachev. Obviously no pacifist and no social justice advocate, President Reagan seems to want to go down in the history books as a peacemaker, as a proponent of "a better way of settling things." However, my investigative reporting on the Kremlin state dinner was basically to give a full account of an event of special interest to Friends.

Larry Miller
New Britain, Pa.

Discovering Ourselves

Barbara Olmsted's article (*FJ*, Nov. 1988) was a breath of fresh air. When I came to Friends, I was quite concerned that I belong to a Universalist meeting (which Friends assured me ours is). As time passed I heard many remark how Christocentric our meeting is. Then much to my surprise, I decided I was more Christocentric than Universalist.

After that it didn't take long to arrive at the point of Olmsted's article: the great polarity does not exist; rather our concern is about two major facets (among many, many others) of the same jewel. The more I participate in discussions of this favorite topic among Friends, the more I find Friends speaking similarities rather than differences.

I bet if we channel some of the great energy spent defining ourselves into giving humanity more of the fruits of our testimonies, we would then come to learn who we really are.

Joel Sartorius
Philadelphia, Pa.

I haven't read enough of John Woolman or Robert Barclay to know if Barbara Olmsted's conclusions are correct. I do know proof-texts can be misleading. I have read enough George Fox to know that he preached Jesus Christ as the only way. He also said there was that of God in every person, and to those who would listen, that indwelling Spirit would reveal the truth about Jesus Christ.

From personal experience I know that God does honor the earnest seekings of a person even while that person is far from him, and God is faithful to shepherd us through all our wanderings in false beliefs. God does not desire that any should be lost.

The ultimate question, though, is "What does God say?" Is it true that Jesus Christ is the only way? God is the only one who can answer that question. Christ has come to teach his people himself.

Diane Benton
Oklahoma City, Okla.

Barbara Olmsted's article on the much harrowed field of universalism and the Christ seems to debate both sides and to call for a *balance*. For me, that amounts to putting the mind above the heart; but it is with the heart that humans reach God and each other.

What a splendid experience of transformation is that foreshadowed in Jeremiah 31:33-34, and repeated in Hebrews 10:16-17: "saith the Lord, . . . after those days I will put my law in their inward parts, and write it in their hearts . . . , and in their minds will I write them" This was central to George Fox's sermons. Understandably Robert Barclay calls it an apology to need to explain Truth in words.

Note that first we are to love God wholeheartedly; then to love him/her wholemindedly; and then to do so with our whole strength of will. That is, the sequence is heart, mind, will. The heart is not noted for balance.

The 151-year-old schism referred to in Olmsted's article no longer exists except for those caught up in their lower mind, that of the ego and doctrines. Our loyalty is to Truth, both process and discovery, not to Quakerism. In truth, all seekers

cannot but agree with chapter 9, verse 29, of the Bhagavadgita: "I look upon all creatures equally; none are less dear to me and none more dear. But those who worship me with love live in me, and I come to life in them." Might it possibly be fruitful to let transformations just happen from the heart, and not by invoking a theology of group-approved least-common-denominator statements, Fox's "airy notions."?

David K. Trumper
Peekskill, N.Y.

Just what is this "Inner Light" and "God within" that we Quakers are supposed to respect? Are they, really, anything more than trite expressions which have been in existence for hundreds of years and are spoken because "they sound so Quakerly?"

Could it possibly be (though we have gotten to the place because of higher education, philosophical concepts, psychological discourses, etc.), that we have so concerned ourselves with our own thinkings that we have completely forgotten "who, or what, is BOSS?"

Any person who is employed by another knows that the boss is very important and has the power to hire, fire, promote, etc. Individuals who have their own business also have a boss in the form of customers. Each and every person who has a "boss" should pay attention to the boss. How would the boss want me to handle this problem? What does the boss want me to achieve?

Now, just where does God enter the picture? Is God "boss"? Is my thinking the main thing? There are all kinds of descriptions, i.e., Christ-centered, Universalist, conservative, liberal, Bible-belter, radical, Hicksite, and on and on.

Quakers should have absolutely no difficulty visualizing God in their presence and imagining God saying to them "Do you really think that I want you to say the things you are saying?" . . . "or act the way you are acting?" . . . "or think the things you are thinking?" It should not be difficult to imagine God saying to us "Why don't you read, and reread, and study, and put into practice, the 14th chapter of Romans?"

We Quakers have been around for 300 years, and it is about time we grew up and got away from cliques and descriptions and groups and concern ourselves with the essentials—with the "boss"—with God. Now is the time!

Paul A. Smith
King of Prussia, Pa.

Viewpoint

Film's Message Esteems Violence

Former President Reagan gave the Gary Cooper film *Friendly Persuasion* (produced in 1956) to Soviet President Gorbachev as a token of friendship and in the spirit of peace (FJ 10/88). The gesture is one of many that both countries have been making in trying to heal the rift between them. It is exciting to see peace coming closer at hand.

The film itself is another story. I have recently viewed it and was disappointed. Indeed, Reagan noted that the film is actually a putdown of nonviolence or pacifism. Reagan said to Gorbachev as part of a longer statement, "The film shows not the tragedy of war, but the problems of pacifism, the nobility of patriotism (read 'violently defending one's country'), as well as the love of peace."

In the film Gary Cooper's wife is a Quaker minister in rural Indiana during the Civil War. The rebels invade the countryside in the second half of the film. In the first half, Quakers are portrayed as opposing going to war but are not shown as doing anything active either to stop slavery or to nonviolently work against the war. They are accused of letting others do the fighting for them. The values of the Quaker minister are repeatedly mocked. Her younger son participates in gambling; her daughter falls in love with a dashing Union lieutenant, who goes back and forth to the battlefield; the daughter goes dancing with him, although it is against Quaker values; she accepts his proposal of marriage just as he goes off to fight; the minister's husband brings an organ into the house, although this is also portrayed as being against Quaker values. The younger Quaker boy is shown playing war with his older brother, pretending to kill rebels.

Another Quaker youth gets into a wrestling match at the fair. Although the youth does quit the match once he realizes he is hurting his opponent, gamblers who were betting on the match are shown repeatedly slapping the youth and one of his friends. Then Gary Cooper stops the violence by picking up one of the aggressors and dunking him in a barrel of water. Turning the other cheek is shown as a useless way of protesting violence.

Later, in the critical part of the film, every Quaker man eventually picks up his gun to fight the rebels. One good thing to say about the film is that it mentions that rebels are humans like the rest of us. Killing them is shown as regrettable but necessary. A Quaker elder takes up his

gun to kill rebels for burning his farm. The older son takes up a gun to kill rebels, despite his minister mother's advice to the contrary. The rebels are finally defeated in an ambush at a river crossing. They turn back and retreat. The older son feels bad about having killed a couple of rebels, but his father tells him he did what he had to do. Gary Cooper, himself armed with a rifle because his friend's horse returned home without a rider, is ambushed by a lone sniper. Cooper plays dead and then manages to get the gun out of the rebel soldier's hands through a violent struggle. The rebel soldier only stops fighting when Gary Cooper points the gun at the rebel's stomach. Cooper decides not to kill him and to let him go, although at this point he no longer has anything to fear from the disarmed youth, who starts his long walk back to Kentucky.

Retreating rebels invade the family farm. Only the Quaker minister mother, the soldier-loving daughter, and the 10-year-old son are there. The 10-year-old, who earlier in the film dreamed of killing rebels, picks up a metal object to hit a rebel. His mother stops him, but probably more out of fear that he would be hurt. The mother gives all the food and livestock that she has to the marauding soldiers and invites them in to eat. At no time does she utter any protest to the rebels of the war or their part in it. At one point, she becomes angry and picks up a broom and strikes a rebel soldier to keep him from killing a pet goose. Although the soldiers are shown leaving without hurting anyone and being grateful for the week's worth of provisions they obtained, at no time did the Quaker minister witness for peace. She merely appeased her enemy and bribed her way to safety.

The film is well-made, quaint, and humorous. There is an extended but superficial discussion of nonviolence throughout the film. However, at no point is nonviolence shown as being a useful force in resisting evil. Every man, Quaker and non-Quaker, picks up the gun to fight. Whereas in real life, active nonviolence is a power force for resisting violence, in the film only violence really succeeds. Although killing and war are shown as distasteful, no alternative is really shown, and nonviolence is shown as cute but not practical. The film does have some redeeming qualities, but I rate the movie as at least somewhat harmful



Theatre Collection/Free Library of Philadelphia

due to its message that violence is the only way to successfully resist violence. I wish I could say better.

There is a real-life report from the Civil War of a Quaker family having its farm invaded. The real Quakers did feed the rebel soldiers, but they also gently and successfully protested the violence of war. The protest was not out of a spirit of desperation, and it was much more successful than portrayed in the film.

Until people realize that nonviolence is a more powerful force for overcoming violence than more violence, the message will still be that we each must take up the gun and kill when the time comes. The message will still be that we have to have a cabinet full of weapons. However, the real-life facts do not support this. They show that violence begets violence and that violence is a poison that must be stopped by protest and nonviolent action. The seeds of World War III—the ideology of fighting and violence—are growing around us like weeds. These weeds must be uprooted while it is still possible. We must be soldiers of nonviolence in our homes, churches, schools, communities, and nations. I hope other Friends who view this film will agree with my concerns. In real life, nonviolence is a powerful force if we will only teach it and use it.

Thomas E. Radecki

Thomas Radecki is founder and research director for the National Coalition on Television Violence. He is a psychiatrist who has appeared on "Donahue," "Oprah Winfrey," "60 Minutes," "20/20," and other programs. He is a member of Urbana-Champaign (Ill.) Meeting.

MYTHOLOGY AND THEE



"Spirit Canoe,"
Tlingit bone
carving

Dover Publications

by Greg Pahl

Bill Moyers's recent PBS television series *Joseph Campbell and The Power of Myth* is probably one of the most important programs ever shown on TV. The insights contained in this brilliant six-hour series are, I believe, vital for the world in general and for Quakers in particular. This distillation of the wisdom of the ages could be used to transform our traditional ways of thinking about ourselves, our communities, our nation, and our world. The material in this series presents a real opportunity for Quakers to take a decisive step into the 21st century as a revitalized and

focused group that understands its roots as well as its future potential. If this sounds bold, it is. But first a little background.

It all started innocently enough early in 1988 with the initial presentation of the series on Vermont ETV. I thought *The Power of Myth* sounded a little prosaic but hoped that, at least, there would be some interesting stories. During the first few minutes of part one, "The Hero's Adventure," as Bill Moyers, the television journalist, and Joseph Campbell, the celebrated author, scholar, and teacher, started to drone on about mythology I thought, oh, oh, this is going to be really boring. I was wrong. During the next hour my wife, Nancy, and I were utterly captivated by what unfold-

ed. The following week our enthusiasm turned to awe as the program developed into one of the most remarkable spiritual discussions we had ever heard. Not only were there unusual stories and lots of them, but the entire series sparkled with Campbell's clear spiritual insight. When the series ended six weeks later we had to get the companion book, *Joseph Campbell and the Power of Myth with Bill Moyers* (edited by Betty Sue Flowers, Doubleday, 1988). The book, a transcript of the 24 hours of recorded conversation between Campbell and Moyers, contains everything from the PBS series—and much more!

As we discussed the book and the series with Friends who had missed some or all of the original broadcast, it oc-

A member of Middlebury (Vt.) Meeting, Greg Pahl is a part-time freelance writer and a farmer who raises purebred Corriedale sheep.

curred to us that we could share the program with them by showing the VHS tapes we had made. In addition this would give us the opportunity to talk about it afterwards. Thus was born our first *Joseph Campbell and the Power of Myth* Quaker discussion group. The demand at our meeting for a rerun of the program was so great that we decided to repeat the whole event again in January and February of this year, with equally exciting results.

Now that we have seen the show numerous times, participated in the discussion groups, and read the book, a number of important themes have emerged that are particularly relevant for Friends. (The following excerpts from *The Power of Myth* are reprinted with the kind permission of Doubleday Publishing, New York.)

Campbell clearly demonstrates that mythology isn't just a collection of obscure nonsense but is an elaborate framework for the very conduct of our entire lives.

These bits of information from ancient times, which have to do with the themes that have supported human life, built civilizations, and informed religions over the millennia, have to do with deep inner problems, inner mysteries, inner thresholds of passage . . . myths are clues to the spiritual potentialities of the human life. (pp. 4,5) Mythology . . . teaches you about your own life. It's a great, exciting, life-nourishing subject. (p. 11)

Campbell also explains the four main functions of myth. The first is mystical and shows the wonder of the universe and everything in it and "experiencing awe before this mystery." The second is cosmological, which shows "what the shape of the universe is . . . in such a way that the mystery again comes through." The third function is sociological, which supports a certain social order, and this is the function which Campbell believes "has taken over in our world—and is out of date." The fourth and final function is pedagogical, "or how to live a human lifetime under any circumstances." (p. 31)

The importance of the individual spiritual experience based upon that-of-God in each of us is another major theme which appears frequently in *The Power of Myth*. The following description of this concept is my personal favorite:

God is an intelligible sphere—a sphere known to the mind, not to the senses—whose center is everywhere and whose circumference is nowhere. And the center . . . is right

where you're sitting. And each of us is a manifestation of that mystery. (p. 89)

This sort of direct personal experience of the divine in each of us has historically been at the very heart of Quaker belief, and, although Campbell does not directly quote Goerge Fox, he easily could have and you would hardly have noticed the difference. I think Friends will feel comfortable with this aspect of *The Power of Myth*.

The failure of traditional religious thinking to deal with current reality is another important theme:

You can keep an old tradition going only by renewing it in the terms of current circumstances. In the period of the Old Testament, the world was a little three-layer cake, consisting of a few hundred miles around the Near Eastern centers. No one had ever heard of the Aztecs, or even of the Chinese. When the world changes, then the religion has to be transformed. But . . . the real horror today is what you see in Beirut. There you have the three great Western religions, Judaism, Christianity and Islam—and because the three of them have different names for the same biblical god, they can't get on together. (p.24)

A blind reliance on ancient wisdom can lead us backward rather than forward. Just because a belief is time-honored does not automatically imply intrinsic truth, for yesterday's wisdom can become today's folly. Campbell repeatedly deals with this important theme.

**Joseph Campbell
clearly demonstrates
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of our lives.**

But now we have a tradition that doesn't respond to the environment—it comes from somewhere else, from the first millenium B.C. It has not assimilated the qualities of our modern culture and the new things that are possible and the new vision of the universe. (p. 85)

In a related theme, Campbell states his opposition to the recent trend back to fundamentalism, regardless of the form it takes. This is admittedly a controversial subject for some Friends, but that is precisely why it is so important. Campbell says:

They're making a terrible mistake. They are going back to something that is vestigial. . . . The old-time religion belongs to another age, another people, another set of human values, another universe. By going back you throw yourself out of sync with history. (pp. 12, 13)

I understand that some Friends will not be comfortable with that last quotation, but if we could free our religious beliefs from the cultural and historical "prisons" that have kept them bound up in obscure terminology and out of touch with contemporary reality, these basic spiritual truths could be transformed into the clear and powerful tools for good that they could be, rather than the subject of tiresome debate and constant bickering. *The Power of Myth* goes a long way towards achieving that goal by demonstrating the striking similarities between all the world's major belief systems. The differences, due mainly to what Campbell refers to as "cultural inflection," become rather superficial when viewed from this refreshing perspective. Campbell's main disagreement is not with the basic core of truth that is at the heart of the world's religions but rather with their subsequent misinterpretation or misapplication.

Every religion is true in one way or another. It is true when understood metaphorically. But when it gets stuck in its own metaphors, interpreting them as facts, then you are in trouble. (p. 56)

There is another element to *The Power of Myth* that is perhaps the most important of all. This is Campbell's concept of "following your bliss." This phrase—especially the word "bliss"—has probably sparked the most debate in our discussion groups. The more I have thought about it the more I believe "bliss" is just the right word for the idea Campbell is trying to convey, namely "the soul's great adventure."

... if you follow your bliss you put yourself on a kind of track that has been there all the while, waiting for you, and the life that you ought to be living is the one you *are* living. When you see that, you begin to meet people who are in the field of your bliss, and they open the doors to you. I say follow your bliss and don't be afraid, and doors will open where you didn't know they were going to be. (p. 120)

If Friends are not quite comfortable with Campbell's terminology try substituting "leading" for "bliss" and "way" for "doors" in the above quotation and, I think you'll have it.

The Power of Myth frequently suggests a new world order with a global focus, an idea whose time has unquestionably arrived. "The only myth that is going to be worth talking about in the immediate future," Campbell says, "is one that is talking about the planet . . . and *everybody* on it." This requires that we let go of our mutually exclusive attitudes and realize that all views, in one way or another, are valid. We also need to understand that we are one big, interdependent family that is clinging precariously to the same tiny and increasingly crowded planet.

The Power of Myth has been a very stimulating experience for almost everyone in our discussion groups. Attempting to assimilate the awesome range of material contained in the book and TV series isn't easy, but it's worth the effort. Putting it all into practice is something else again, which will take a major leap of faith both individually and collectively. Nevertheless, I believe it's going to happen anyway, sooner or later, so Friends might as well take the lead and play a significant role, rather than be dragged along unwillingly.

If we cling fearfully to the past, we are missing the whole point of continuing revelation with its emphasis on present, individual experience. We need to strike an informed and intelligent balance between the relevant wisdom of the past and the untested possibilities for the future.

I urge all Friends, regardless of where they stand on these issues, to open their hearts and minds and read this material or watch the series. Some will unquestionably have difficulty with certain sections, but I hope they will stick with it and not be afraid, and way will open for us all. Joseph Campbell has given us a loving and gentle push into the abyss. I hope Friends have the courage to allow their souls to soar!

Darkness, Daylight, and Discernment

by Keith Smiley

My meditations often affirm that the great source of light in God's creation is what Francis of Assisi called "brother sun." This brother lights every person and every other living thing upon this earth. St. Francis also recognizes "sister moon" and the stars. Therefore, I include in my thoughts the animals and birds which feed by night. These observations have led me to the words of the 139th Psalm: "... even the darkness is not dark to thee, the night is bright as the day; for darkness is as light with thee." (RSV)

When I get up from bed at night, I move quietly about the house in order to avoid disturbing those who are sleeping. I can easily see the familiar objects when "sister moon" is full. Even when she is hiding among the clouds there is always a little light; it is discernible even when the fog closes in. At such times I can "brighten" the dimness by extending my hands in the direction of movement to avoid collision with furniture. The sensitivity of touch helps me to understand how darkness can be "as light."

When walking home without a flashlight after nightfall, I find that there is some light in the night sky. Even when

there are heavy clouds, I can add to the "light on my path" by letting the soles of my feet feel the gravel on the pathway.

Therefore, I have concluded that the quality of our discernment depends to a large degree upon how we nurture the *totality* of our sensitivity, so that it may supplement our eyesight. We can appreciate the instinctive sensitivity of the night-flying birds and bats as *our* depth of discernment increases. Then we will not be so utterly dependent on light bulbs or "broad" daylight. We become practitioners of insightful discernment—of what W. H. Hudson has described as "that inner vision that sees further than the eyes."

Hudson and other persons who have nurtured their attunement to the world of nature would agree that the unsensitized may look at what *they* are looking at but not *see* what they see!

How do we learn to develop our sensitivity so that we can testify that "the night is bright as the day?" My answer is that though this sort of awareness requires a lifelong process of evolution, it is one facet of a holistic way of life. Discernment grows with the integration of the functions of body, mind, and spirit.

When I happen to meet an acquaintance on the street, in a situation where

Keith Smiley, a member of New Paltz (N.Y.) Meeting, is involved with programs which teach the holistic way of life, including holistic healing.



with them. He was willing to do so, and they sat at table to eat. Suddenly when they saw him in the act of breaking bread and blessing the food, "their eyes were opened and they recognized him; and he vanished out of their sight." (Luke 24:31) We can only conjecture that their consciousness became less intense as attention was centered on eating, after a seven-mile walk. To their eyes Jesus disappeared, as their discernment diminished.

I suggest that the experiences of more nearly total discernment I have been describing lead to a gathered feeling, a sense that there is an over-arching Presence which sharpens sensitivities. This experiential grounding indicates to me that while on the road the minds of the walkers were so filled with the discussion of the recent events that their eyes were not opened. Then came the giving of thanks at the outset of the common meal. At that point, the disciples *saw* the person whom they had only been looking at. Their discernment was temporarily sensitized.

Whether or not that is an acceptable interpretation, the total sequence of events seems to support my own findings. It helps me to affirm that there *is* a Presence accompanying each of us on our life journey. □

he or she is not in the surroundings where I have known that person, I may have difficulty really knowing who it is. On the other hand, if our friendship has been such that the smile or the flash of the eye *relates spirit to spirit, or soul to soul*, then our discernment overcomes the superficialities of environment and first and last names.

One of the mind-stretching events which followed immediately after the Resurrection calls for deep meditation, not only at Eastertime, but throughout the year. The account of the walk to Emmaus in the 24th chapter of the Gospel of Luke may not have been addressed as often as other events related to the Resurrection because it seems to me that it

would be difficult to understand unless one considers the possibility that Jesus was offering the Disciples who took part in the excursion an exercise in holistic discernment.

In this context, let us re-examine the story. Immediately after the Crucifixion, Jesus joined two Disciples on the road when they were walking from Jerusalem to Emmaus. They were engaged in discussion of the recent events in Jerusalem. Even though Jesus took part in the conversation, which assumedly occurred in broad daylight, "their eyes were kept from recognizing him." (Luke 24:16)

When they reached the village, the Disciples invited the "stranger" to stay

Wandering Attention During Worship

by Katherine Green-Ellison

Like so many Friends, I have frequently been frustrated with straying thoughts during times of private and corporate worship. Recently I have had a series of experiences that have given me a completely new image of the basic problem and thus a new approach to dealing with it.

Over the course of the years I have tried a number of techniques for controlling wandering attention. I did not consider any adequately successful. I had never consciously stopped to consider that wandering attention is a symptom and to look behind it for a cause.

I have been well aware that my Christian heritage provides two automatic explanations for this common problem. The first, and more ancient of these, is that the devil is leading the soul astray. This understanding goes on to preach either that I must fight and conquer the devil, or that Christ has already conquered and it only remains for me to claim the victory. The second, and more modern explanation is that it is my lesser self which must be fought and conquered. Once again, there is the alternative belief that Christ has already won and the victory only remains to be claimed. Neither of these explanations has seemed particularly helpful to me.

This past year, our small meeting had

Katherine Green-Ellison teaches remedial math and English as a second language in a rural elementary school in northeast Texas. She is part of Tyler (Tex.) Preparative Meeting. She recently retired from five year's work as South Central field secretary for Friends General Conference.



Narcissa Weatherbee

a completely silent meeting for worship one Sunday, not an unusual event. For me, this meeting brought an unusually intense sense of being in the Presence. The feeling brought with it a strong image of myself standing at one end of a large, rectangular room. Toward the other end of the room was the source of a powerful and wonderful light. The light was pointed in my direction. Long before it reached where I stood, it radiated out to illumine the width of the room. I stood bathed in this light, strongly aware of the source of the light, and knowing that the source was equally aware of me. I simply stood there amazed and quietly joyful.

As I experienced this, I found my attention wandering constantly. My mind

chased after every frivolous thought that entered my head. However, my mood was one of such deep quiet that it did not bother me. I simply returned. It was as though I just turned around and walked back into that lighted room. As soon as I re-entered it, the experience continued as though it had not been broken. In my deep quiet it took a while for me to realize that my attention was straying far more than it normally does. I sensed that there was something intentional about the straying of my mind and was amazed that this should be the case at a time when the Divine presence was so strong.

That night, since I could not sleep, I decided to sit up in bed and try to center down in worship again. Very quickly,

the strong feeling of the Divine Presence returned. However, my attention was straying so continuously that I had no opportunity to stand still in the light of that Presence. Whenever I returned to it, I hardly had time to be aware of it before I had left again. Once more, my mood was one of intense quiet. I knew even more strongly that the straying was deliberate and that it was preventing me from having an unusual experience of the Presence. However, there was no frustrating or diminishing of my quiet. I found this all quite amazing and finally began meditating on what was happening.

I remembered suddenly the two explanations that my Christian heritage has given me. At the same instant a totally new image came to me. I saw myself, in a sense, as two people. One is a small child exceedingly uncomfortable in the Presence, or even afraid. This child feels a need to escape. The other is an adult, or some approximation thereof, who very much values being in the Presence and wishes to remain there. It is the task of the adult-me to be a parent to that child-me.

Actual children start out understanding very little about the world and spend years wandering into the street or reaching for a hot stove. Young children are not malicious in this, but only curious or perhaps frightened by something. Until children learn to understand, parents must continuously

be alert to their straying and call them back in love.

Likewise, my wandering self is not an evil self to be fought and conquered. It is a child that I must love. This child is not comfortable in the spiritual Presence and keeps distracting me. It is the job of my parent self to love it intensely and deliberately but gently call it back when it roams off. I must be very careful not to become caught up in the desires of my child self. I must stay motivated by the desires of the adult self.

The goal is for my child self to understand and become comfortable in the Presence. Achieving that goal will probably be a long exercise in patience. But then any parent must have patience to teach a child. I know that eventually my straying self will come to be more at ease, or more willing to abide the Presence, and will stray less. This is not a battle to be won. It is a matter of maintaining a right understanding, of holding to my identity as my parent self and the understanding it gives me of my straying self.

As I have practiced this approach, I have found it very helpful. I have also learned a bit more about it. One important result of the new image has been that there is no longer any sense of guilt over "my callous disregard" of the gift of the Presence. It is, therefore, much less damaging to my attempts to center down.

I have realized that centering down

must be a very gentle, quiet movement. It is often said that the Spirit is closer to us than our own breathing. To reach something that is so close would take a very slight movement. Rapid and vehement movements are likely to sweep us past the centering point without ever realizing that we have done so. The images of fighting and conquering either the devil or our lesser selves are not likely to produce the gentle movements of the soul which are needed for centering. They are more likely to produce a vicious circle of frustration and more vigorous determination.

I have found, as I have practiced my new approach to wandering thoughts in worship, that I have developed a mental image to represent the analogy I am using. I see my child self as a girl about four years old. When I call her back, I set her gently on my lap and place my arms loosely around her. I am careful to keep my arms only loosely holding her. They are there to love her and give her confidence. They do not restrain her when she needs to wander. When she does, I simply call her back and repeat the process. It is through repeated, short periods of sitting with me that her tolerance grows.

I want us to become one. I know we can grow more and more in that direction, though the growth is likely to be in fits and starts with periods of regression.

At first I sensed this goal only intuitively. However, one night I experienced the beginning of this process. I had sat up in bed, sleepless and attempting to center down. My child self had roamed away repeatedly for a time, then settled down, as she sometimes does. We sat together in worship for a period of time. As I finished my worship, I suddenly had a mental image of glancing down at the child in my lap. What I saw was a great surprise. Her back had partly blended into me. We were not so completely separate.

The goal of unity of self is a very ancient one, stretching into all the various spiritual traditions that I am aware of. The images we use to understand what is meant by unity of self, and how to achieve it, can facilitate or create obstacles for that achievement to greater or lesser degrees. In my experience, the image of loving my child self into uniting with me in worship is one which creates fewer obstacles than are created by the traditional images of battle with which I grew up. □

INTERLUDE

You come to me again
Here in the stillness of my heart
Between what was and what shall be
You come.

Out of the deep abyss of Now
Between the memory of yesterday
And the mystery of tomorrow
You come.

And Time stands still while time moves on
And here am I, between time and Time
Caught in the wonder of Now;
Knowing that I am neither was nor shall be
But Am.

Out of the stillness you come to me
And once again I know
That Thou art all I have.

—Laura Nell Morris

Laura Nell Morris is a member of Hopewell (Va.) Meeting and is involved in the work of Friends at national and international levels.

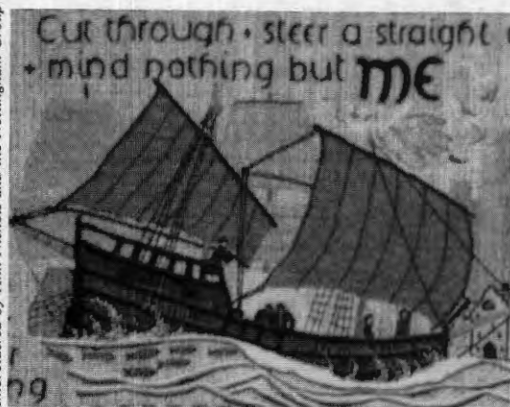
The Quaker Tapestry

AN INTERVIEW WITH ANNE WYNN-WILSON

by Gay Nicholson

The Quaker Tapestry project began in England in 1981, the result of Anne Wynn-Wilson's leading. Nearly 70 panels comprise what is now known as the London Yearly Meeting tapestry: each researched, designed, and embroidered by meetings and groups of Friends in Great Britain, Australia, and New Zealand. The crewel-embroidered panels, inspired in style by the ancient Bayeux tapestry, depict significant in-

Designed by Anne Wynn-Wilson and Jo McCrum/embroidered by Ann Nichols and the Nottingham Group



sights and experiences in Quaker history. Embroiderers bring all ranges of skill and experience to the project. Children participate by drawing the lower borders of the designs. Individual panels travel from home to home or across continents in the process of their completion, and are then displayed at meetings and public exhibitions.

The tapestry project has been a vastly successful community-building activity, and this success has sparked interest in the possibility of a North American Quaker Tapestry. Anne Wynn-Wilson came to Pendle Hill in the spring of 1988 to teach tapestry embroidery techniques and explore the openings she and others have had for a North American project. The following interview was conducted with Anne during that time.

Gay Nicholson lives at Pendle Hill, where she serves in various capacities, including book editor, for Pendle Hill Publications, recording clerk for staff meetings, and coffee and tea maker for the evening meal. She is a member of Olympia (Wash.) Meeting.

How did the idea of the Quaker Tapestry first come to you, back in 1981?

It certainly was a tremendous experience. My mother had died between Christmas and New Year's. Whenever anything like that happens, I think one's perception and experience are heightened. In the first week of January, I was taking over the children's class at Taunton Meeting in Somerset [England], which meant that I was responsible for all the children. A group of tinies had the warm room, and one boy of eleven, Jonathan, and I had a really frightful room. The walls were peeling, it was in an old meetinghouse that hadn't been used for possibly 50 years. It was exceedingly cold. I had the idea that we'd do Quaker history, because it seemed a good thing to start right at the beginning with this one boy. We looked at these awful walls, and we thought, well, we'll cover them with pictures of Quaker history. Jonathan knew I was an embroiderer. He asked if instead of painting pictures on paper, we could embroider them. That was the first little pebble that was dropped in the whole pool of ideas.

Very soon after that, I was at a Home Service representative council meeting, talking with the representative from Scotland. She was telling me about children in the outer isles, saying that these children really had no idea as to what the Society of Friends is really like, because they'd never met in large groups. I thought, well, I've got one boy in Somerset who is isolated in a way. . . . My meeting is rather a retired one, so he was an isolated child in the sense that the rest of the meeting was very nice to him, but he didn't feel integrated with them. So I thought, why don't we share the making of pictures, and feel that there is somebody out there to communicate with. I got that far, thinking that there were these isolated people out there, and that Quaker history was something we could all work on.

And then one day, I was washing up . . . the memory of it is so clear. Nobody else was in the house. The room

was absolutely full of sunlight, and the washing-up bowl was full of lovely, clear, bubbly water. And I just suddenly had a knowing, that's the only way I can put it, of just what the tapestry scheme has become. The amazing thing is that the detail was there, even to the making of the calendar, which was to finance the whole thing. The international aspect was there as well. And I remember standing back with the soap-suds glistening on my hands, and just laughing for sheer enjoyment at the whole idea, which seemed so fantastic in one way, but was such a complete whole. And the other thing was my sense of humor at what Quakers would think if I did suggest such a preposterous idea. The whole thing was this kind of happy, joyful, amusing sensation. I could hardly believe that this idea was just there, this glorious opportunity.

It was such an exciting experience that I didn't tell anyone except Jonathan about it for three months. It just seemed too precious somehow to tell anybody who would ridicule it. But Jonathan and I started working right from that moment. We've since had over 2,000 people work on the tapestry, from the one boy.

The embroidered panels celebrate and commemorate significant moments of our faith community's past. How have so many participants found and sustained an interest in Quaker history?

I never claim that it's Quaker history. I claim that it's a celebration of Quaker insights. I feel that you've got to have an insight before you have the history, really. So it's up to the historians to write about Quaker history. This is a celebration of things that are near to Friends' hearts.

How do participants get started doing crewel embroidery?

I created a style of embroidery that can be done by anyone. The only thing I need is that people want to do it. We

now have children from age four working on it, and I think our oldest person is about 96. The menfolk can join in. We have people who have never embroidered before. And I can also accommodate people who are very experienced embroiderers.

The secret lies in the fact that the embroidery comes in three layers. There's a very simple line layer, and then there's the infilling layer, which is a bit like cloisonne enameling. And then over the top of that, there's the creative embroidery, which is the part that the experienced embroiderers can do. With the three layers, you can satisfy practically every skill that presents itself.

There seems to be something much deeper than the embroidery itself occurring in this project. What do you think it is?

I teach embroidery as a means of communication. Participants are urged to tell themselves stories. If they're embroidering a dog, and they say, "How do I do it?" they find that the teacher says to them, "Close your eyes for a minute and imagine you're stroking the dog." And they immediately know which direction the fur goes, and the texture. And they translate that into the stitches. If it's a figure they're em-

broidering, they tell themselves stories as to the personality and what time it is, whether they're feeling cold, whether they're feeling happy. And this comes through in the embroidery. I think it's a hidden communication. When people look at [the finished panel], there's something there. They don't know quite what it is that's capturing their imagination.

I find that when two people settle down to embroider on the frame, they may talk about embroidery for the first few minutes, but after their minds have quieted, there's a communication without words between them, which is a bond. You very often find that the conversation is one of quality and helpfulness. We find that there's counseling going on, or people are speaking of heart-felt hurts or problems, which they may not have entered into in a more social situation. We notice this over and over again. There must be something about working in this particular quiet way which opens people's confidence.

What about the participation of children?

Children are told stories to start them off. Because they know that they're being asked to do drawings that might be used in the embroidery, and that the em-

broidery will be there for a hundred years, they listen very carefully to the story they're told. They really are very attentive to detail. Sometimes a child will be ready to draw immediately. Sometimes, they act the story they've just heard. In the acting, they come to feel the emotion of the story. And then when they have entered into the experience of the story, they're told, "Draw it, so somebody else can know this story as well." This is how we get these amazing pictures.

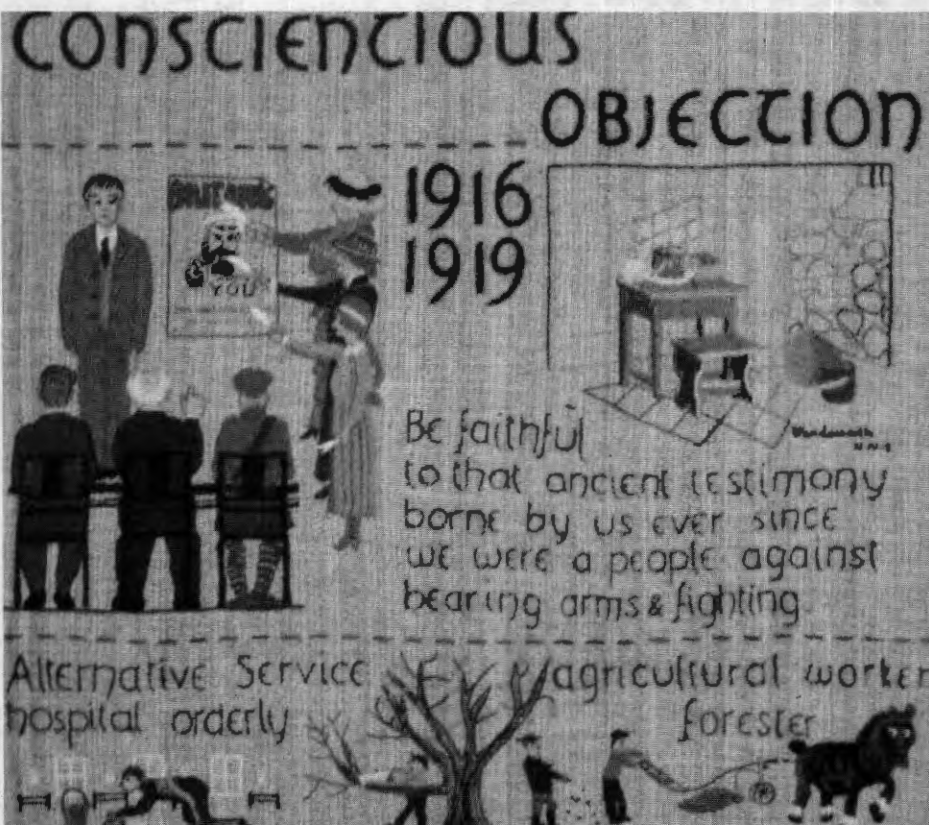
The tapestry work has been accomplished in a very grassroots way, by numerous groups within meetings choosing to design and complete a panel. How has this worked out?

Each group, although it makes certain agreements such as keeping the overall style, has total freedom as to how to organize itself. So practically every group has a different need.

Some meetings choose a beautiful room so that people who want a quiet time can come and just settle down to do the embroidery. The opposite of that is the Quaker Tapestry tea parties. The embroidery group collects together quite a number of elderly or lonely people. They all descend on a home, and they have a real party, all day. People who are not embroidering are welcome and feel part of the group. The people who are embroidering work out all the problems as to what they're going to do next. And one of them takes it home for a fortnight's work. Then they come together the next fortnight, have another party at another house.

The panels that make a very good example of this meeting of diverse needs are the two celebrating Elizabeth Fry. One was taken out to Australia, traveled right across. It was returned beautifully done, and it didn't look as though it had been out of anybody's sitting room, it had been so carefully handled all the way through. The other Elizabeth Fry panel stayed in one person's sitting room. She was a disabled person, and it was a very enjoyable winter for her, because everybody came to her, visited and worked with her.

So the tapestry isn't just a question of trying to make a certain number of embroideries. It's all these other things. I very often say that it's all these other things that are more important than the embroidery. But you can't divide them.



Designed by Anne Wynn-Wilson and Jo McCrum/
embroidered by Oxbridge (Eng.) Meeting



The quality of the embroidery and the ethics of craftsmanship are somehow holding the quality of all these other things that are happening.

What happens when a panel is all finished?

You've got the panel, then, to take into the meeting or the children's meeting. And again it captures their imagination. Instead of telling the story to draw the pictures to make the tapestry, the tapestry then tells the story for the children to ask questions and participate in that way. It's a kind of mirror image. We've got the building up, and then we've got the reflection of the actual panels beginning to communicate.

The panels comprising the London Yearly Meeting tapestry are being exhibited, and will eventually find permanent homes on rotating display at Friends House, Swarthmoor Hall, Charney Manor, and William Penn House. Most people are not at all afraid of embroidery. Exhibit attendees will look at a panel and start conversing in a friendly manner, where if they saw, for example, a very well thought out poster, they would just read it and silently go on to the next one. We find that embroidery has this friendly way, somehow, opening good conversations and also opening ways through for educational purposes.

During your time at Pendle Hill, the seeds for a North American Quaker tapestry

were planted. How did this idea come, and what do you envision?

This was laid on me because of my experiences at New England Yearly Meeting in 1987, where the keynote speech was given by an evangelical Friend, and the nonprogrammed Friends felt they were being maneuvered by the programmed. I was in amongst this kind of conversation. I felt the hurt in it.

I know I've only listened to a tiny little section of people [in North America], but I have a feeling that there's a tendency here for people to be islands, and meetings to be islands, and yearly meetings islands again. And if it were possible that a North American tapestry could link these islands, even by just a simple thread, it could be something magnificent in the way of communication of ideas. When the whole thing was finished, and you'd got all these disparate groups expressing what was near to their hearts, either there would be a tremendous explosion, or there would be an understanding of what people were saying to each other. □

INTERESTED IN A NORTH AMERICAN QUAKER TAPESTRY?

Anne Wynn-Wilson has stated: "We'll share with you the joys and sorrows and our experience of the London Yearly Meeting tapestry, but you must think through a North American project, right from the start."

A steering group has begun seeking suggestions for panel topics, ideas for research and workshops, and financial contributions. For further information, send a self-addressed stamped envelope to:

Ruth Hall Brooks
P.O. Box 421
Pennsville, NJ 08070

If you would like to support the London Yearly Meeting tapestry project, a \$7.50 annual subscription (includes newsletters and a copy of the Quaker Tapestry calendar) may be sent to:

Thomas R. Bodine
109 Tunxis Avenue
Bloomfield, CT 06002-2005

Queries a

by Renee Crauder

What are the Quaker Queries? How do we use them?

The Queries are the bridge between our beliefs and our actions. They are signposts pointing the way to the concerns God has laid upon us. They give form and substance to the feelings and leadings we experience in meeting for worship and in our private prayer. They answer our "what am I to do?" and often our "how do I do that?"

The Queries are a great underused resource that can help Friends today live authentic Quaker lives.

Originally used to ask questions about sufferings and loss of property under persecution in 17th century England, the Queries changed over the years as Friends' concerns changed. A perusal of just a few yearly meeting books of discipline shows special 20th century interests such as the environment, and drug and substance abuse. Yet the great themes of what it means to be a Friend remain the same: to live our private and communal lives in God's presence, answering that of God in everyone; to live simply and peacefully; to be good stewards of what is entrusted to us.

The Query in longest continuous use (1682) is, "Are love and unity maintained among you?" A related Query asks, "Where differences arise are endeavors made speedily to end them?" How we continue to labor with these!

However, in many meetings today the Queries are read perfunctorily, giving the individual Quaker little incentive to reflect on their invitation to grow as Friends, to enrich our lives and our meetings, to revitalize our Religious Society. *Faith and Practice* suggests they be used as a means of self-examination by the meeting and by individuals. We need to incorporate them into our daily lives. How can we do that?

Renee Crauder leads workshops and gives retreats for Friends. Her particular interests are prayer and discernment. This article is a result of combining Quaker and Jesuit experiences. Renee is clerk of Radnor (Pa.) Meeting.

the Awareness Exercise

I propose that each one of us—Friends and attenders—begin a daily rhythm of reflections on the Query in meeting each month, to help us live out of our deepest center in obedience to the Inner Light. In earlier days Quaker families read the Bible together (and perhaps discussed what they read and how this applied to their own lives); families lived closer together, with the meeting their social, spiritual, and practical focus. Today, we come to meeting for worship from our own involved and busy lives, which are often not Quaker-centered. Reflecting daily on a Query may well hone our identities as Friends.

How do we begin? We have already begun: meeting for worship is indeed a self-examination in the presence of God. That is once a week. Now we need to take a little time daily to “set” the Query in our lives. Perhaps some Friends already incorporate each month’s query into their daily prayer. Many of us still need to find a way to do this.

A model for such a self-examination from a non-Quaker tradition that I have found consonant with Quaker values is the Ignatian Awareness Exercise. This is a short, daily prayer period during which I recall in some detail how I have lived as a Friend in God’s presence today. By recalling in detail, I see the specifics of my actions and thoughts; I can reinforce the positive and work toward shedding the negative.

The Awareness Exercise (for many years called the Examination of Conscience) was set forth by St. Ignatius Loyola, a 16th Century Spanish Catholic mystic whose primary goal was to find God in all things and seek God’s presence in all things (we Friends can hardly disagree with that!). He wrote to a young member of his religious order: “Let your whole heart and your whole outward person stand in the light of God’s infinite wisdom.” Ignatius found the Awareness Exercise a superb way of melding prayer with action. He realized that it is one thing to decide during our prayer time to live the way God asks us to, and quite another to actually live this

way the rest of the day! Since Ignatius’s time, many persons, especially those in religious orders, have made the Awareness Exercise a daily practice. Ignatius thought so highly of this prayer/exercise that when he had time for only one short prayer, he preferred this because it helped him acquire a discerning heart—to perceive how well he was living in God’s Light. This principle of joining prayer and life has much in common with our Quaker Queries. In *Quaker Spirituality*, Douglas Steere writes that the Queries are the public equivalent of the Roman Catholic Examination of Conscience (Awareness Exercise).

I have been doing the Awareness Exercise daily for almost ten years. A year ago I added the Query of the month to this prayer time. The daily 15 minutes look something like this:

- After rising I make a cup of coffee and take it to the living room where I sit crosslegged (my favorite posture for praying).
- I put myself in God’s presence in a single-minded way (I know I am always in God’s presence, but I am not always specifically aware of being in that presence) by focusing on the Inner Light.
- After a minute or so I ask for light to see myself more clearly and for wisdom to understand what I see. Usually I just say those words—some days I just think them or say something like them.
- I think about my day since the last Awareness Exercise. It is not a matter of laboriously dredging up every instant of the day but rather a letting rise to the surface what will. Usually I hone in on one or two events and try to see how I was obeying the Inner Light in my actions and interactions, with myself and with others. What might rise is, “Hmm, I think I cut off that person too soon in our conversation—I’ll have to be more mindful next time”; or, “That seemed like such a difficult time, but now I see the gift in it that I couldn’t at the time it happened”; or, “I’m amazed how patient (not one of my virtues!) I was in that situation.” In effect, I ask myself where I have clearly acted

out of God’s light, and where I can do better.

- I read this month’s Query. I first answer the question raised with a “yes” or “no” or “sometimes,” and then hone in with a “how do I . . .” or, “if not, how could I . . .” and other such questions, to get at the heart of my answer. A plain “yes” or “no” is valuable, for it enables me to look at the situation, but I want to go deeper in order to become a more faithful Friend and more useful member of the meeting. For instance, Philadelphia Yearly Meeting’s Query 1 asks: “Do I attend meeting with heart and mind prepared for worship, expecting that my worship will be a source of strength and guidance?” I answer as honestly as I can, and then ask myself a further question: “Does the meeting for worship refresh and renew my daily life and increase my faithfulness?” I ask myself, “If yes, how does it do that? If not, why not, and what can I do about it?”

- Then I close this prayer/exercise with one of several prayers I particularly like, or I am just still until it seems right to get up.

The beauty of the Awareness Exercise is that it enables us to be honest with ourselves before God, and to grow from that self-knowledge. It’s being “teachable,” that old Quaker term meaning an openness to discerning what the Inner Light is asking of us and a willingness to change.

As with anything we practice faithfully, be it the piano or discerning how to answer that of God, every beginning takes self-discipline and effort. Once we are into it, the forms that seemed to restrict us fall away and we are left with the substance and the freedom to become proficient. Because I “remember” a Query each day, I find myself reflecting on it at odd moments, quite without design. This process deepens my commitment and faithfulness to Friends, to my meeting, and to the world of which I am a part.

Isn’t that what being a Friend is all about? □

A Universality of Spirit

by Janet N. Riley

If you had told me five years ago that I would be shuttling between Philadelphia and Moscow working on a joint literary project, I wouldn't have believed you. Yet, as a member of the Quaker U.S./USSR Committee, this is what I am doing.

The committee, an independent group of Friends on the East coast, came together in 1984 in response to Kent Larabee's vision of starting a Quaker meeting in Moscow (FJ 5/1/83). Falling under the weight of his vision, we wrestled with its implications, and asked ourselves what laid beneath the desire to start a meeting in a foreign country. The creation of spiritual linkage between the people of the United States and the Soviet Union emerged as our purpose (FJ 11/1/84). We wanted the implementation of our concern to be rooted in the Peace Testimony and to act from our belief in the universality of the human spirit.

The committee brainstormed for vehicles that would fulfill its purpose of spiritual linkage. A joint literary publication that would portray the everyday lives of the people in both countries was taken on as our first project. And during the committee's second trip to Moscow, Anthony Manousos, the project's editorial director, and I met Tatiana Kudryavtseva, a leading literary

translator, and George Andjaparidze, director of the top artistic publishing house in the Soviet Union. George and Tatiana had been seeking a group from the United States to work along the lines we were proposing. A joint editorial board was formed and given the task of compiling the manuscript for *The Human Experience*, the book's title.

What started out to be a publication has progressed into something much more. We find ourselves, much to our amazement, involved in an international literary exchange. The Soviet and U.S. writers who are included in the book will come together at a symposium to be held at the Friends Meeting of Washington (D.C.); the Soviet writers will have short tours in communities throughout the United States; a second joint book written by the leading ethnic writers in both countries is already in the making. Wanting to link the two books together, the Soviet Writers' Union will host an interim symposium in Tblisi, Soviet Georgia, in late September, and a full symposium will be held upon publication of the ethnic book.

While working on the literary exchange, many Soviets have expressed much interest in Quakerism. As a result we are creating the opportunity for them to visit local meetings when they are here. The Quaker U.S./USSR Committee hopes that in some small way we have demonstrated that Soviets and U.S. citizens can work together in the spirit of mutual respect and caring while sharing the same purpose and working toward the same goal. □

Janet Riley, a member of Central Philadelphia (Pa.) Meeting, is the executive secretary of the Quaker U.S./USSR Committee, a nonprofit organization incorporated in Pennsylvania. She is the mother of three grown children and has two grandsons.

The Human Experience is scheduled for publication this month by Alfred A. Knopf. Copies may be purchased for \$23 from the Quaker U.S./USSR Committee, c/o Janet N. Riley, 1515 Cherry St., Philadelphia, PA 19102.



Corinne Johnson/AFSC

New Bonds of Friendship

by Anthony Manousos

Anthony Manousos first learned of the Quaker U.S./USSR Committee in 1986. He met Janet Riley, the executive secretary of the committee, that fall. Janet's enthusiasm was contagious and Anthony was soon captivated by the committee's vision: "It was a somewhat fantastic and improbable idea," he recalls, "a book of poetry and fiction by Soviet and U.S. writers that would be published in both countries." With experience as a writer and English professor, Anthony got involved with the project immediately. His article "Going Deep Into the Heart" (FJ, 12/15/86) described the early efforts of the committee and helped to raise funds to support the project through the following spring. Shortly after Christmas in 1986, Anthony accompanied Janet Riley on the committee's second trip to the Soviet Union. —Ed.

We left in early January and arrived in Moscow during one of the coldest winters in 30 years. I will never forget the beauty of my first glimpse of Russia. It was like a fairyland. I suddenly understood the world out of which Tchaikovsky's *Nutcracker* emerged—a world of snow mists and birches and long mysterious nights full of strange, oriental dreams.

During the next few days, as we traipsed around Moscow, some of this enchantment wore off as we grappled with the Russian winter, which was cold even by Russian standards. ("This is the coldest winter since General Frost defeated the Nazis," was how one Moscovite put it.)

Fortunately, the Soviet publisher we encountered was warm and enthusiastic. For years he had dreamed of doing joint literary projects with people from the United States, and for some reason he

Anthony Manousos, an attendee of Santa Monica (Calif.) Meeting, currently teaches at Pepperdine University, and is at work on a collection of stories and poems by ethnic minority writers in the United States and Soviet Union.

felt especially good about working with Quakers. We signed a protocol, and our cooperative project officially began.

It was not always easy. During the next year of exchanging manuscripts, hammering out publication details, and organizing the logistics of travel and meetings, there were many frustrating moments and misunderstandings that needed to be worked through. United States citizens and Soviets are different in many ways, we learned, as different as the Jews and the Gentiles in Jesus' time. But we felt a commitment to a common goal, and we were willing to make adjustments, listen to one another, and learn the sometimes difficult art of collaboration. We occasionally lost patience and even our tempers, but we also kept a sense of humor and were willing to make allowances for each other's apparent oddities. In the process of creating a book, we also created bonds of friendship. This, to me, is what creative peacemaking is all about.

The book is now finished, and I am astonished by its contents. It will be even more astonishing for U.S. citizens who have the impression that mainstream Soviet literature is dull and propagandistic.

One of the stories that I find most appealing is a piece called "Girl of My Dreams" by Bulat Okudzhava, a writer who became well-known and somewhat controversial as a songwriter in the 1960s. This story movingly describes the attempts of a naive young man to communicate with his mother when she returns home from a Stalinist work camp. The story is told simply and with subtle psychological insight. Another story by Anatoly Kim is a sympathetic account—rare in Soviet fiction—of a prison guard who disobeys orders by refusing to shoot an escaping prisoner. A *glasnost* story in a lighter vein, called "Why Does A Man Need A Crystal Toilet Bowl," satirically depicts the arrest of a black marketeer in Soviet Georgia who is so rich his ill-gotten rubles cannot be counted; they must be

weighed! What particularly riles the story's down-to-earth narrator is that the police have discovered a crystal toilet bowl on the premises, hence the title.

There are also stories that deal with the ordinary problems of life. A doctor at a clinic for alcoholics struggles over the issue of whether or not to use his influence to get his daughter into medical school—a situation to which most middle-class U.S. citizens will easily relate. There are touching and humorous stories about children, relationships, growing old, that are both universal and at the same time deeply revealing of Soviet culture and attitudes. [Vasily Belov's story, "Hills," appears on p. 18 of this issue of *Friends Journal*. —Ed.]

Alongside these Soviet stories and poems are works by U.S. authors, such as John Updike, Joyce Carol Oates, Garrison Keillor, Raymond Carver, Alice Walker, and others, depicting both the problems and the cherished values of our society.

In the course of doing this work, I have discovered the truth of what Jim Forrest once pointed out: to love our enemies, we must learn to appreciate them in all their complexity as people. He recommends that we "read Russian writers, and not just those of the last century but of this one as well." He also recommends going to Russian movies, listening to Russian music, eating Russian food, praying for the Russian people, and going to the Soviet Union. "Beginning to know personally those who are the targets of war, learning about their history and culture, bringing their food to your table—all these are truly disarming experiences."

Who knows where all this will lead? No one can predict the effects of such peacemaking, just as no one could have predicted that a book like *The Human Experience* would actually be published, or that Gorbachev and Reagan would be signing an INF treaty and calling each other by first names. Unimaginable possibilities lie ahead of us whenever we are willing to follow our leadings. □



HILLS

by Vasily Belov

The following story is among the collection to be published in The Human Experience, a book of short stories by U.S. and Soviet writers compiled by the Quaker U.S./USSR Committee and its Soviet counterpart. —Ed.

He was awakened by a vague aching agitation. He looked at the bright, solid patch of sunshine at the end of the wooden shed and tried to penetrate to the origin of this indefinite and in some way pleasant inner ache. Perhaps a dream?— But all memories of nocturnal fantasy had gone and he was left baffled.

The sun beat in through the chinks as well. Swallows darted through the window, pressed their tails to the rafters, twittered and flew out again. The air was full of the scent of grass and drying dew. From the river came the shouts of children bathing, and on the field a horse-drawn mower rattled.

Nobody was at home. His mother, obedient to old habit, would probably have gone off with the sighs and groans of age to the mowing, and his wife took the two children every morning to a pool

some distance off to splash about and sunbathe.

He recalled the previous day's meeting with an old friend, a contemporary from the village, and realized the cause of that nagging depression.

Yesterday he had not paid attention to how much older this contemporary looked—elderly, in fact, though the man was actually even a little younger than himself. But during the night, asleep, that feeling had come of years irretrievably gone.

Up to that time he had thought of himself as young, but now, while sleeping, his unconscious had told him that he had already changed the second half of his life into the small coinage of everyday use. H'm—one way of putting it.

The village was empty. Just as in his childhood, swallows and swifts flew over the roofs in the blue sky, poles stood ready by the gates for haystacks to be built round them, and the morning sun warmed the soft dust on the road.

He went out into the green field vibrant with grasshoppers, his gaze slowly passing over the village and its surroundings, last seen so many years ago. He was conscious of a strange feeling of being part of it all, a feeling both sad and glad, and marveled at himself. Where had he come from and what was the meaning of it all? Where were the

Vasily Ivanovich Belov was born in 1932 in Vologdsk to a peasant family. He graduated from the Gorky Institute in 1964 and now lives in Vlogod. He won the 1981 Soviet State Prize for his short stories. His published works include a collection of poetry.

first beginnings of his own life—say, 400 years ago? Where were all his forbears, how was it they had gone? Could they really have gone into nothingness and only he and his two sons remained? Queer. Incomprehensible.

He came to a steep green mound embraced by a horseshoe-shaped lake. The cupola of a church floated in the sky amidst a few clouds—floated with them but could not float away. Bees hummed softly over the willows. Down below, the lake shimmered and rippled in the sun and wind, and its blueness darkened, ruffled in its endless changing. But up here on the mound all was quiet and green. Heat poured down from the sky, distorting the forest horizon with its wavy, vertical currents. A new fence was out of accord with the old grey crosses, scanty and tipped drunkenly askew by time, as was the archway of the new pinewood gate soaring into the sky with the cupola.

He wandered for a long time about the mound seeking graves and not finding them, pushing through the strong young docks. His aunt's grave was some distance outside the fence, he knew it by the stone. But where did Grandma lie? He remembered that her grave had been by a willow, but he could not find it and in the end sat down on a comparatively recent mound. Yes, not much use looking for his four great-grandmothers if even Grandma's grave had disappeared. And somewhere there should be a second grandmother, his father's mother. But where was she? Not a sign of her grave, everything had sunk and leveled, overgrown with grass and docks.

For the first time he was struck by a clear, scorching, tooth-clenching thought: it had never entered his head before that here, in his home village, only women were buried in the graveyard. He remembered—in his own family not a man had been buried on that mound. They had been born here on this soil but not one had returned to it, as though shy of entering the community of women in it. Generation after generation they went away, exchanging rakes for guns and haymaking shirts for army tunics. They went off as though going to the fair, as soon as they'd built a house and begotten sons. And so the great-grandmothers and grandmothers lay here, lonely even in death.

He lighted a cigarette. The picture on the box reminded him that one of his forbears had been killed in Bulgaria fighting the Turks. Grandma had told him about it. And with bitter irony he thought of the injustice of women's lot—even in this, great-grandfather had been fortunate. Perhaps a monument stood on his grave erected by the Bulgarians to the heroes of Shipka. But great-grandmother's grave was lost.

Grandfather, too, had not done so badly; it must be pleasant to lie in a Manchurian hill that is described in story and song, and to this day descendants gather round canvases depicting battle scenes while plaintive waltzes about the Manchurian hills come over the radio. But Grandma's grave has disappeared, there is neither cross nor stone to be seen.

He stubbed out his cigarette but at once lit another. What the—? He was forgetting his own father, damn it. Grandfather and great-grandfather—all right, but nowhere in the world was there such a magnificent, impressive monument as the one on Mamayev Kurgan. The previous summer he had been in Volgograd* and he remembered how he had spent the whole day wandering about Mamayev Kurgan. This hill which had taken his father into its bosom was great and sorrowful; the mighty sculpture which crowned it cast a massive shadow over the town. Work was not yet complete on the Hall of Fame, but he, the son of a sergeant who had been killed on the Volga, could see his name on the granite wall.

They had gone, to rest under the monuments on famous hills. Grandfathers and great-grandfathers had gone, and his father had gone. And not one had returned home to that green mound embraced by the horseshoe lake where their wives and mothers lay. And nobody brought flowers here, nobody came to visit these women, to comfort them in their loneliness which did not end even beneath the ground.

He sat there under a willow on the quiet, green, sultrily warm mound and thought about it.

Perhaps his turn, too, would come? To follow the path of his male forbears to alien hills? □

* Previously Stalingrad. —Tr.

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Organizing for Planetary Protection

by Bob Cory



I want to share with you questions about a frontier: global climate change. This is a new frontier recently revealed by the scientific techniques of satellite remote-sensing and computerized modeling. A frontier dramatically related to planetary survival, it is of crucial importance to today's students and to all those whose lives will be lived in the 21st century. I believe that on this frontier there are exciting opportunities for significant Quaker contributions.

In my own very preliminary ventures on this frontier, I am grateful for the insights I gained in working for the American Friends Service Committee, Friends Committee on National Legislation, Friends World Committee for Consultation, and now for New Call to Peacemaking. I am also grateful for the opportunities our nation's capital has provided for discussion with persons in government and in nongovernmental organizations, specialists on issues of global climate change.

What is this frontier? Only in this century have members of industrial societies gained the knowledge and the technology whereby they can, for the first time in the history of civilization, severely alter, if not extinguish, the existence of all life on the planet. The threat of nuclear winter is well-known, but the threat of the discharge of so-called "greenhouse" gases into the upper atmosphere is only now becoming known. A primary source is the gas resulting from the burning of fossil fuels. Already both chlorofluorocarbons and carbon dioxide have created atmospheric global "blankets" which could last for as long as a century. The prospects are, given

the momentum of industrialization in a world of increasing population pressures, that the use of fossil fuels will increase rather than decrease in the decades ahead. The primary outcome is the warming of the earth and the resulting change in climate. Warming of the oceans could result in a rise of water levels, thereby endangering coastal cities. Certainly, forest and farm growth patterns will change. The question of how much change there will be is a matter of continuing research, but there is a growing international scientific consensus that there are imminent dangers.

While the sources of greenhouse gases are both local and national, both individual and industrial, the effects are global. Both to alleviate dangers and to plan adjustment to impacts, an unprecedented effort for international cooperation is needed. Yet there is inequality in the ability of nations to cope with these impacts: rich nations have both the research and the investment capabilities to mitigate suffering and to manage relocation; countries where large majorities are struggling for survival are poorly equipped. In the process of coping with greenhouse effects, must there be ways of sharing skills and capital?

Any projection of future trends raises the need for a new kind of cooperation between scientists and policymakers. This implies increased ability to understand each other's "languages." Few persons in the traditional careers of diplomacy and administration are trained in the sciences which deal with the geosphere and the biosphere of the planet. There was a breakthrough in negotiations leading to the Montreal Protocols on the ozone layer; extensive experimentation with informal working groups composed of diplomats, scientists, and industrialists was fruitful. Promis-

ing as the Ozone Treaty example is, the complexities to be dealt with were far simpler than those to be met in facing the greenhouse issues.

A more difficult dilemma is the difference in the time dimensions which policy-makers face. Especially in the U.S. political system, decision-makers, whether in the administration or in Congress, have such overwhelmingly crowded agendas that they can handle only a few urgent priorities. Often it is immediate crises that get attention, while long-term planning (except perhaps for weapons decisions by the military) is postponed. Furthermore, since administrations change and members of Congress face struggles for reelection, there is little institutional memory. When long-term commitments must be faced, politicians may ask for the kind of certainty that scientists are unable or reluctant to give.

How might complex federal government deal with an issue with such momentous implications for generations to come? With the last decade there has been an unprecedented proliferation of research programs dealing with global climate change. This has raised questions. How can there be a division of labor and a coordinating of results? How should these findings best be shared with international agencies, particularly with the World Meteorological Organization (WMO) and the United Nations Environment Program (UNEP)? To what extent can non-governmental organizations—scientific, industrial, and citizen—participate? The administration has its national Climate Program with its oversight board of top staff members from 12 agencies and its allocation of "lead" roles to particular agencies. (The Department of Energy has the lead in CO₂ research.) In the White House, there is a Committee on

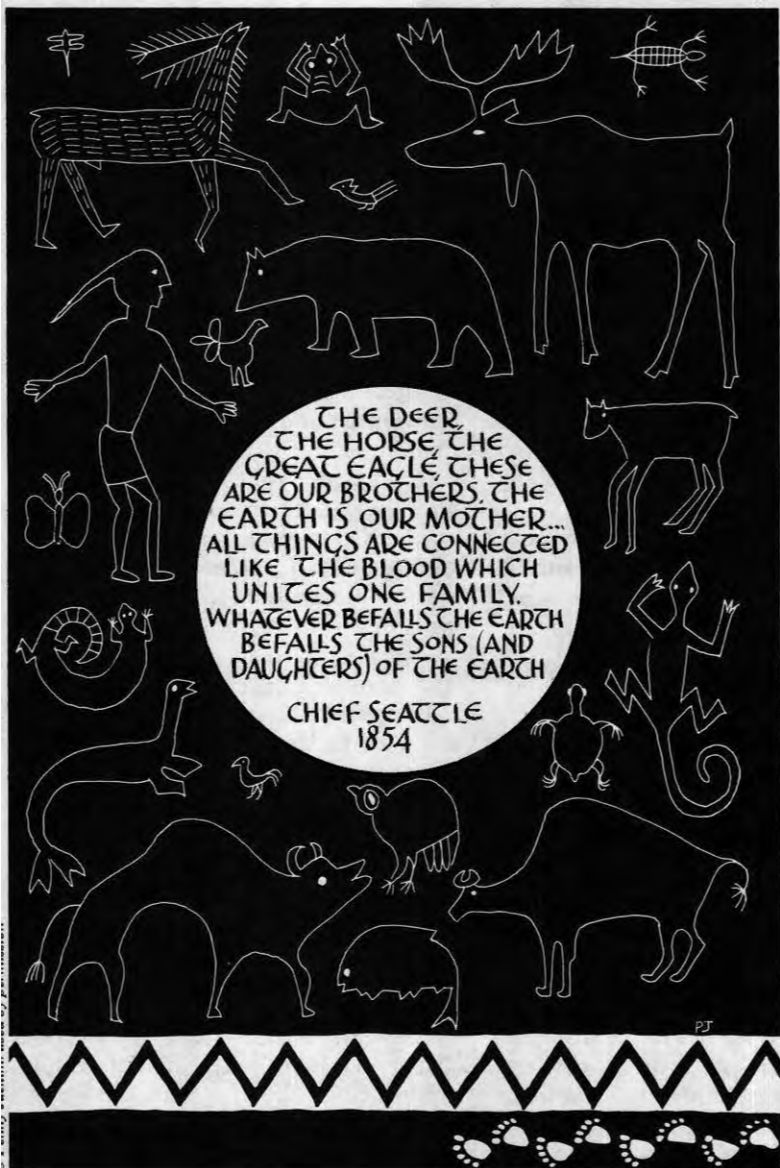
Robert H. Cory, a member of Friends Meeting of Washington (D.C.), has broad experience working for global peace in Quaker and other national organizations.

Earth Sciences to advise the president. Congress has two research arms, both of which have programs in global climate change: the Congressional Research Service and the Office of Technology Assessment, and within Congress there is an energy and environment "caucus" of senators and representatives. Furthermore, in the year 1987 there were 14 hearings held at which scientists testified on global climate protection. Both Congress and the administration are under pressure from citizen environmental groups, most of which cooperate through the Global Tomorrow Coalition.

At the international level, the United States actively participates in the joint effort of the WMO, UNEP, and the International Council of Scientific Unions to develop agreements on protecting the ozone layer and on exploration of ways of dealing with the greenhouse effects.

From all these sources of information, how can policy be guided toward both international agreement and international planning? The case of the Montreal Protocol, a first step toward the ultimate banning of production of chlorofluorocarbons as a means of protecting the ozone layer, is an encouraging achievement. (The Senate approved the treaty by an 83 to 0 vote.) Even if that treaty is revised and strengthened, it cannot provide a model for the far more complex and costly problems of the greenhouse effects. Global climate change raises questions of radical social and economic change.

Stretching the imagination to envision the social and economic changes required for a future of comparative peace and security is difficult enough without taking into account the climatic changes of the greenhouse effect. Obviously, if



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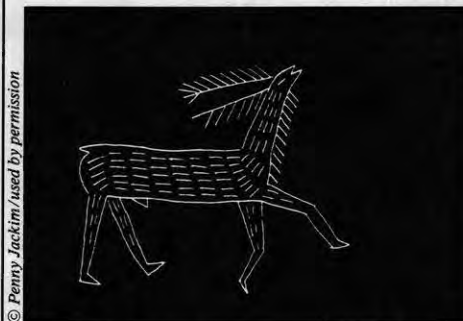
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the research, resources, and recruitment now devoted to military endeavors could be miraculously converted to planetary protection, the whole struggle for survival and for enhancement of life could be radically changed. But, it has only been in wartime that peoples of the world have been mobilized to sacrifice for overriding goals. Any effort for ameliorating the global climate change must deal with far more limited, but still radical, strategies.



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Two basic questions must be explored. First, what changes in the uses of fossil fuels can be achieved through conservation; either through increased efficiency or through voluntary energy saving? And second, given the inevitability of major changes in the environment, how radical a change in habits and institutions will be needed to mitigate, if not prevent, tragedy? In confronting these questions, the United States carries a special responsibility since the CO₂ discharge per capita is approximately double that of Europe (including the USSR) and more than ten times that of China and the developing nations.

The Department of Energy estimates that efficiency *could* reduce emissions by 10 percent by the year 2010. The rapid conversion of the energy base to nuclear or solar energy cannot make major contributions to the reduction needed to adjust to major climate changes. This requires risk assessment of a kind beyond any effort in present day preparations for meeting disasters such as famine, earthquake, or drought.

There may be needs for massive protection of coastal cities and of coastal transportation. As agricultural zones are altered, major resettlement programs may be required. Social and political institutions may be radically altered.

In any case, hope lies in the strengthening of a sense of common destiny. Common security implies international cooperation rather than "balance of terror" politics. With vision, there *could*

be a set of steps away from disaster and toward a more just and compassionate world order.

What goals might Quaker scholars and educators set for the next decade? I can envision reports on experimental interdisciplinary courses on planetary stewardship at annual meetings of the Friends Council on Education and the Friends Association for Higher Education. In those reports would be evaluations of student internships with national citizen's organizations concerned with global climate change. Locally, I can imagine in each meeting a Friends in Unity with Nature group planning cooperation with local public schools and civic associations. Could there be local "ambassadors" who keep in touch with the Quaker United Nations offices and with FCNL?

The encouragement of research on college campuses might, in a modest way, motivate people to embark on careers leading to positions in the public sector, both national and international, which provide the vision needed for long-term planning. As more and more institutions are developed both nationally and internationally for planetary stewardship, there will be increasing need for ethical perspectives. Given the potential in conflicts of interest resulting from global climate change, can Quakers help fill the need for persons skilled in conflict resolution?

There may well be a worldwide shift in priorities and values as the realities of *common security* emerge. Quakers can be in the forefront of those who reaffirm the importance and the potential of the United Nations system in exploring our common futures. Advocacy is important, especially for UN agencies wrestling with issues of global climate change: the UN Environment Program, and the environment offices of the World Bank. United States support for the Law of the Seas Treaty should be revived.

Above all, in a time when planetary threats may breed a sense of helplessness, Quakers can be among those envisioning a difficult but adventuresome future. Hope can emerge in the efforts to wrestle with the challenges of this new frontier. As Elise Boulding emphasizes, there can be vision for generations to share; not dreams of escape from reality, but rather a vision of potentials for healing, for bridging gulfs of despair and hatred, and for a deep commitment to stewardship of the planet. □

Witness

Activism Under Attack

by Laurie MacBride

What does it say about democracy when people can be singled out, arrested, jailed, and kept out of a public place at the arbitrary whim of political organizers or police? What are the implications for all of us when anyone can be jailed just for being labeled an activist?

The setting was not Chile or South Africa, but Canada during our recent federal election campaign. On Nov. 2, 1988, three of us attended a Conservative Party rally for Prime Minister Brian Mulroney in Nanaimo, British Columbia. We are members of the Nanoose Conversion Campaign, a group working to stop the U.S. Navy's testing of ship and submarine weapons in our waters and to convert the area to peaceful purposes. We hoped to be able to question the prime minister on why seven U.S. nuclear-capable warships were at Nanoose Bay that day. We carried a small pennant that said "Another Canadian for Nuclear-Free Harbours." But we never got a chance to display it, for before Mulroney arrived, we were forcibly removed, searched, arrested, jailed for about two hours, then released with no charges. Our crime? Being "activists."

While the rally was advertised as a public meeting, the Conservatives and the police cooperated to sanitize it of any potential dissent. Mulroney supporters were bused in from Vancouver, all expenses paid (including hotel rooms and meals), to stack the meeting. The TV cameras would be there, and his image was at stake—and in every town, Canadians were coming out strongly against Mulroney's Free Trade Agreement with the United States and against his party's push for increased militarization. The rally organizers didn't want a repeat of the previous day's demonstration in Vancouver, so the police barred anyone who might have protested or asked embarrassing questions.

At the time we were seized, we were standing quietly among hundreds of people, awaiting Mulroney's arrival. Then a local Conservative worker pointed me out as an activist, and the three of us were suddenly grabbed violently and dragged out of the

Laurie MacBride is a peace activist and teacher who lives on Vancouver Island, British Columbia. She helped found the Nanoose Conversion Campaign in 1984, with the goals of ending weapons testing in Georgia Strait and seeing the Nanoose Bay naval weapons testing range converted to peaceful uses.



The Nanoose Conversion Campaign announces its suit at a press conference.

hotel. We were searched and found to be carrying nothing more threatening than the pennant, but were taken off to jail anyway. About two hours later we were released with no charges.

This was not the first such incident at a Mulroney rally, and indeed, it seems to be part of a pattern of detentions. A similar incident occurred in Toronto in October when two men were arrested and jailed for attempting to ask Mulroney a question about defense issues. Several other people have been held, including people wanting to raise the free trade issue, and no charges have been laid in any of these cases. Such incidents are a new development in Canada, where election campaigns have always been peaceful, even if lively.

As a result of our arrests, we have launched a suit against the police and Conservatives involved in the incident and the solicitor-general of Canada. We are suing for false arrest, assault and battery, false imprisonment, and breach of our rights under the Canadian Charter of Rights and Freedoms (in particular, the right of freedom of association—to be present in a public place).

The case has sparked a great deal of interest and support among activists and non-activists alike. People seem to understand clearly that everyone's human rights are at stake, and that to allow this kind of abuse to occur again would have horrendous implications for anyone trying to work for social change in Canada. After all, when someone can be selectively seized and jailed simply for having views contrary to the government's, what security does "democracy" afford us?

The case will probably take quite some time to come to court. Anyone who would like to know more or contribute to legal costs can write to us at Box 122, Gabriola Island, B.C., V0R 1X0, Canada.

As an addendum to this story, our local Conservative candidate was defeated in his bid for re-election—and both he and the winning candidate attributed this to the Nanaimo rally and our arrests. Since he was a strong supporter of continued U.S. weapons testing at Nanoose, this is good news for peace activists. Unfortunately, at the federal level, the Conservatives won re-election and are now attempting to push the Free Trade Agreement and increased militarization through Parliament. □

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Reports

Baltimore YM Guided to Unity

Baltimore Yearly Meeting met on the campus of Shenandoah College and Conservatory in Winchester, Va., from the 9th to the 14th of Eighth Month. These 317th sessions were preceded by a one-day retreat during which about 22 participants spent prayerful time considering questions posed by Quakerly ways of reaching decisions.

The theme for this year was "Seeking a Place to Stand." Jan Hoffman of New England Yearly Meeting reminded us that sometimes we have to be in disunity with each other to be in unity with God; this year Friends in Baltimore Yearly Meeting found themselves largely in unity with each other as well as, we trust, with God.

Our gathering received the welcome news from its Representative Meeting that the Search Committee has selected a new General Secretary. Frank Massey will move from North Carolina to fill this position, which has been empty since First Month. Frank and his family were able to join our gathering late in the week.

Culminating a process begun 20 years ago and labored through by several committees, every meeting, and probably most individuals in our meetings, this year saw the approval of a new *Faith and Practice*, the first since Orthodox and Hicksite elements reunited.

It was impossible (and unnecessary) to know whether the ease of our decision making came from direction by the Spirit or whether our coming to agreement led to unity with the Spirit. Wherever we were on that spiral which combines faith and practice, our final worship session was most tender. Many Friends were moved to tears, three were moved to song, and all our spirits joined together in the fullness of silent worship.

Christina L. Connell

Beauty of Seasons Frames Viittakivi

The idea for Viittakivi International Center in Hauho, Finland, came after World War II, when U.S. Quakers worked with Finns and volunteers from many foreign countries, organizing work camps and bringing relief. At a conference in 1949, Quakers, the Finnish Settlement Movement, and the International Workcamp Organization agreed to establish an international center for the promotion of international understanding and cooperation. The Finnish Settlement Federation took the responsibility for

founder Viittakivi. Quakers sometimes refer to it as the Finnish "Pendle Hill," but it is actually patterned after the Scandinavian Folk high school (centers for adult education).

In February 1986, *Friends Journal* published an article ("A Remembrance—Esko Saari") about the center, and the description appealed to me so much that I wrote to Viittakivi for more information and then registered for the seven-month winter program. The basic course of the winter program deals with development issues, cross-cultural understanding, awareness of personal responsibilities locally, nationally and globally, plus a variety of elective subjects. During the summer months, short courses are held in peace education, international seminars, folk dancing, yoga, and courses in the English and Finnish languages. The center is eligible for state support, yet is free to choose the subjects offered and the methods used. Students come from many countries.

Esko Saari was the first director of the center. She worked with the American Friends Service Committee after World War II and later studied at Pendle Hill. She was the director at Viittakivi for 25 years and was a member of Helsinki Friends Meeting.

Viittakivi opened in 1951 and has held a silent meeting every morning from the beginning. This tradition continues. Students and staff sit in a circle in the Silent Room. A candle is lit in the center of the room. After 15 minutes, someone rises and closes the circle by holding hands.

Viittakivi's location is beautiful: two hours

north of Helsinki on a pine ridge overlooking a small lake. From my room I looked into birch and pine trees, and below was Lake Kirrinen. What a contrast with New York. The first snowfall in November was such a joy, a silent happening. How majestic the pine trees looked in their white decorations, and how special it was to walk in the forest while it was snowing.

Hauho has a beautiful church, dating back to the 14th century, when Finland was Catholic. On Christmas Day we went to the church's early service at 7 A.M., passing a cemetery on the way. From a distance we saw lights shining in the darkness. As we drew closer, we saw that one of the tall pine trees in the graveyard was lit with many candles, and candles were burning on many graves. It is a Finnish tradition to light candles at grave sites on Christmas Eve and to place wreaths of Lapland moss on them.

As beautiful as winter was, there came a time when we longed for spring. In April the first tiny yellow flowers came out from under the snow, the ice on the lake started to break, the water level rose, and the ducks came back. The days became longer and warmer, and there was more sunlight. We had glorious sunsets—a huge orange sun slowly moving behind the forest, while the sky remained lighted long afterward in a melody of pastel colors mirrored in the lake. And sometimes a golden-orange moon poured its light over the lake, weaving a glittery path across the water. For the beauty of nature alone, Viittakivi has much to offer!

Lydia Nash



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Signe Wilkinson is a member of Willistown (Pa.) Meeting and is editorial cartoonist for the Philadelphia Daily News.

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News of Friends

A trail lined with wildflowers and bordered by a winding stream was recently named after Anne White, a Quaker in Boulder, Colorado. The naming honors Anne's long-time commitment to preserving open space and hiking opportunities in that rapidly developing area. She and her husband Gilbert moved to Boulder in 1957, and saw the need for the community to set aside natural places. A hiker herself, Anne helped lead a citizen effort to save the trail site from development by investors in 1983. The trail, which is 1 3/4 miles long, follows Fourmile Canyon Creek and is now a part of the county's trail system. The land was set aside by swapping property purchased by the county for land held by developers. Anne and Gilbert donated 20 acres of their property, which included a bend in the creek, and the investment firm that planned the development donated 55 acres, in addition to the land obtained by the county's land swap. Forty acres remain to be obtained; they are currently managed by the Bureau of Land Management. Anne's involvement in the trail's establishment is one of her many activities in preserving scenic and environmental resources.

Intervisitation between Quaker young people is the plan of the Quaker Youth Exchange program. The visits are arranged between Quakers in the United States, Europe, and elsewhere. The program is for Young Friends from 12 to 22. Hosts are also needed. The purpose of the program is to strengthen Quakerism by extending bonds and expanding outlooks and to give young people chances

to explore their faith by relating to Friends throughout the world or within their own countries. While arrangements are made through Quaker Youth Exchange, visitors and hosts mutually agree upon the length of each visit. Visitors are responsible for paying their own travel fares, and for paying a fee of \$75 to \$150 to the program. For more information, contact Sally Rickerman at QYE, Box 201 RD 1, Landenberg, PA 19350, or call (215) 274-8856.

A concert in memory of Lydia Pratt Stokes, a prominent Quaker philanthropist from Moorestown, N.J., will be held April 30 at 3 p.m. at the Monthly Meeting of Friends of Philadelphia, 320 Arch St., Philadelphia. Lydia Stokes died in July 1988 (see Milestones, page 36). Singing City Choir, under the direction of Graeme Cowen, will perform music by Vaughan Williams, Block, Mozart, Honegger, and Leonard Bernstein. The concert is free and open to the public.

Big May Day, Earlham College's quadrennial renaissance festival, will be held on May 20. This year's celebration is the latest in the 113-year-old tradition. It will feature a spring fair in a fanciful town in Elizabethan England. The 1,200 costumed characters will include townsfolk, milkmaids, gentlemen and ladies of the court, swineherds, halberdiers, falconers, town criers, worthy dons and physicians, strolling artists, and ladies of quality. Principal attractions will be a colorful procession of the characters, and the revelries of Maypole dancers, morris

Group Works to Preserve Suffragist's Home



The Alice Paul Centennial Foundation is launching a national campaign to purchase Paulsdale, the Mount Laurel, New Jersey, birthplace and childhood home of Alice Paul, the Quaker suffragist and leader in the struggle to achieve equal rights for women.

Alice Paul was the driving force in the battle to win the vote for women. In 1916 she founded the national Woman's Party which worked to gain suffrage through a constitutional amendment. Once the vote was won in 1920, Alice Paul wrote the Equal Rights Amendment. Beginning in 1923, she had the amendment introduced into every session of Congress until it was finally passed in 1971 for ratification by the states. After 1972, 30 states ratified the ERA, and further endorsement was necessary by only four more states.



Photos courtesy of the
National Museum
of Natural History,
Smithsonian Institution



dancers, tumblers, stiltwalkers, and jugglers. Earlham's May Day celebration was the creative idea of some women students in 1875. The festival continued as an all-female show until 1906 when the entire campus community was drawn into the fun. There are many renaissance festivals around the country, but Earlham's is believed to be the oldest continuous celebration on this side of the Atlantic.

A fellowship offering a Christ-centered alternative to the presently established Society of Friends is the object of the Fellowship of Friends (Quietist) in Leroy, Mich. The fellowship offers an intense practical application of the experience of Christ much like that of the Amish. They also uphold a strong belief in mutual aid as a consequence of divine love, and therefore bear testimony against such social institutions as insurance companies, considering them to be institutions of greed and community breakdown. The fellowship welcomes anyone who might desire to live in this community. For further information, write or stop by for a visit. Unexpected company is welcome. The address is Fellowship of Friends (Quietist), 3336 North Lakola Rd., Leroy, MI 49655; phone (616) 797-5707.

Far left: Alice Paul and friends sew an E.R.A. banner. Bottom of page: Alice Paul receives her doctorate, 1912.

when the legislative time period elapsed, thereby not completing the process of equal rights for all U.S. citizens.

The Alice Paul Centennial Foundation was created in 1984 to prepare the 100th anniversary commemoration of Alice Paul's 1885 birth. The goals of the organization are to create an awareness about her life and work, to present educational programs, and to create a living and permanent memorial to her. The foundation envisions using her birthplace, Paulsdale, as a small center for study and leadership development. The foundation has received a matching grant from the national Trust for Historic Preservation to assist in the planning phase of this project. Friends wishing to assist or learn more about the preservation effort may contact The Alice Paul Centennial Foundation, P.O. Box 472, Moorestown, NJ 08057.



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Bulletin Board



- Moving day for the offices of Friends General Conference will be April 3. The organization will move from its present location at Friends Center in Philadelphia to offices three blocks away. The new address is 1216 Arch St., 2B, Philadelphia, PA 19107, telephone (215) 561-1700.

- The 1989 Calendar of Yearly Meetings, published by Friends World Committee for Consultation, is now available. The flyer lists dates, locations, and clerks of yearly meetings throughout the world. Addresses for some Quaker centers and offices are also included. The flyer is an annual supplement to the FWCC handbook, *Finding Friends Around the World*. For a free calendar, send a self-addressed, stamped envelope to FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102.

- Raising money for science equipment to supply Friends schools in Kenya and Bolivia is the goal of a project organized by students and faculty at Friends Seminary in New York City. Science is important for training people in Africa and Latin America to work in nutrition, medicine, and agriculture. The school committee is asking for donations and for information on sources of equipment that could be shipped directly to Bolivia or Kenya. The school does not have the resources to ship equipment, but committee members will gather equipment if someone can help with the shipping. To help or contribute, contact Friends Seminary Kenya/Bolivia Science Project, 222 East 16th St., New York, NY 10003, telephone (212) 979-5123.

- A film is available tracing the spiritual journey of South African religious leader Rev. C. F. Beyers Naude. Originally a pastor of the Afrikaner elite, Naude became a staunch supporter of the freedom movement. The film, called *The Cry of Reason*, has been nominated for an Academy Award for best documentary of 1989. C. F. Beyers Naude, now 73, was once the youngest member of the Broederbond, the Afrikaner secret society. He preached every Sunday to South Africa's most powerful whites, and some said he could have become prime minister. Yet he turned his back on that road and embraced black South Africa and devoted his ministry to ending apartheid. The 58-minute film is recommended as a resource by the National Council of Churches for the study of South African issues. *The Cry of Reason* is for rent or sale from The Southern

Africa Media Center, California Newsreel, 630 Natoma St., San Francisco, CA 94103, telephone (415) 621-6196. Video cassettes cost \$195, but are available to schools and churches for \$95.

- For meeting clerks and those who are considering such service, there will be a regional workshop, entitled "The Joy of Clerking," to be held April 21-22 at Hamilton Friends Meeting, in Hamilton, Ontario, Canada. Rebecca North, who has served as clerk of Milwaukee (Wis.) Meeting, will lead the workshop. Cost is \$20 in U.S. money, \$25 in Canadian. Registration is limited, and home hospitality is available. The workshop is sponsored by Friends World Committee for Consultation's Lower Great Lakes region in conjunction with Hamilton Meeting. For more information, contact FWCC Midwest, P.O. Box 1797, Richmond, IN 47375, or call (317) 935-1967.

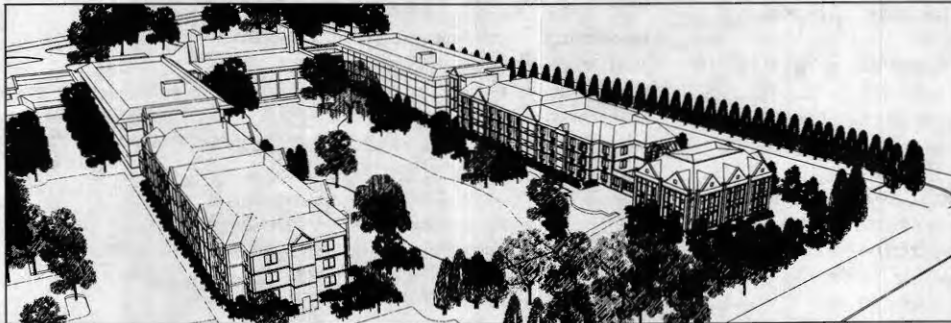
- A program for organizing and developing leadership for people between the ages of 15 to 20 will take place Aug. 5-12 in Chicago. Sponsored by the Fellowship of Reconciliation, the program will teach organizing skills and explore peace and justice issues. Cost is approximately \$300. Application deadline is May 1. For more information, contact Skills for Change, FOR, Box 271, Nyack, NY 10960, telephone (914) 358-4601.

- Helping survivors of incest, whether from overt or emotional causes, is the focus of Incest Survivors Resource Network, International. The organization is primarily concerned with prevention, particularly as it relates to intergenerational transmission of verbal and physical violence. It was founded in 1983 as a service of the Task Group of Family Trauma of New York Yearly Meeting. For information, contact Incest Survivors Resource Network, International, P.O. Box 911, Hicksville, NY 11802, or telephone (516) 935-3031.

- Grants for those who are pursuing projects in the study of mysticism are available from the Elizabeth Ann Bogert Memorial Fund. Deadline for applications is April 15. The fund was founded in 1983 by Walter Houston Clark in memory of his former student. It is under the auspices of Friends World Committee for Consultation. Overseers will meet in mid-June to consider applications. Although the fund's resources are limited, Friends in the United States and Europe are encouraged to apply. To contribute to the fund or to apply for a grant, write to Bogert Fund, c/o Friends World Committee for Consultation, 1506 Race St., Philadelphia, PA 19102.

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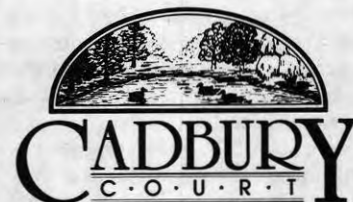
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Books

Living in the Presence

By Tilden Edwards. Harper & Row, San Francisco. 1987. 164 pages. \$14.95.

Living in the Presence is a treasure trove—a veritable gold mine—of exercises, suggestions, descriptions, and gentle exhortations to help us live in God's presence.

The book grew out of the author's involvement with the Shalem Institute for Spiritual Formation in Washington, D.C., and his years of experience with the spiritual formation of those attending Shalem and many others. By "spiritual formation" Tilden Edwards means a formation in attentiveness to God's presence in our lives and a yielding to this presence.

Of the 27 exercises to increase our awareness of God's actions in our lives and in the lives of those around us, some are for beginners and some for those more practiced in prayer; some are for individuals, some for a group, some for either; all help us turn to God. Interwoven into the eight chapters that make up the main part of the book, these exercises enable Friends to sample the many ways of spiritual formation.

All resources and support for our spiritual lives are grounded in prayer, notes the author. And prayer means a letting go of our need to control. "The heart is a dangerous place to our minds, because there we are dependent upon something—Someone—beyond our control and mental grasp." Prayer takes courage, for the ego is so strong and so often wants its own way. These exercises may well help us yield to God's spirit.

Friends may particularly respond to these exercises: "Reflections from the Edge of Death," "Possessionless Journal Keeping," "Praying with Scripture," "Habitual Prayer: Attention to God Through Our Work," "Intercession," and "Giving Thanks." An unusual theme, but a very important one not often discussed, is "Bringing Money to Prayer." Tilden Edwards writes, "Money is one more expedient form of energy through which God's care can be seen and shared—no more, no less."

This reviewer found "God Made Them Male and Female" one of the most interesting sections. It explores the relationship of our masculine or feminine characteristics to our spiritual life.

The last section of the book suggests ways of forming and continuing intentional small groups, which the author calls "spiritual formation groups"; these are similar to accountability or prayer groups but with greater structure.

Of this plethora of ways to deepen com-

munion with God, some are far from Quaker tradition and some seem very involved. However, this reviewer has tried several which upon first reading seemed a bit too traditional, and found them worthwhile and deepening. Friends are urged to experiment with open minds and hearts—many are the diverse ways we come to God!

Renee Crauder

Renee Crauder, former editorial assistant at Friends Journal and an occasional contributor, is a member of Radnor (Pa.) Meeting. She is involved in the Quaker and non-Quaker components of spiritual guidance and gives workshops and retreats.

Economics as if the Earth Really Mattered

By Susan Meeker-Lowry. New Society Publishers, Philadelphia, 1988. 260 pages. \$29.95/cloth, \$9.95/paperback.

This is an excellent resource book for investment work. There are clear explanations of financial strategies for social activism, including how to support your local community in the ways you shop. The methods of using economic practices to support social principles can be used by different economic and age groups.

Two parts of the book are especially impressive: values that recognize alternative situations and rationales as legitimate and workable, and examples of the range of possibilities. The clear writing style is easy to read, and the examples of people who have become financially successful by socially responsible investing are exciting.

The author does not join the heated debate about whether one can make money and be socially responsible, or "do well by doing good"; rather, she shows us how to be better trustees of the world we all inherited and must conserve for the future.

Another frequent criticism of socially responsible investing is that the choices are too restrictive. This book offers a cornucopia of choices, even to the extent that money for good can outdo the Dow Jones average.

This is a good book for anyone concerned about where their money comes from and where it is invested. The author is correct that use of money is powerful and that socially responsible investing gives each of us the opportunity to bring our values into action. We can plant the seeds of investments in the best moral soil and reap a healthy crop.

The book is valuable for its information, but it is also inspiring for its examples of groups who are solving large problems responsibly and as if we all really mattered.

Will Scull

Will Scull, a member of Media (Pa.) Meeting, was a teacher and headmaster in Friends schools before becoming an investor in 1985. He is a member of the Investment Committee of the American Friends Service Committee.

The Quakers and the English Legal System

By Craig W. Horle. University of Pennsylvania Press, Phila., 1988. 320 pages. \$34.95.

The persecutions of Quakers from the time of the Stuart restoration to the English throne in 1660 to the Toleration Act of 1689 were extensive: fines which were often confiscatory; seizing of household possessions, sometimes through violent nighttime raids; serial arrests; pressing of charges without notice to the defendant; terrible imprisonments, many of which ended in death; and, in a few cases, forced exile. Friends were victims of a deeply established state church, of a monarchy that leaned to Rome in religion and leaned toward instability in everything else. Friends were victims of the conflicts between the national church, its associated gentry and the royal religious leanings, of guilt by association with every dissenter group moved by the spiritual fervor of the time, and of a triple set of overlapping laws (church, state, and king's wish) that was corrupt, self-interested, arbitrary, and unjust.

The Quakers and the English Legal System, 1660-1688 is the published version of Craig W. Horle's doctoral dissertation. It is an extensive analysis of the legal forms used to persecute Quakers and of the growing Quaker response through the use of lawyers, the limited use of appeals, and meetings for sufferings. Where the author gives chapter and verse, as in the third chapter's review of cases, his prose sings and the reader is given a vision of the simultaneous grinding down of individual Friends and the rising up and consolidating of Quaker belief and structure. The author has written an important book of record and he is potentially a major Quaker historian.

The book's limitations lie in its genesis in the Ph.D. process; the need to display touching every base and a structure made awkward

by upholding that display. There is a sense that this book was written for a very limited, knowledgeable audience (the thesis advisor) who needs no background in the deep-rooted issues of law, history, religion, and custom at hand. At times the prose is murky and is worthy of neither the university nor the publisher. These matters cloud this exhaustive book and make it a difficult, if very worthy harvest.

Richard Dill

Richard Dill worships at Brooklyn (N.Y.) Meeting. He earns his rent by dispatching oil barges for a branch of the Amerada Hess Corporation. He came to Quakers by reading George Fox and is held by "the deep beauty and spirituality of meeting for worship."

In Brief

Catching Up with a Changing World

By Leonard Kenworthy, *World Affairs Materials*, 1987. 11 pages. \$6, plus \$.95 postage. Paperback. The author explores some current world problems, from population to perils to the planet.

The Trustworthiness of Religious Experience

By D. Elton Trueblood. *Friends United Press, Richmond, Ind.*, 1988. 93 pages. \$2.45/paperback. This was the 1939 Swarthmore Lecture. With its insights on religious experiences, its message is as timely today as when first published.

The Eternal Promise

By Thomas Kelly. *Friends United Press, Richmond, Ind.*, 1988. 165 pages. \$5.95/paperback. The essays in this volume were chosen by Thomas Kelly's son, Richard Kelly, and were first published in 1966. They constitute the bulk of Thomas Kelly's writing during his most creative period, with the exception of the five essays published in 1941 as *A Testament of Devotion*.

Prayer and Worship

By Douglas V. Steere. *Friends United Press, Richmond, Ind.*, 1988. 77 pages. \$3.95/paperback. This slender volume was first published in 1938 and has gone through numerous printings. It is appropriate for today's Friends, who are actively seeking to be more connected to themselves, God, and their religious community. Douglas Steere shows us the way to private prayer and the importance of corporate worship in becoming part of a worshipping community.

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Resources

- *New Foundation* publications, including books, pamphlets, and tapes, are available from the George Fox Fund, Inc., P.O. Box 1101, Wingate, NC 28174-1101.

- *Nonviolent messages* from sources such as Gandhi, the Bible, and Indian Chief Seattle are artfully conveyed on notecards and t-shirts available from Ahimsa Graphics, P.O. Box 28788, Providence, RI 02908.



- *Deadly Defense* is a comprehensive survey of radioactive contamination caused by the production of nuclear weapons. The 170-page guide includes a 4-color, 17" x 22" map of transportation routes. Available for \$15 (10 or more, \$9) from Radioactive Waste Campaign, 625 Broadway, 2nd Floor, New York, NY 10012.

- A literature list from the *Quaker Universalist Fellowship* includes subscription information for newsletters in the U.S. and Britain, pamphlets, and talk transcripts. Write QUF, Box 201, RD1, Landenberg, PA 19350.

- A "Peace Education Resources Catalog" is available from the Peace Resource Center at Wilmington College and the Hiroshima/Nagasaki Memorial Collection. The catalog contains resources on the atomic bombings at Hiroshima and Nagasaki, as well as films, videotapes, slide sets, books, and curriculum materials dealing with nuclear war, the arms race, nonviolence, conflict resolution, and more. To obtain a catalog, send a donation to Wilmington College Peace Resource Center, Pyle Center Box 1183, Wilmington, OH 45177.

- *South Africa—A Different Kind of War* is a visual history following the resistance to the apartheid system from 1976 through recent months. The author of the book is Julie Frederikse, a South Africa correspondent for National Public Radio. The book is published by Beacon Press and costs \$12.95. Both Julie and Beacon Press will donate a portion of their income from sales of the book to the Africa Fund of the American Committee on South Africa.

- From the turbulent world of South Africa comes a 15-page pamphlet by Joyce Mtshazo, a member of Soweto Monthly Meeting who traveled in the United States last fall at the invitation of Friends World Committee for Consultation. In the pamphlet she shares her experiences as a black South African and of the spiritual price of apartheid. Entitled "One Body With Many Parts," the pamphlet was written as a contribution to FWCC's 50th anniversary celebration. It is available from Wider Quaker Fellowship, 1506 Race St., Phila., PA 19102, for \$1.

- Witness for Peace has prepared a new booklet summarizing the death and destruction caused by seven years of contra war in Nicaragua—*What We Have Seen and Heard in Nicaragua: The Effects of the War*. This 20-page booklet is available for \$2.00 postpaid from Witness for Peace, P.O. Box 33273, Washington, DC 20033. Checks should be made payable to Witness for Peace.

- The World Council of Churches has designed a poster series on refugees. The set contains four posters with varying slogans, which are available in English, French, German, or Spanish. The posters cost \$7.50 per set, and may be obtained by writing World Council of Churches, 150 Route de Ferney, P.O. Box No. 66, 1211 Geneva 20.

- The *Firmament*, published quarterly by the North American Conference on Christianity and Ecology (NACCE), deals with a Christian's role in the environment. It contains poetry, photos, calendar of events, and suggested readings. A subscription is \$12 and can be ordered at P.O. Box 14305, San Francisco, CA 94114.

- *The Seeker* is a magazine published biannually by the Seeker's Association, a group for Quakers and others holding Quaker views. Its mission is to encourage the search for truth and strength of spirit, to provide fellowship, and to relate the modern life experience to religion. To obtain a subscription, contact the editor, Pauline Mardon, 15 Beck Yeat, Lake Road, Coniston, Cumbria, LA21 8EW. Cost is \$2.00.

- *The Military Question in the Early Church: A Selected Bibliography of a Century's Scholarship, 1888-1987*, includes information about articles, and chapters from books published since 1888 which deal with the military question. It can be obtained for \$2.00 from Peter Brock, Dept. of History, University of Toronto, Canada, M5S 1A1.

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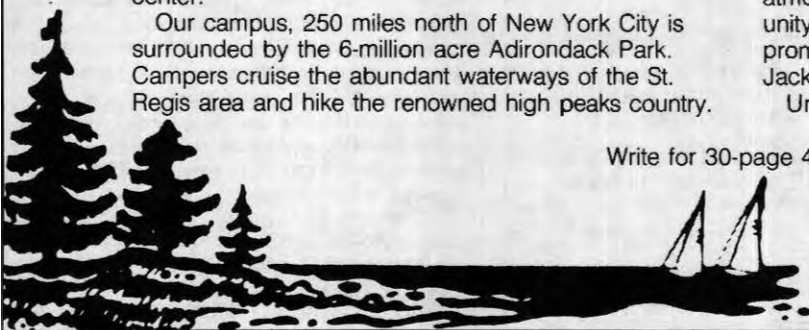
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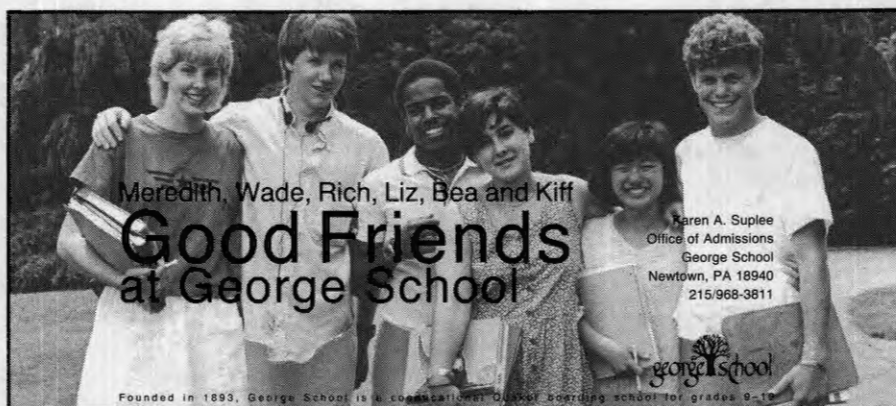
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Milestones

Births

Curtis—*Silvio Lucio Curtis*, on November 11, 1988, in Honesdale, Pa., to Timothy Allen Curtis and Helena Maria Guindon. His father and paternal grandparents, Ralph and Marie Curtis, are members of North Branch (Pa.) Meeting. His mother and maternal grandparents, Wilford and Lucille Guindon, are members of Monteverde (Costa Rica) Meeting.

Marriages

Chenoweth-Stratton—*Wilmer Stratton and Mary James Chenoweth* on January 1, at Lewisburg (Pa.) Meeting. Wilmer is a member of Clear Creek (Ind.) Meeting.

Whitehead-Cox—*Sam Cox and Larry Whitehead*, on November 6, 1988, near Forestville, Calif., under the care of Redwood Forest (Calif.) Meeting, where Sam is a member. Sam's parents, Richard and Hester Cox, are part of Honolulu (Hawaii) Meeting.

Deaths

Chalmers—*Elizabeth Scattergood Chalmers*, 81, on February 3, at Pennswood Village near Newtown, Pa. She was a graduate of Germantown Friends School and Vassar College. She married Andrew Burns Chalmers in 1930 and became his partner and strong supporter in his work as a Congregational minister, chaplain at Smith College, and head of international student seminars at the American Friends Service Committee's Davis House in Wash., D.C., among other positions. As hostess of many students and international visitors, she had a talent for making people of all kinds feel at home. Both she and her husband received honorary doctoral degrees from Belknap College, where he taught philosophy. They helped start a colloquium for lectures and discussions on national and international issues. Both worked actively for peace and social justice throughout their adult lives. He preceded her in death in 1983. She is survived by two sons, Thomas Chalmers and Alan Knight Chalmers; a sister, Eleanor S. Regnery; two brothers, Henry Scattergood and Roger Scattergood; and four grandchildren.

Diehl—*T. Handley Diehl*, 63, on December 11, 1988, at home near Oxford, Ohio. He was a member of Clear Creek (Ind.) Friends meeting, and Oxford (Ohio) Preparatory Meeting. Handley attended Moorestown (N.J.) Friends School, graduated from Earlham College in 1951, received a master's degree from the University of Delaware, and a Ph.D. from Ohio State in 1967. He spent more than two years in Civilian Public Service during WWII. Handley had a strong interest in Quakerism, Quaker schools, and Christian education. From 1957 to 1970, he served on various committees of Indiana Yearly Meeting (FUM). As a member of the Christian Education Committee, he conducted workshops for meetings concerned with leadership training, as well as workshops on making and using audiovisual aids for teaching. He also worked on the camping program for IYM and for Wilmington Yearly Meeting. He was clerk of Whitewater Quarterly Meeting for two years. Handley was a representative to the 4th Friends World Conference in 1967. As a victim of multi-

le sclerosis, he patiently endured his last 11 years, becoming eventually totally disabled. He is survived by his wife, Barbara Cronk Diehl; and two sons, Edward and Eric.

Jackson—*Elmore Jackson*, 78, on January 17, at Pennswood Village in Newtown, Pa. Elmore was a noted Quaker emissary, author, and former State Department official. A birthright Quaker born in Ohio, he graduated from Greenleaf Academy, a Quaker high school in Idaho, in 1927, received a bachelor's degree in 1931, and a master of divinity from Yale in 1934. His association with the American Friends Service Committee began in 1936, and, while under their auspices, he is credited with initiating the Quaker program at the United Nations, where he served as its first director from 1948 to 1961. While at the UN in 1955, he was asked by an envoy of Egyptian Prime Minister Nasser to arrange a meeting between Egyptian and Israeli officials to help resolve the Suez conflict. He acted as a mediator, shuttling three times between Cairo and Jerusalem. Both Nasser and Ben-Gurion, the Israeli defense minister, developed trust in Elmore, but the peace-seeking process collapsed when fighting between Israelis and Arabs broke out in the Gaza strip. The story of his efforts to mediate the dispute remained secret for years, until he published an account in a 1983 book, *Middle East Mission*. While at the State Department in Washington, D.C., in the early 1960s, Elmore was a special assistant for policy planning to the assistant secretary of state for International Organization Affairs. Before retiring in 1977, he worked at the Rockefeller Foundation for four years, developing new programs in international relations with an emphasis on conflict resolution. He is survived by his wife, Elisabeth; and two daughters, Karen Williams and Gail Jackson. A Quaker memorial service will be held at Wrightstown (Pa.) Meeting, near Newtown, where Elmore was a member, on June 17 at 2 P.M.

Lowry—*Carolyn Eastburn Lowry*, 78, of heart failure, on December 22, 1988, in New London, Pa. Carolyn was a birthright friend and a member of Mill Creek (Del.) Meeting, which her great-grandparents helped establish in 1841. She was the meeting's clerk at several different times, and was an overseer. Also, Carolyn served on the Board of Directors of Kennett Friends Boarding Home for 21 years. She graduated from George School in 1930 and married George Lowry in the following year. She worked in the filing department of the Hercules Company in Wilmington, Del. Carolyn is survived by her husband, George; two children; six grandchildren; six great-grandchildren; and two brothers, Oliver W. Eastburn, II, and J. Evans Eastburn.

McBane—*John Kendall "Ted" McBane*, 78, on June 20, 1988. He was an active member of Orange Grove (Calif.) Meeting. Over the years, he served the meeting on many committees, including worship and ministry, overseers, and nominating. Ted was a birthright Friend born in Fortville, Ind. He graduated from Earlham College and Indiana University Medical School. He served as an officer with the U.S. Public Health Service during WWII and then settled in Arcadia, Calif., with his wife, Margaret "Peg" Goodrich Coale. There he was a founder of the Arcadia Medical Clinic and helped establish three hospitals in the San Gabriel Valley. He valued the personal contact with patients that his family practice afforded and unstintingly served them. He generously provided medical treatment and care to locally-sponsored Vietnamese and Central American refugee families. He is survived by his wife, Peg; and four

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children, Baxter, Barbara, Kip, and Margo.

Saeger—Armin L. Saeger, Sr., 97, on December 25, 1988, in Tulsa, Okla. Armin came to Philadelphia in 1918 to do graduate work at the University of Pennsylvania before embarking on a long teaching career of German and French. He began teaching at South Philadelphia High School for Boys in 1919. In 1951, Armin transferred to Lincoln High School, where he continued to teach until his retirement in 1958. Armin, his wife Caroline, and son joined Green Street (Pa.) Meeting and also attended meeting at Fair Hill, Pa. Later, after moving to a new home, they transferred and attended Abington (Pa.) Meeting. There, Armin served on the Religious Education, Ministry and Worship, and Peace committees. He will be long remembered for his spoken messages and spiritual guidance by those whose lives he touched. He is survived by his son, Armin Jr.; four grandchildren; and four great-grandchildren. A memorial service will be held at Abington Meetinghouse on May 13, at 11 A.M.

Stokes—Lydia Pratt Stokes, 93, on July 14, 1988, in Medford, N.J. Lydia was born into a wealthy family in Glen Cove, Long Island. She was educated in private schools and graduated from Vassar in 1917. She became a member of Moorestown (N.J.) Meeting after her marriage to Emlen Stokes in 1920. Lydia involved herself in many Quaker and Philadelphia-area organizations, and her generosity enabled a number of building projects to be undertaken. At Moorestown Friends School she provided significant assistance for the construction of Stokes Hall, which accommodated administrative offices, laboratories and a library. From 1952 to 1966, she faithfully served on the executive committee of the Foreign Service Division of AFSC. She was also active on the Peace Committee of Philadelphia Yearly Meeting. Lydia's philanthropic work benefited Philadelphia's Singing City Choir, where in 1974 her help allowed the group to travel on a Middle-Eastern tour of Israel and Jordan. She was involved with Planned Parenthood because she firmly believed in reproductive rights. Her giving also helped the League of Women Voters and the National Council of Churches. In 1986, she received the Philanthropist of the Year award from the National Society of Fund Raising Executives. Lydia's concerns for peace and justice grew as she became increasingly aware of international, national, and community tensions which denied individuals and groups of people access to justice, proper medical care, and a better quality of life. She was always reading, asking questions, and searching for answers. Lydia is survived by her son, Samuel E. Stokes; and two daughters, Sally S. Venerable and Ann R. Stokes.

Veolin—Evelyn Elizabeth Veolin, 90, on March 14, 1988, in Philadelphia, Pa. As a child she emigrated with her family from Budapest, Hungary, to New York City. Later, she joined 57th Street (N.Y.) Meeting with her second husband, Carl Veolin. After his death in 1948, Evelyn worked as a hostess for the International House in Chicago and later as superintendent of Pennsbury Retirement Home in Philadelphia. She was also employed at the Free Library of Philadelphia. Evelyn had a keen, active mind and a strong interest in people and in books. She was a valued member of Germantown (Pa.) Meeting, and of Stapeley Hall, the retirement residence where she lived for a number of years. She is survived by a daughter, Phyllis Adams; a granddaughter, Christine Nutter; a grandson, Gary Adams; and two great-granddaughters.

Calendar

APRIL

March 30—April 2—Ireland Yearly Meeting, in Dublin. Contact Ireland Yearly Meeting Office, Swanbrook House, Morehampton Rd., Dublin 4, Ireland, or call 68-3684.

March 31—April 2—Philadelphia Yearly Meeting, at Arch Street Meetinghouse in Philadelphia. Contact Samuel Caldwell, 1515 Cherry Street, Philadelphia, PA 19102.

March 31—April 2—"Resting in God: Deepening Our Experience of Worship," at Quaker Center in Ben Lomond, Calif. Contact Grace Malley, P.O. Box 686, Ben Lomond, CA 95005.

March 31—April 3—German Democratic Republic Yearly Meeting. Contact Hans-Ulrich Tschirner, Franz-Schubert Str 18, DDR-4600 Lutherstadt, Wittenberg, GDR, or call Whittenberg 63457.

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Casa Heberto Sein Friends Center. Reasonable accommodations. Reservations. Asociacion Sonorense de los Amigos, Felipe Salido 32, Hermosillo, Sonora, Mexico Friends Meeting, Sundays 11 a.m. Phone: (011-52-621) 7-01-42.

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Books and Publications

Old bookscout locates out of print books. Write: Greenmantle, Box 1178FJ, Culpepper, VA 22701-6324.

Days of Decision: an oral history of conscientious objectors in the military during the Vietnam war. By Gerald Gioglio. 338 pages. Broken Rifle Press, Box 749-Q, Trenton, NJ 08607. \$14.95, plus \$1.50 shipping (N.J. add \$.90 tax).

April 5-9—Quaker Youth Seminar at William Penn House, Wash., D.C. Topic will be the Middle East. For information, contact the William Penn House, 515 E. Capitol St., Wash., DC 20003, or call (202) 543-5560.

9-11—Bolivia (Amigos Central) Yearly Meeting. Contact Sadrach Quisbert, Casilla 11070, La Paz, or call 78-25-23.

21-23—"The Joy of Clerking," a regional workshop sponsored by Friends World Committee for Consultation's Lower Great Lakes region and Hamilton (Ontario, Canada) Meeting. It will be held at the Hamilton meetinghouse. Cost is \$20 in U.S. money or \$25 in Canadian money. Contact FWCC Midwest, P.O. Box 1797, Richmond, IN 47375, or call (317) 935-1967.

21-23—Netherlands Yearly Meeting. Contact An Dammerman, Nieuwe Gracht 27, 3512 LC Utrecht, Netherlands, or call 30-340420.

28-30—Denmark Yearly Meeting. Contact Quaker Centre, Vendersgade 29, 1363 Copenhagen, Denmark, or call 01-11-82-48.

Friends and the AFSC

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

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Camps

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The head resident has administrative responsibility for hospitality at Pendle Hill, including visitors, sojourners, conferees, resident students, and staff. The job entails coordination and administration of housekeeping and dietary budgeting, hiring, planning, and supervision. Since Pendle Hill is a residential community, the head resident also should enjoy living in community and have a broad experience with and interest in a wide variety of people. Preference will be given to active, knowledgeable members of the Society of Friends. A cash salary with perquisites including housing, meals, utilities, and benefits is offered. Applications accepted until April 30, or until filled. For more information and application, write to Eve Beehler, Pendle Hill, Wallingford, PA 19086, or call (215) 566-4507.

Director of Accounting. The American Friends Service Committee is seeking an experienced professional to supervise a staff of 9 and to manage computerized accounting, audit, budget and trust accounting functions. Requires: business degree (accounting emphasis); at least 3 years supervisory experience; PC applications experience. Salary commensurate with experience. Send letter and resume to R. Boardman, AFSC, 1501 Cherry Street, Phila., PA 19102. Affirmative Action Employer.

Teachers and houseparents needed. Arthur Morgan School is a small creative boarding school for grades 7-9 located in the mountains of North Carolina. Jobs include combination of houseparenting, teaching academic and elective classes, work projects, cooking, hikes, and field trips. Married couples preferred for houseparenting. Sub-sistence salary plus medical benefits. Arthur Morgan School, 1901 Hannah Branch Rd., Burnsville, NC 28714.

William Penn College: academic dean of the College is administrator of all academic programs, responsible for overall planning, development and coordination. Candidates should hold an earned doctorate and show evidence of administrative and teaching experience in a liberal arts setting. William Penn College is a four-year, coeducational, liberal arts college founded by the Religious Society of Friends, offering a bachelor of arts degree in 28 majors. Send letter, vita, and references to: John D. Wagoner, President, William Penn College, Oskaloosa, IA 52577.

San Francisco Friends Meeting is seeking a retired Quaker couple for the position of host and hostess in exchange for rent-free apartment in the meetinghouse. Write San Francisco Religious Society of Friends, Host/Hostess Search Committee, 2160 Lake Street, San Francisco, CA 94121.

Part-time office manager sought. AFSECO is the staff credit union at Friends Center, with assets of approx. \$530,000 and 360 members. It is seeking applicants with previous financial or bookkeeping experience, and ability to operate a computerized accounting system, to work a four-day week (14 hours) at \$8-\$10 an hour. Please apply to: AFSECO Treasurer, 1501 Cherry St., Phila., PA 19102.

Christian R.N.s and L.V.N.s needed. Quaker Gardens is a quality community care retirement community in Stanton, Calif., sponsored by Southwest Yearly Meeting. If you would like to live in southern California and use your professional nursing skills in a quality skilled nursing facility, please call Mrs. Bonnie Lanz, Director of Health Care Service at (714) 971-6835. We offer competitive wages and benefits.

Summer position for someone with experience in large group cooking to work in a summer camp situation. Comfortable living and working conditions. For information contact Russ and Jane Neiger, Friends Camp Association, Box 60, R.D. 2, Ottsville, PA 18942. (215) 847-5858.

Curator. The Friends Historical Library of Swarthmore College, a leading research library for the study of Quaker history, is seeking a curator to provide administrative oversight of the library. Qualifications include M.L.S. and/or M.A. training in archives administration, knowledge of Quaker history, and administrative ability. Position available September 1989. Salary commensurate with experience and qualifications. Excellent benefits. Full-time, 12-month position. Please send vita and at least 3 letters of reference by April 24 to: Joan K. Krehnbrink, Assistant Director, Office of Personnel Services, Swarthmore College, Swarthmore, PA. 19081. EOE.

A volunteer is a wonderful source of hope and inspiration! *Friends Journal*, in Philadelphia, needs a volunteer, for a few days each month, to help get our renewal notices out sooner. Free lunch and transportation provided! Call Nancy at (215) 241-7115 for details.

Assistant Manager—Penington Friends House: a Quaker living community, seeks person for assistant manager to oversee daily operations and guest facilities. An opportunity to meet many different people and promote a community lifestyle. (212) 673-1730.

American Friends Service Committee seeks secretary and associate secretary in Philadelphia to staff Immigration Policy Working Group, coordinate legal challenge to employer sanctions provisions of 1986 immigration law. The secretary will provide liaison with legal team; assemble relevant research and data on employer sanctions; relate to friends of the court; identify and guide program initiatives on employer sanctions. Both require familiarity with immigration policy issues; commitment to religious basis for the legal challenge; experience with Friends, AFSC; strong communication and interpersonal skills; Spanish desirable. Send resume: Karen Cromley, AFSC, 1501 Cherry St., Phila., PA 19102. Affirmative Action Employer.

Nurse, counselors (18+), cook needed for small, Quaker-led farm camp. Program for 30 children, ages 7-12, emphasizes farm living, nature, nonviolence. Skills in shop, crafts, pottery, lifesaving useful. Contact Carl and Tim Curtis, Journey's End Farm Camp, R.D. #1, Box 136, Newfoundland, PA 18445. (717) 689-2353.

Spend a year in Washington, D.C., living at the William Penn House, dividing work between WPH and issue-oriented organization. Stipend, room and board included. One year commitment beginning September. For information contact Director, William Penn House, 515 East Capitol Street, Washington, DC 20003. Applications due by June 15.

Enjoy the cool breezes of Maine this summer. We seek counselors in pottery, crafts, music, and nature. We also need a cook, nurse or E.M.T., and W.S.I. Applicants must be 18+. For information and application call or write: Susan Morris, Director, Friends Camp, P.O. Box 84, East Vassalboro, ME 04935. (207) 923-3975.

Office Assistant needed at William Penn House. Full-time position doing general office work, booking reservations, data-entry. Experience required, knowledge of WordPerfect desirable. Salary and benefits based on qualifications. Start in September. Contact Director, William Penn House, 515 East Capitol Street, Washington, DC 20003. Applications due by July 1.

Summer maintenance assistant, May 1-August 31. If you enjoy working outdoors in a beautiful environment, this may be the job for you. Powell House, New York Yearly Meetings' retreat center and conference center in upstate New York needs someone to assist our property manager, primarily with grounds work, and some light maintenance work. Mechanical ability and experience helpful; ability to work independently essential. 40-hour work week. Compensation includes salary, meals, and housing. Equal opportunity employer. Send resume and references to Susan Corson-Finnerty, Powell House, Box 160, Old Chatham, NY 12136. Wednesday through Sunday phone (518) 794-8811.

Friends House, a Quaker lifecare community with skilled nursing and retirement housing located in Santa Rosa, Calif., will be hiring an executive director and a chief financial officer. If interested, respond to: Clerk, FASE, Personnel Committee, P.O. Box 8497, Sacramento, CA 95818.

Western Quarterly Meeting is looking for a 3/5 time peace field secretary to be the peace and social concerns liaison and resource person for its meetings. Quaker background is essential, and there will be some evening and weekend work. Starts immediately. Contact Sally Rickerman, Philadelphia, (215) 274-8856.

Summer Employment—Exciting opportunities available. Work in beautiful Adirondack Park at private children's camp in lake and mountain district. Unique national and international clientele. Some department head and division leader positions open. Also available: Tennis, Athletics, Boating, Trips, Dramatics, Arts & Crafts, Nurse and office. Family accommodations, good salary. Under Quaker leadership since 1946. Write: M.Q. Humes, 107 Robinson Rd., White Plains, NY 10605, (914) 997-7039.

Rentals and Retreats

Prince Edward Island, Canada. Secluded, comfortable, seaside cottage. Private Beach, warm swimming, excellent birding and fishing. Completely equipped, reasonable, available July. (215) 399-0432.

Vacation in North Wales' Berwyns. Remote, friendly, very Welsh, rural setting of outstanding natural beauty, but convenient to Chester, central England, castles, Irish ferry. Four hours London. Excellent hiking, birding, relaxing. Ancient (modernized) fieldstone cottage or rooming bungalow. Friendly help with travel plans, activities, etc., if wished. \$200/225 weekly, 4-5 guests. V.H. Lane, 7 High Street, Katonah, NY 10536. (914) 232-4846.

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

Vermont. Comfortable housekeeping cabins in Mt. Holly near Appalachian Trail. Simple, secluded, swimming, boating. Caroline Bailey (317) 855-2198 or 5289 Shoemaker Road, Centerville, IN 47330.

Explore George Fox's territory. English lakes and dales. Friend welcomes paying guests at her small hill farm. Excellent food. Peacocke, Dummah Hill, N. Stainmore, Kirkby Stephen, Cumbria, U.K. Phone: 093 04 218.

Stay where George Fox stayed—at Countersett Hall in the heart of the English Yorkshire Dales, and discover 1650s country. The Hall, a peaceful and welcoming guest house, retaining many of its 17th century features but with 20th century comfort, is the ideal base. Wonderful food. Brochure: Pat West, Countersett, Leyburn, North Yorkshire, DL8 3DD, England.

Enjoy the White Mountains in a cabin with electricity, running water, fireplace, swimming, hiking. Lucille Koenig, Thornton, PA 19373. (215) 459-0742.

Snug Maine cabin, Milbridge. Isolated, wooded, tidewater frontage, rocky shore. Three rooms equipped for six except linen. Propane. No electricity, no running water. \$250, weekly, June-October. Dorothy K. Walker, 17300 Quaker Lane D17, Sandy Spring, MD 20860. (301) 774-3495.

Cape Cod-Falmouth, Mass. Bed and breakfast in Friendly home. September through May. 2 miles from Woods Hole. Reservations. (508) 548-6469.

Cape Cod, Dennis, north of 6A. Three bedroom cottage with private yard. Walk to Bayview Beach, wonderful for children. Mid-June to Labor Day \$600/week. Off-season weeks available. Rich and Cathy Papazian. (617) 862-5655.

Summer Cottages on New Hampshire lake with own dock, boat, sanded swimming area. Ideal for family; rental includes separate getaway one-room cabin. Basic conveniences but not fancy: for those who prefer seclusion to cheek-by-jowl vacationing. Cost: July, August \$1,200/month or \$700/2 weeks; June, September, October \$600/month. Log cabin with private lake access, 1/2 mile away, also available. July, August \$800/month. Call (914) 478-0722. Write: "Pebbles", 100 Euclid Avenue, Hastings on Hudson, NY 10706.

Schools

The Meeting School, a challenge to creative living and learning. A Quaker high school that encourages individual growth through strong academics and an equally demanding emphasis on community cooperation. Students live in faculty homes. Art and farm programs. Coed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. (603) 899-3366.

A value-centered school for learning disabled elementary students. Small, remedial classes; qualified staff serving Philadelphia and northern suburbs. The Quaker School at Horsham, 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

Services Offered

In transition? Relocating, retiring, down-sizing, divorcee, estate settlement, or other transitional situation? Courteous and sensitive assistance available. No obligation survey conducted with integrity, credibility, and maturity. Professional auction, brokerage, and appraising services for all types of personal and business valuables, and real property. Exclusive and caring seller representation gets you cash quickly. J.M. Boswell Agency. Auctioneers, brokers, appraisers. Specialty Marketing Agency, 25 years experience/ references. Lic., bonded, certified, accredited. West Chester, PA. (215) 692-2226.

Therapeutic Massage by Wendy Hammerstrom, certified by the American Massage Therapy Assoc. Relaxing and beneficial therapeutic massage can help you find relief from stress, and minor aches and pains. Great for all ages, and athletes too! Also classes offered in self and partner massage. Gift Certificates available. For appointment, information, or brochure call Philadelphia, (215) 927-6921.

Typesetting by Friends Publishing Corporation. Our organization offers you professional typesetting at friendly rates. We typeset books, manuscripts, newsletters, brochures, posters, ads, and every issue of *Friends Journal*. We also produce quality type via modern transmission. Call (215) 241-7282, or 241-7116 for more information.

Wedding Certificates, birth testimonials, invitations, announcements, addressing, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020, (215) 752-5554.

Frustrated by paper clutter? Office and household records custom organized. Filing systems designed, work spaces planned. Horwitz Information Services, (215) 544-8376.

Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and businesses. Call: Sacha Millstone, (202) 857-5462 in Washington, DC area, or (800) 368-5897.

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

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

Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure—contact Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

Situations Wanted

Quaker family looking to rent vacation house in Northeast, on or near lake. One or two weeks summer '89. Call (215) 297-8668.

Researcher, artist, counselor, commitment to non-violence, social change, women's issues. Mature woman seeks salaried position, consider all U.S. locations. Write: Starr, 345 Wilson Road, Easton, CT 06612.

Attender/working professional with unusual caretaker credentials wants space for self and books, within N.Y.C. in exchange for some caretaking duties and moderate rent. Substantial references. Call (212) 654-6077.

Meetings

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

MEETING NOTICE RATES: \$12 per line per year. Payable a year in advance. No discount. Changes: \$8 each.

CANADA

CALGARY—Unprogrammed worship. Sunday, 10:30 a.m. Old Y, 223-12 Ave. S.W. Phone: (403) 247-2145.

EDMONTON—Unprogrammed worship at 11 a.m. at Seventh Day Adventist Church, 10131 111 Ave. Phone: 433-5058.

HALIFAX, NOVA SCOTIA—469-8985 or 477-3690.

OTTAWA—Worship and First-day school 10:30 a.m. 9 1/2 Fourth Ave. (613) 232-9923.

TORONTO, ONTARIO—Worship and First-day school 11 a.m. 60 Lowther Ave. (North from cor. Bloor and Bedford).

COSTA RICA

MONTEVERDE—Phone 61-09-56 or 61-26-56.

SAN JOSE—Unprogrammed meeting, 11 a.m. Sunday. Phone 24-43-76 or 33-61-68.

FRANCE

PARIS—Worship Sundays 11 a.m. Centre Quaker, 114, rue de Valenciennes.

GUATEMALA

GUATEMALA—Bi-weekly. Call 36-79-22.

JORDAN

AMMAN—Bi-weekly, Thurs. eve. Call 629677.

MEXICO

MEXICO CITY—Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, 06030, Mexico 1, D.F. 705-0521.

NICARAGUA

MANAGUA—Unprogrammed Worship 10 a.m. each Sunday at Centro de los Amigos, APTDQ 5391 Managua, Nicaragua. 66-3216 or 66-0984.

SWITZERLAND

GENEVA—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 av. Mervelet, Quaker House, Petit-Saconnex.

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting, 10 a.m. Sundays at 1155 16th Ave. South. (205) 933-2630 or 939-1170.

FAIRHOPE—Unprogrammed meeting 9 a.m. Sundays at Friends Meetinghouse, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.

HUNTSVILLE AREA—Unprogrammed meeting for worship and First-day school, 10 a.m. Meeting in various homes. Call (205) 837-6327 for information.

Alaska

FAIRBANKS—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796 or 456-2487.

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86002.

MCNEAL—Cochise Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 433-1814 or 955-1817.

TEMPE—Unprogrammed, First Days, 10 a.m., child care provided. Danforth Chapel, ASU campus, 85281. Phone: 968-3966.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Unprogrammed meeting 10 a.m. Information phones: 884-5155 or 327-8973.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-1439 or 663-8283.

California

ARCATA—11 a.m. 1920 Zehndner. (707) 677-3236.

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

BERKELEY—Strawberry Creek, 1600 Sacramento. P.O. Box 5065. Unprogrammed worship 10 a.m.

CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.

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. Worship 10 a.m. Child care. 1350 M St. 431-0471 or 222-3796.

GRASS VALLEY—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone 273-6485.

HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: (415) 538-1027.

HEMET—Meeting for worship 10 a.m. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

LA JOLLA—Meeting 11 a.m. 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

LONG BEACH—10 a.m. Orizaba at Spaulding. 434-1004.

LOS ANGELES—Meeting 11 a.m. 4167 S. Normandie. Visitors call 296-0733.

MARIN COUNTY—10 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 897-5335.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Call (408) 899-2200 or 375-0134.

ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

PALO ALTO—Meeting for worship and First-day classes for children 11 a.m. 957 Colorado.

PASADENA—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting. Unprogrammed. Call (714) 682-5364 or 792-7766.

SACRAMENTO—Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 452-9317.

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 466-4000.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 9:30 a.m. 15056 Bledsoe, Sylmar. 360-7635.

SAN FRANCISCO—Meeting for worship, First Days, 11 a.m. 2160 Lake St. Phone: 752-7440.

SAN JOSE—Worship and First-day school 11 a.m., discussion 9:30 a.m. 1041 Morse St. (408) 251-0408.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-0995.

SANTA BARBARA—Marymount School (above the Mission), 10 a.m. Children's program and child care. Phone: 965-5302.

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

SANTA CRUZ—Worship 10 a.m. Sunday. The Women's Center UCCS campus. Joan B. Forest, clerk. (408) 335-4210.

SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

STOCKTON—10:30 a.m. singing, 10:45 a.m. worship and First-day school. Anderson Y., 265 W. Knoles Way, at Pacific, (209) 478-8423. Jackson, first Sunday (209) 223-0843. Modesto, first Sunday (209) 874-2498.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 174 Hilgard (across from UCLA bus stop). Phone: 250-1200.

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

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 7434 Bannock Trail, Yucca Valley. (619) 365-1135.

Colorado

BOULDER—Meeting and First-day school 10 a.m. Phone: 449-4060 or 494-2982.

COLORADO SPRINGS—Meeting 10 a.m., 633-5501, shared answering service.

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship and First-day school, 10-11 a.m. Wheelchair accessible. Phone: 777-3799.

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

ESTES PARK—Friends/Unitarian Sunday Unprogrammed worship 10 a.m., followed by discussion 11 a.m. YMCA of the Rockies' Library. Telephone: (303) 586-2686.

FORT COLLINS—Unprogrammed meeting and First-day school 9:30 a.m. 629 S. Howes, 80521. (303) 493-9278.

Connecticut

HARTFORD—Meeting and First-day school 10 a.m., discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: 232-3631.

MIDDLETOWN—Worship 10 a.m. Russell House (Wesleyan Univ.), corner High and Washington Sts. Phone: 349-3614.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.

NEW MILFORD—Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.

STAMFORD-GREENWICH—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 637-4601 or 869-0445.

STORRS—Meeting for worship 10 a.m. Corner North Eagleview 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 Water-town). 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., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 284-4745, 697-7725.

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

HOCKESSIN—First-day school 10 a.m., worship 11 a.m. N.W. from Hockessin-Yorklyn Rd. at first crossroad.

NEWARK—Worship, Sunday, 10 a.m. Newark Day Nursery, 921 Barksdale Rd. (302) 368-7505.

ODESSA—Worship, first Sundays, 11 a.m.

WILMINGTON—Worship 9:15 a.m., First-day school 10:30 a.m. Alapocas, Friends School.

WILMINGTON—Worship and First-day school 10 a.m. 4th & West Sts. Phones: 652-4491, 328-7763.

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). 483-3310. Unprogrammed meetings for worship are held on First Day at:

FLORIDA AVE. MEETINGHOUSE—Worship at 9 a.m. and *11 a.m. and 7 p.m. on Wed. Discussion at 10 a.m. on First Days. First-day school at 11:20 a.m. *Interpreter for the hearing impaired at 11 a.m.

QUAKER HOUSE—2121 Decatur, adjacent meetinghouse. Worship at 10 a.m. with special concern for gay men and lesbians.

WILLIAM PENN HOUSE—515 E. Capitol St. Worship at 11 a.m. 543-5560.

SIDWELL FRIENDS SCHOOL—Worship the third First Day, Sept. through June, at 11 a.m. 3825 Wisc. Ave. NW, in the Arts Center.

Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Co-Clerks: Paul and Priscilla Blanchard 1625 Eden Court, Clearwater FL 34616, (813) 447-4387.

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call (904) 677-0457 or 672-6885 for information.

FT. LAUDERDALE—Meeting for Worship, First Day, 10 a.m. For location call (305) 344-8206.

FT. MYERS—Weekly worship group, 11 a.m. (813) 481-5094 or 574-2815.

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

JACKSONVILLE—Sunday 10:30 a.m. (904) 768-3648.

KEY WEST—Worship 10:30 a.m. For location call Sheridan Crumlish, 294-1523.

LAKE WALES—Worship 11 a.m. (813) 676-4533.

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (305) 622-8031.

MELBOURNE—10:30 a.m. FIT campus (Oct.-May). (305) 676-5077 or 777-1221. Summers call.

MIAMI—Friends Worship Group, Gordon Daniells 572-8007, John Dant 878-2190.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Patricia Coons, 7830 Camino Real, No. K-209, Miami, FL 33143. (305) 598-7201.

ORLANDO—Meeting and First-day school 10 a.m. 316 E. Marks St., Orlando, 32803. (305) 425-5125.

SARASOTA—Worship 11 a.m., discussion 10 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. 371-7845 or 955-9589.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave. SE. Phone: (813) 896-0310.

STUART—Worship group. (407) 286-3052 or 335-0281.

TALLAHASSEE—Worship Sunday 4 p.m. United Church, 1834 Mahan Dr. (US 90 E). Unprogrammed. Potluck first Sunday. (904) 878-3620.

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 238-8879.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: (305) 629-1358.

Georgia

ATHENS—Worship 10 to 11 a.m. Sunday, 11 to 12 discussion Methodist Student Center at U. of GA campus, 1196 S. Lumpkin St., Athens, GA 30605. (404) 548-9394 or (404) 353-2856.

ATLANTA—Worship and First-day school 10 a.m. 1384 Fairview Rd. NE, 30306. Clerk: Janet Minshall. Quaker House, phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. (404) 738-8036 or (404) 738-6529.

CARROLLTON—Worship-sharing, every third Wednesday of month, 7:30 p.m., home of Marylu and Ben Kennedy, 114 Oak Ave., Carrollton, GA 30117. Contact Marylu: (404) 832-3637.

MACON—Worship Group, 11:30 to 12:30 Sunday worship, Med Center North Macon. Contact: Susan Cole, 1245 Jefferson Terr., Macon, GA 31201. (912) 746-0896, or Karl Roeder, (912) 474-3139.

NORTHSIDE—Friends Worship Group, Atlanta area. 10 to 11 a.m. in homes. Contacts: Mary Ann Doe, 5435 Bannergate Dr., Alpharetta, GA 30201; (404) 448-8964 or the Kenoyers, (404) 993-4593.

ST. SIMONS—Weekly meeting for worship in homes 11 a.m. Call (912) 638-9346 or 1200.

STATESBORO—Worship at 11 a.m. with child care. (912) 764-6036 or 764-5810. Visitors welcome.

Hawaii

BIG ISLAND—Worship in homes, Sunday 10 a.m. 959-2019 or 325-7323.

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniells, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or John Dart, 878-2190, 107-D Kamui Place, Kula, HI 96790.

Idaho

BOISE—Unprogrammed worship 9 a.m. Sundays. Contact Ann Dusseau, 345-2049, or Curtis Pullin, 336-2049.

MOSCOW—Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (509) 334-4343.

SANDPOINT—Unprogrammed worship group in homes, 4 p.m. Sundays. Call Lois Wythe, 263-8038.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call (309) 454-1328 for time and location.

CARBONDALE—Southern Illinois Friends Meeting. Unprogrammed worship, Sundays, 11 a.m. Phone: (618) 457-6542.

CHICAGO—AFSC, Thursdays, 12:15 p.m. 427-2533.

CHICAGO—57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: 288-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Worship 11 a.m. Phones: 445-8949 or 233-2715.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call (312) 929-4245.

DECATUR—Worship 10 a.m. Mildred Protzman, clerk. Phone 422-9116 or 864-3592 for meeting location.

DEKALB—Meeting 10:30 a.m. Gurler House, 205 Pine St. Clerk: Donald Ary, 758-1985.

DOWNS 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: (312) 234-8410.

McHENRY COUNTY—Worship 10:30 a.m. (815) 385-8512.

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

OAK PARK—Worship 10 a.m., First-day school (children and adults) 11 a.m., Hephizbah House, 946 North Blvd. Phone: 386-5150.

PARK FOREST—Thorn Creek Meeting. 10:30 a.m. Sunday. (312) 747-1296.

QUINCY—Friends Hill Meeting. Unprogrammed worship 10 a.m. Clerk: Paul Schobernd. 223-3902 or 222-6704 for location.

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

SPRINGFIELD—Meeting in Friends' homes, unprogrammed 10 a.m. Clerk: Kirby Tirk, (217) 546-4190.

URBANA-CHAMPAIGN—Meeting for worship 11 a.m. 714 W. Green St., Urbana. Phone: (217) 328-5853 or 344-5348.

Indiana

BLOOMINGTON—Meeting for worship 10:15 a.m. Moores Pike at Smith Rd. Call Norris Wentworth, phone: 336-3003.

COLUMBUS—Unprogrammed meeting, Sundays at 10 a.m. Call (812) 372-7574 or (812) 342-3725.

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

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

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

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

PLAINFIELD—Unprogrammed worship 8:30 a.m., meeting for study and discussion 9:30 a.m., programmed meeting for worship 10:40 a.m. 105 S. East St. at the corner of U.S. 40 and East St. David Hadley, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship 9:15 a.m. Clerk: Jean Sweitzer, (317) 962-3396.

SOUTH BEND—Worship 10:30 a.m. Bulla Rd. Shed: U. Notre Dame map, B5 82. (219) 232-5729, 256-0635.

VALPARAISO—Duneland Friends Meeting. Singing 10:15 a.m., unprogrammed worship 10:30 a.m. First United Methodist Church, Wesley Hall, 103 N. Franklin St., 46383. Information: (219) 462-4107 or 462-9997.

WEST LAFAYETTE—Worship 10 a.m. the library in University Church.

Iowa

AMES—Worship 10 a.m. Ames Meetinghouse, 427 Hawthorne Ave. Information: (515) 292-1459, 292-2081.

CEDAR FALLS/WATERLOO—Unprogrammed worship group, 10 a.m. Judson House, 2416 College St., Cedar Falls, information (319) 235-1489.

DES MOINES—Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call 351-2234 or Selma Conner, 338-2914.

WEST BRANCH—Unprogrammed worship 10:30 a.m., discussion 9:45 a.m. except 2nd Sunday. 317 N. 6th St. Call (319) 643-5639.

Kansas

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 749-1360.

MANHATTAN—Unprogrammed. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. School year: 10 a.m. silence, 11 a.m. discussion. June/July: members' homes, 9:30 a.m. 539-2636, 539-2046.

TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 233-5455, or 273-6791.

WICHITA—Heartland Meeting, unprogrammed worship 11 a.m., discussion following. Peace House, 1407 N. Topeka. 262-1143.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, Saturday, 6 p.m.; Sunday School 9:30 a.m., meeting for worship 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

Kentucky

BEREA—Meeting Sunday 9:30 a.m. Berea College: (606) 986-1745.

LEXINGTON—Meeting for worship 10 a.m. Sundays. Box 186, Lexington, KY 40584. Phone: (606) 223-4176.

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

Louisiana

BATON ROUGE—Unprogrammed meeting for worship 3 p.m. 333 E. Chimes St. Clerk: David W. Pitre, (504) 292-9505.

NEW ORLEANS—Unprogrammed meeting for worship, Sundays 10 a.m. 7102 Freret St. (504) 885-1223 or 861-8022.

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7113.

BELFAST AREA—Unprogrammed meeting for worship, First-day school 9 a.m. Phone: (207) 338-2325.

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

EAST VASSALBORO—Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meetinghouse, China Road, Sue Haines, clerk. (207) 923-3391.

EGGEMOGGIN REACH—First-day Worship 10 a.m. Sargentville chapel, Rt. 175, 359-4417.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Miles Memorial Conference Center, Damariscotta. 563-3464 or 563-1701.

ORONO—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.M.O. 866-2198.

PORTLAND—Unprogrammed worship, First-day school, 10:30 a.m. 1845 Forest Ave. (Rte. 302). Call (207) 797-4720.

WATERBORO—Unprogrammed worship, First-day school 9 a.m. Conant Chapel, Alfred. (207) 324-4134, 625-8034.

Maryland

ADELPHI—Worship 10 a.m. Sun., 6:45 p.m. Wed. Sunday school 10:20 a.m. (10 a.m. fourth Sun). Adult 2nd Hour 11:30 a.m. 1st/3rd Sun. Nursery 2303 Metzert, near U. of Md. (301) 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Nan Elsbree, clerk, 647-3591, or Chris Connell, 263-8651.

BALTIMORE—Stony Run: worship 11 a.m. except 10 a.m. July and August. 5116 N. Charles St. 435-3773. Home-wood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.

BETHESDA—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemore Lane and Beverly Rd. 332-1156.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: Martha G. Werle, RD 4, Box 555, Chestertown, MD 21620. (301) 778-2916.

DARLINGTON—Deer Creek Meeting. Worship 10:30; Clerk Anne Gregory, 734-6854.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. David C. Hawk, clerk, (301) 820-7695. Irene S. Williams, assoc., (301) 745-3166.

FALLSTON—Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Hunter C. Sutherland, phone (301) 877-1635.

FREDERICK—Worship and First-day school 10 a.m. 22 S. Market St., Frederick. 293-1151.

SALISBURY—Unprogrammed worship 10 a.m. First-day school and adult class 11:10 a.m. Holly Center, intersection Rt. 12 and College Ave. (301) 742-9673 or 543-4343.

SANDY SPRING—Worship 9:30 and 11 a.m., first Sundays 9:30 only. Classes 10:30 a.m. Meetinghouse Rd. at Rte. 108.

SOUTHERN MARYLAND—Patuxent Preparative Meeting. Worship 10:30 a.m. Call Ann Trentman 884-4048 or Peter Rabenhold 586-1199.

UNION BRIDGE—Pipe Creek Meeting. Worship 11 a.m. Margaret Stambaugh, clerk, (301) 271-2789.

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: Sibylle Barlow, 241 Holden Wood Rd., Concord. (617) 369-9299.

AMESBURY—Worship 10 a.m. Summer: Meetinghouse. Winter: Windmill School. Call 948-2265, 368-3293.

AMHERST-NORTHAMPTON-GREENFIELD—Worship and First-day school 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; if no answer 584-2788 or 549-4845.

BOSTON—Worship 11 a.m. (summer 10 a.m.) First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

CAMBRIDGE—Meetings, Sundays, 9:30 and 11:30 a.m. During July and Aug., Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 876-6883.

DEERFIELD-GREENFIELD—Worship group Sundays 6:30 p.m. Woolman Hill, Keets Road, (413) 774-3431.

FRAMINGHAM—Worship 10 a.m. First-day school. 841 Edmonds Rd. (2 mi. W of Nobscot). Visitors welcome. Phone: 877-0481.

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

MARTHA'S VINEYARD—Visitors Welcome! Worship 11 a.m., 10 a.m. summer. Location varies, call 693-0512 or 693-0942.

NEW BEDFORD—Meeting to worship and First-day school plus child care Sundays at 10 a.m. at meetinghouse, 83 Spring St. Elizabeth Lee, clerk. Phone: (617) 994-1638.

NORTH EASTON—Worship 10:30 a.m. First Days, Quaker House, 51 Main St., North Easton. (508) 238-7248.

NORTH SHORE—Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass. Clerk: Bruce Nevin, 281-5683.

SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (617) 888-1897.

SOUTH YARMOUTH-CAPE COD—Unprogrammed worship 10 a.m. 58 N. Main St. 362-6633.

WELLESLEY—Meeting for worship and Sunday school 10:30 a.m. at 26 Benvenue St. Phone: 237-0268.

WEST FALMOUTH-CAPE COD—Meeting for worship, Sunday, 11 a.m. Rte. 28A.

WESTPORT—Meeting, Sundays, 10:45 a.m. Central Village. Clerk: Ruth Howard, 636-2298.

WILLIAMSTOWN—Worship group 2 p.m. Room 3, Griffin Hall, Main St. (Rte. 2).

WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Clerk: Nancy Nagler, 772-2421.

ANN ARBOR—Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerk: Isabel Bliss 475-9976.

BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk: Bill Hayden, (313) 354-2187.

DETROIT—First-day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

EAST LANSING—Worship and First-day school, Sunday, 12:30 p.m. All Saints Church Library, 800 Abbott Road. Call 371-1754 or 351-3094.

GRAND RAPIDS—Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 363-2043 or 454-7701.

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

MARQUETTE-LAKE SUPERIOR—Unprogrammed worship and First-day school. P.O. Box 114, Marquette, 49855. 249-1527, 475-7959.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 8:45 a.m., First-day school 10 a.m., semi-programmed meeting 11:15 a.m. (Summer worship 9 & 10:30 a.m.) W. 44th St. and York Ave. S., Phone: (612) 926-6159.

NORTHFIELD-SOGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting. Unprogrammed worship 11 a.m. Child care. (507) 645-4603, (507) 645-6735, (507) 645-4869.

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

ST. CLOUD—Unprogrammed meeting 10:30 a.m. followed by second hour discussion. First-day school available 10:30-12:30. 328 N. 25th Ave. Call (612) 251-3003.

ST. PAUL—Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m., Weyerhaeuser Chapel, MacAlester College two blocks east. Call (612) 699-6995.

STILLWATER—St. Croix Valley Friends. Unprogrammed worship at 10 a.m. Phone (612) 777-1698, 777-5651.

Missouri

COLUMBIA—Meeting for worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: (314) 443-3750.

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

ROLLA—Preparative meeting 10:30 a.m. On Soest Rd. opposite Rolla Jr. High School. Phone: (314) 341-2464 or 365-3725.

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

SPRINGFIELD—Worship, First-day school 3 p.m., first, third First Days of month at Unity Church. Contact Louis Cox, 534 E. Crestview. (417) 882-5743.

Montana

BILLINGS—Call (406) 656-2163 or 252-5065.

HELENA—Call (406) 442-5661 or 459-6663.

MISSOULA—Unprogrammed 10:30 a.m. Sundays. 432 E. Pine. 721-6733.

Nebraska

LINCOLN—Discussion 10 a.m., worship 11 a.m. 3319 S. 16th. Phone: 488-4178.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

RENO—Unprogrammed worship 10:30 a.m. Youth Center next to YMCA, 1300 Foster Drive. 747-4623.

New Hampshire

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-4743.

DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Chip Neal, (603) 742-0263, or write P.O. Box 243, Dover, NH 03820.

SEABOARD—Programmed Worship 2nd and 4th Sundays. 10:30 a.m. Maple St. Clerk: Evelyn Lang. Phone (603) 395-9877.

HANOVER—Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Jack Shephard: (603) 643-4138.

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 10:30 a.m., First-day school 10:45 a.m., 2nd hour 11:45 a.m., Clerk (603) 242-3364 or contact 324-6150.

New Jersey

ATLANTIC CITY AREA—Worship 11 a.m., 437A S. Pitney Rd. Near Absecon. (609) 652-2637 or 965-4694.

BARNEGAT—Meeting for worship 11 a.m. Left side of East Bay Ave., traveling east from Rte. 9.

BURLINGTON—Meeting for worship 10:30 a.m. Sept.-May. High St. near Broad.

CAMDEN—Newton Friends Meeting. Worship First Day 10:30 a.m. Cooper & 8th Sts. (by Haddon Ave.). Information: (609) 964-9649.

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

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

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

CROSSWICKS—Meeting and First-day school 10 a.m. (609) 298-4362.

DOVER-RANDOLPH—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987.

GREENWICH—6 miles west of Bridgeton. First-day school 10:30 a.m., meeting 11:15 a.m. Phone (609) 451-4316.

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 and First-day school 10:30 a.m. Union St. Meetinghouse. (609) 953-8914 for information.

MICKLETON—Worship 10 a.m., First-day school 11 a.m. Kings Highway, Mickleton. (609) 468-5359 or 423-0300.

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

MOORESTOWN—First-day school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Main St. at Chester Ave. Visitors welcome.

MOUNT HOLLY—Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome.

MULLICA HILL—Main St. Sept.-May FDS 9:45, meeting for worship 11 a.m. Meeting only, June, July and Aug., 10 a.m.

NEW BRUNSWICK—Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. (201) 846-8969.

PLAINFIELD—Meeting for worship and First-day school 10:30 a.m. Watchung Ave. at E. Third St. 757-5736.

PRINCETON—Worship 9 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (609) 924-7034.

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

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

RIDGEWOOD—Meeting for worship and First-day school 11 a.m. 224 Highwood Ave.

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

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

SHREWSBURY—Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (201) 741-4138.

SOMERSET/MORRIS COUNTIES—Somerset Hills Meeting, Community Club, E. Main St., Brookside. Meeting for worship 10 a.m. Sept.-May. (201) 234-2486 or 543-7477.

SUMMIT—Meeting for worship and First-day school 11 a.m. (July, Aug., 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

TRENTON—Meeting for worship 11 a.m. Hanover and Montgomery Sts. Visitors welcome.

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 848-8900 or 845-1990.

WOODSTOWN—First-day school 9:45 a.m., worship 11 a.m. July and Aug., worship 10 a.m. N. Main St. Phone 769-1591.

New Mexico

ALBUQUERQUE—Meeting, First-day school 10:30 a.m. 1600 5th St. N.W. Ann Dudley Edwards, Clerk. 265-3022.

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. 522-0672 or 526-4625.

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

SILVER CITY AREA—Gila Friends Meeting. 10 a.m. Call 538-5687 or 536-9934 for location.

SOCORRO—Worship group, first, third, fifth Sundays, 10 a.m. Call 835-0013 or 835-0277.

New York

ALBANY—Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 436-8812.

ALFRED—Meeting for worship 9:15 a.m. in The Parish House, West University St.

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 763-5607.

AUBURN—Unprogrammed meeting 1 p.m. Seventh-day worship. By appointment only. Auburn Prison, 135 State St., Auburn NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn NY 13021. Phone: (315) 253-6559.

BROOKLYN—Worship and First-day school 11 a.m. (child care provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Worship and First-day school, 11 a.m. 72 N. Parade near Science Museum. Call for summer hours. 892-8645.

BULLS HEAD RD.—Worship 10:30 a.m. Sundays. N. Dutchess Co., 1/2 mile E. Taconic Pky. (914) 266-3223.

CANTON—St. Lawrence Valley Friends Meeting, (315) 386-4648.

CATSKILL—Study 10 a.m., unprogrammed worship 10:45-11:30 a.m. Grahamsville Route 55. Clerk: Charles Piera 985-7409. Winter in homes.

CHAPPAQUA—Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 737-9089 or 238-9202.

CLINTON—Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-2243.

CORNWALL—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4483.

EASTON—Unprogrammed worship and First-day school 11 a.m. Rte. 40. 664-6567 or 692-9227.

ELMIRA—10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 733-7972.

FREDONIA—Unprogrammed meeting 11 a.m. Call (716) 672-4427 or (716) 672-4518.

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (315) 684-9320.

HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. (518) 851-7954, 966-8940, or 329-0401.

ITHACA—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. Anabel Taylor Hall, Oct.-May, phone: 256-4214. June-Sept. summer schedule.

LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

Farmingdale-BETHPAGE—2nd & 4th First-days. Quaker Mtg. Hse. Rd., op Bethpage St. Pk. (516) 249-0006.

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

GARDEN CITY—12:30 p.m. Tuesdays, Sept.-June. 38 Old Country Road (Library, 2nd floor). Phone (516) 747-6092.

Huntington-LLOYD HARBOR—Friends World College, Plover Ln. (516) 261-4924 (eves.).

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

Locust Valley-MATINECOCK—FDS 11 a.m. (winter) Duck Pond and Piping Rock Rds. (July-Aug., 10 a.m.)

MANHASSET—Adult class, 10 a.m., FDS 11 a.m. Northern Blvd. at Shelter Rock Rd.

St. James-CONSCIENCE BAY—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 862-6213.

SHELTER ISLAND—10:30 a.m. Circle at Quaker Martyrs' Monument on Sylvester Manor (Winters and inclement weather, George Fox House, end of George Fox Lane). Phone (516) 479-0555.

Southampton-EASTERN L.I.—Administration Bldg., Southampton College. (516) 287-1713.

SOUTHOLD—Time and place vary. Please call (516) 734-6453.

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. Bible Study, 10 a.m., winter, except 1st First-day (Mtg., 10 a.m., July 4 through Labor Day). (516) 333-3178.

MT. KISCO—Meeting for worship and First-day school, 11 a.m. Meetinghouse Rd.

NEW PALTZ—Worship 10:30 a.m. Plutarch Church. First-day school 10:15 a.m. every other Sunday, Sept.-June. (914) 255-5678 or 5528.

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: Coopers-town, 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) 364-7244.

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

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rte. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, (914) 666-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. (914) 769-1720.

QUAKER STREET—Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

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

ROCKLAND—Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 359-2730.

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

SARANAC LAKE—Worship Group, phone 981-0299 (evenings) or 523-9270 (day).

SCARSDALE—Meeting for worship, second Sunday in Sept. through June, 11 a.m.; July through first Sunday in Sept. 10 a.m. First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Rd.
SCHENECTEDY—Meeting for worship 11 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 374-0369.

STATEN ISLAND—Meeting for worship Sundays at 11 a.m. Information: (718) 816-1364.

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

North Carolina

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

BEAUFORT—Worship group; 728-5005, 728-5279.

BREVARD—Unprogrammed meeting for worship, 11 a.m. Morgan and Oaklawn Aves. (704) 884-7000.

CHAPEL HILL—Meeting for worship 9 a.m. and 11:15 a.m. Clerk: Martha Gwyn. Phone: (919) 929-3458.

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

CHARLOTTE—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 2327 Remount Rd. (704) 399-8465 or 537-5808.

DURHAM—Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Alice Keighton, (919) 489-6652.

FAYETTEVILLE—Unprogrammed. Phone 485-5720.

GREENSBORO—Friendship Meeting (unprogrammed) 1103 New Garden Rd. Worship 10:30 a.m. Call (919) 294-2095 or 854-1644.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 8:45 a.m., church school 9:45 a.m., meeting for worship 11 a.m. E. Daryl Kent, clerk and David W. Bills, pastoral minister.

RALEIGH—Unprogrammed. Worship 10 a.m. 315 E. Jones. (919) 782-1315.

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

WILMINGTON—unprogrammed 10 a.m. Sundays, 313 Castle St.

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

Ohio

AKRON—Unprogrammed worship and First-day school. 119 Augusta Ave. Zip: 44302. (216) 867-4968 (H) or 253-7151 (AFSC).

ATHENS—10 a.m. 18 N. College St. (614) 592-5789.

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

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

FINDLAY—Joe Davis, clerk, (419) 422-7668

TOLEDO—Rilma Buckman, (419) 385-1718

CINCINNATI—Clifton Friends Meeting, Wesley Foundation Bldg., 3798 Clifton Ave. Worship 10 a.m. 793-9241.

CINCINNATI—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Unprogrammed worship and First-day school 10 a.m. Phone: (513) 861-4353. Roland Kreager, clerk.

CLEVELAND—Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. 791-2220.

COLUMBUS—Unprogrammed meeting 10 a.m. 1954 Indiana Ave. Call Rod Warren (614) 863-0731 or Jean Stuntz (614) 274-7330.

DAYTON—Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236. Phone: (513) 278-4015.

GRANVILLE—Zanesville Area Worship Group. For information call Charlie Swank: (614) 455-3841.

KENT—Meeting for worship and First-day school 10:30 a.m. 1195 Fairchild Ave. Phone: 673-5336.

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

MARIETTA—Unprogrammed worship, first and third First Days at 10:30. Betsey Mills Club Parlor, 4th and Putnam Sts. Phone: (614) 373-2466.

SALEM—Wilbur Friends unprogrammed meeting. First-day school 9:30 a.m., worship 10:30 a.m.

WAYNESVILLE—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts. (513) 885-7276, 897-4610.

WILMINGTON—Campus Meeting (United FUM and FGC), College Kelly Center. Unprogrammed worship 10:15 a.m. Barbara Olmsted, clerk, (513) 382-4118.

WOOSTER—Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 262-8533 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Richard Eastman, (513) 767-8021.

Oklahoma

NORMAN—Unprogrammed meeting for worship, 5 p.m. 737 DeBarr. Shared meal, forum. 360-3643, 321-5119.

OKLAHOMA CITY—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10:30 a.m. Quaker study group, midweek. (405) 524-2826, 631-4174.

STILLWATER—Unprogrammed, 10:30 a.m. (405) 372-5892 or (918) 372-4230.

TULSA—Green Country Friends Meeting (unprogrammed), FGC/FUM, 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First Day. Call for location (918) 473-6827.

Oregon

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

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

EUGENE—Religious education for all ages 9:45 a.m., meeting 11 a.m. 2274 Onyx St. Phone: 343-3840.

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark. Worship 10 a.m. Phone: 232-2822.

SALEM—Friends meeting for worship 10 a.m. Forum 11 a.m. YWCA, 768 State St. 393-1914.

Pennsylvania

ABINGTON—First-day school 10 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 884-2865.

BIRMINGHAM—First-day school and worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. ¼ mile.

BUCKINGHAM—Meeting for worship 11 a.m.-12. First-day school, beginning with worship at 11 a.m. Lahaska, Rtes. 202-263. (215) 794-7299.

CARLISLE—First-day school (Sept.-May). Worship 10 a.m. 163 E. Pomfret St., 249-2411.

CHAMBERSBURG—Meeting for worship 10:30 a.m. (717) 263-5517.

CHELTENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 11 a.m., meeting for business 2nd First-day at 9:30. 24th and Chestnut Sts.

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, ½ mile east of town). 269-2899.

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

ELKLANDS—Meeting for worship 11 a.m. May through Oct. Rte. 154 between Forksville and Canton, Pa.

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

GLENSIDE—Unprogrammed, Christ-centered worship. First-day 10:30 a.m., Fourth-day, 7:30 p.m. 18 Huber St., Glenside (near Railroad Station) Ph. 576-1450.

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

GWYNEDD—First-day school 10 a.m., except summer. Worship 11:15 a.m. Sumneytown Pike and Rte. 202.

HARRISBURG—Worship 11 a.m., First-day school and adult education (Sept. to May) 10 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.

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

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

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

HUNTINGDON—Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4038.

INDIANA—Unprogrammed meeting for worship, 10:30 a.m., first and third Sundays. United Ministry, 828 Grant St. (412) 349-3338.

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

KENNETT SQUARE—First-day school 10 a.m., worship 11 a.m. Union & Sickles. Betsy McKinstry, clerk, (215) 444-4449.

LANCASTER—Meeting and First-day school 10 a.m. Off U.S. 462, back of Wheatland Shopping Center, 1½ miles west of Lancaster.

LANDSDOWNE—First-day school 9:45 a.m., worship 11 a.m. (10 a.m. July and Aug.). Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM—Meeting and First-day school 10 a.m. On Rte. 512 ½ mile north of Rte. 22.

LEWISBURG—Worship 10:30 a.m. Sundays. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-0191.

LITTLE BRITAIN—First-day school 10 a.m., meeting for worship 11 a.m. Eastland near Kirks Mills on Friends Rd. and Penn Hill at U.S. 222 and Pa. 272.

LONDON GROVE—Friends meeting Sunday 10 a.m., child care/First-day school 11 a.m. Newark Rd. and Rte. 926.
MARLBOROUGH—Worship 11 a.m. Marlborough Village, 1 mile S. of Rte. 842 near Unionville, Pa. Clerk, (215) 688-9185.

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

MEDIA—Worship 11 a.m. (10 a.m. June-Aug.) except first Sunday each month, worship 10 a.m., bus. 11:15 a.m. 125 W. 3rd St.

MEDIA (Providence Meeting)—Worship 11 a.m., except at 10 a.m. on the first Sunday of the month. Worship at 11 a.m. every Sunday in July and Aug. Joint First-day school 9:30 a.m. at Providence MM Feb.-June; at Media MM Sept.-Jan. Providence Rd. (Rte. 252) near 4th St.

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 10:30 a.m. Delaware County, Rte. 352 N. of Lima.

MIDDLETOWN—First-day school 9:30 a.m., meeting for worship 11 a.m. Seventh and eighth months worship 10-11 a.m. At Langhorne, 453 W. Maple Ave.

MILLVILLE—Worship 10 a.m., First-day school 11 a.m. Main St. Dean Gorton, (717) 458-6431.

NEWTOWN (Bucks Co.)—Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 968-5143 or 968-2217.

NEWTOWN SQUARE (Del. Co.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 566-4808.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Clifford R. Gillam, Jr., 539-1361.

OXFORD—First-day school 9:45 a.m., meeting 11 a.m. 260 S. 3rd St. Joseph Coates, Jr., clerk. (215) 932-5392.

PENNSBURG—Unani Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk, 234-8424.

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

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

CENTRAL PHILADELPHIA—15th and Race Sts.

CHELTENHAM—Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m.

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

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

FRANKFORD—Unity and Wain Sts., 11 a.m.

GERMANTOWN MEETING—Coulter St. and Germantown Ave.

GREEN STREET MEETING—45 W. School House Lane.

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

PITTSBURGH—Meeting for worship and school 10:30 a.m., adult class 9:30 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, Main & Mill Sts. First-day school and meeting for worship 10:30 a.m.

RADNOR—Meeting for worship and First-day school 10:30 a.m., forum 11:15 a.m. Conestog and Sprout Rds., Ithan. (215) 525-8730 or 688-9205.

READING—First-day school 10 a.m., meeting 11 a.m. 108 North Sixth St.

SOLEBURY—Worship 10 a.m., First-day school 10:45 a.m. Sugar Rd., 2 miles N.W. of New Hope. 297-5054.

SOUTHAMPTON (Bucks Co.)—First-day school 9:30 a.m., worship 10:30 a.m. Street and Gravel Hill Rds. (215) 357-3625.

SPRINGFIELD—Meeting 11 a.m., discussion 10:15 a.m. (Oct.-June). W. Springfield and Old Marple Rd. 544-3624.

STATE COLLEGE—First-day school and adult discussion 10 a.m. worship 11 a.m. 611 E. Prospect Ave. 16801.

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

UPPER DUBLIN—Worship and First-day school 11 a.m. Ft. Washington Ave. and Meetinghouse Rd., near Ambler.

VALLEY—First-day school and forum 10 a.m. (except summer), Worship 11:15 (summer, 10). Monthly meeting during forum time 2nd Sunday of each month. west of King of Prussia on old Rte. 202 and Old Eagle School Rd.

WEST CHESTER—First-day school 10:30 a.m., worship 10:45. 400 N. High St.

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., except summer and vacations. Phone: (717) 675-2438 or 474-6984.

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

WRIGHTSTOWN—Rte. 413. Gathering 9:30 a.m. Meeting for Worship 10 a.m. First-day school, children 10:15 a.m., adults 11 a.m.

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

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. (203) 599-1264.

South Carolina

CHARLESTON—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 556-7031.

COLUMBIA—worship 10 a.m. Presbyterian Student Center, 1702 Greene St., 29201. Phone: (803) 256-7073.

HORRY—Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (803) 365-6654.

South Dakota

RAPID CITY—Unprogrammed meeting 5:30 p.m. 903 Fulton St. Phone 341-1991 or 341-2337.

SIOUX FALLS—Unprogrammed meeting 11 a.m. 2307 S. Center, 57105. Phone: (605) 338-5744.

Tennessee

CHATTANOOGA—Worship 10 a.m., discussion 11:30. 335 Crestway Dr. Bill Reynolds, (615) 624-6821.

CROSSVILLE—Worship 9:30 a.m., then discussion. (615) 484-6059 or 277-5003.

MEMPHIS—Unprogrammed meeting, child care 11 a.m. Clough Hall, Room 302, Rhodes College. (901) 323-3196.

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Marian Fuson, clerk.

WEST KNOXVILLE—Worship and First-day school 10 a.m. D.W. Newton, 693-8540.

Texas

ALPINE—Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call (915) 837-2930 for information.

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

BRYAN/COLLEGE STATION—Unprogrammed worship. Call (409) 846-7093, 846-6856, or write 754 S. Rosemary, Bryan, TX 77802.

CORPUS CHRISTI—Unprogrammed worship 10 a.m. 1015 N. Chaparral. (512) 884-6699 or 854-2195.

DALLAS—Sunday 10 a.m. 5828 Worth St. Clerk, Ellen Danielson, 324-3063; or call 361-7487.

EL PASO—Meeting at 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. (915) 542-2740.

FORT WORTH—Unprogrammed meeting for worship. Phone: (817) 535-3097 or 926-1526.

GALVESTON—Meeting for worship, First-day 6:30 p.m. 1501 Post Office St. 744-1806.

HILL COUNTRY—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Cathy Wahrmond (512) 257-3635.

HOUSTON—Live Oak Meeting, 1003 Alexander. Meeting for worship 11 a.m. year round. Discussion 9:30 a.m. except summer. Phone Clerk Caroline T. Sheridan (713) 680-2629 or 662-6685.

LUBBOCK—Unprogrammed worship, Sunday morning 10:30-11:30 a.m. United Campus Ministries Building, 2412 13th St. (806) 745-8920.

MIDLAND—Worship 10:30 a.m. Sundays. Clerk, John Savage, (915) 682-9355.

SAN ANTONIO—Discussion 10:30 a.m., unprogrammed worship 11 a.m. at Esperanza Peace and Justice Center, 1305 N. Flores St.; Third First Days, 9:30 a.m. Meeting for Business with potluck at rise of worship; Douglas Balfour, clerk, 4210 Spotswood Trail, S.A., TX 78230. (512) 699-6967.

Utah

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Campus Christian Fellowship, 1315 E. 700 N. Call Al Carlson 563-3345 or Allen Stokes 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Taylor-Wright Childcare Center, 1063 E. 200 S. Phone: (801) 583-2287, 583-3207, or 484-8418.

Vermont

BENNINGTON—Worship, Sundays, 10 a.m. Old First Church barn on Monument Circle at the obelisk. (802) 447-7980 or (802) 442-4859.

BURLINGTON—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 862-1439 or 863-3014.

MIDDLEBURY—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802) 388-7684.

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

PUTNEY—Worship, Sunday, 10:00 a.m. Rte. 5, north of village, Putney.

SOUTH STARKSBORO—Hymn sing 9 a.m., unprogrammed worship 9:30 a.m., second and fourth Sundays. Off Rte. 17. Phone Mitter-Burkes (802) 453-3928.

WILDERNESS—Sunday meeting for worship at 10 a.m. in Wallingford. Rotary Building, N. Main St. Phone Kate Brinton, (802) 228-8942, or Leo Cadwallader, (802) 446-2585.

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) 765-6404 or 455-0194.

CHARLOTTESVILLE—Discussion 10 a.m., Worship 11 a.m. (childcare available) except summer, Worship only 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

HARRISONBURG—Unprogrammed worship, Sunday evenings. Rte. 33 West. (703) 433-8574 or 828-2341.

LEXINGTON—First-day school and unprogrammed worship 10 a.m. Discussion 11 a.m. Phone (703) 463-9422.

LINCOLN—Goose Creek United Meeting for worship and First-day school 10 a.m.

MCLEAN—Langley Hill Meeting. Junc. old Rte. 123 and Rte. 193. 10 a.m. First-day school, adult forum 11 a.m.

RICHMOND—Worship 11 a.m., children's First-day school 11:20 a.m. 4501 Kensington Ave. 358-6185.

ROANOKE—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

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

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

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

Washington

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

OLYMPIA—Worship 10 a.m. YWCA, 220 E. Union, except first Sunday each month in homes. 943-3818 or 357-3855. Address: P.O. Box 334, Olympia, WA 98507.

PULLMAN—See Moscow, Idaho.

SEATTLE—University Friends Meeting 4001 9th Ave. NE. Quiet worship First Days 9:30 & 11 a.m., Weds. 7 p.m. 547-6449. Accommodations: 632-9839.

SPOKANE—Unprogrammed worship, for time and place call 534-0793 or 327-8793.

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

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

West Virginia

CHARLESTON—Worship, Sundays, 10 a.m. The River School on the campus of Univ. of Charleston. (304) 345-8659 for information.

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

PARKERSBURG—Unprogrammed worship, first and third First Days at 10:30 a.m. Phone (304) 422-5299.

Wisconsin

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

EAU CLAIRE/MENOMONIE—Meeting for worship and First-day school, Sunday, 10:30 a.m. 1718 10th St., Menomonie, 54751. Call 235-5892 or 832-0094.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Barabara Mounts, clerk, (414) 725-0560.

MADISON—First-day, unprogrammed worship 9 and 11 a.m. First-day school 11 a.m., Friends Meetinghouse, 1704 Roberts Court, 249-7255.

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

OSHKOSH—Unprogrammed worship 11 a.m. Sundays. Call (414) 233-5804 or write P.O. Box 403.

Wyoming

CASPER—First Day Worship 9 a.m., St. Francis Newman Center, M. Glendenning 265-7732.

JACKSON—Unprogrammed meeting and First-day school; Information phone: (307) 733-5680 or (307) 733-9438.

JACKSON HOLE—Friends Meeting for worship 9 a.m. May through September: 8:30 a.m., 733-5432 or 733-5680.

LARAMIE—Unprogrammed worship 9 a.m. Sundays. UCM House, 1115 Grand. Call 742-5969.

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3 WAYS TO FIGHT HUNGER THROUGH QUAKER SERVICE



1

ACCESS TO WATER through irrigation, wells, dams and gravity-fed water systems is making it possible for people to grow more food in Kampuchea, Laos, Mali, Somalia and New Mexico.



2

ACCESS TO FOOD through food banks and cooperatives in California and Appalachia makes it possible for low-income people to have more to eat as well as quality food. Garden projects provide additional food and/or increased income to families in Guinea-Bissau, Mali, Somalia, and on Native American reservations in South Dakota. Rice seed has been provided in Southeast Asia during times of drought.



3

PROTECTION OF LAND AND WATER RIGHTS is enabling small land holders to remain self-sufficient in Kentucky, New Mexico and Brazil.

The American Friends Service Committee has worked on hunger and its causes since World War I. Today it assists people at the community level to meet food problems. Small-scale programs offer seeds, tools and access to water with an emphasis on appropriate technology. Many provide particular assistance to women—the producers of much of the world's food. Emergency responses to famine or warfare are frequently linked to long-term development programs which build food self-sufficiency.

Programs in the United States include development of farmers' markets and food cooperatives for low-income people, advocacy for more adequate government food programs, nutrition and gardening programs on Indian reservations and in rural areas, and protection of water rights for farmers with small plots of land.

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