

February 1991

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



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## VIETNAM

15 Years After the Fall of Saigon

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## THE BOOK OF JONAH

More Than a Whale of a Story

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**Among Friends**

# A Lasting Imprint

**F**ritz Eichenberg, renowned wood engraver, outspoken advocate for peace and justice, and beloved Friend, died November 30 at his home in Peace Dale, Rhode Island. He was 89.

Born in Cologne, Germany, in 1901, Fritz showed an artistic talent at an early age, serving as an apprentice in a lithographic shop as a young man and studying art in Leipzig. His work as a book illustrator began in the 1920s with such German editions as *Gulliver's Travels* and *Crime and Punishment*.

Fritz emigrated to the States in 1933 at the time of Hitler's rise to power. His association with the Religious Society of Friends began in 1940. He and his family became active members of Scarsdale (N.Y.) Meeting. He was impressed by Quaker relief work in Europe following World War I; philosophically he agreed with Friends' commitment to peace and nonviolence. He developed close bonds as well with the Catholic Worker movement in the 1940s, a friendship he would maintain throughout his life. To my mind, his illustrations published in the *Catholic Worker* are among his finest, my favorite being his 1950 engraving, "Christ of the Breadline."

Over his lifetime he illustrated more than 150 books with his drawings and wood engravings, one of his most famous being the engraving of Heathcliff for a 1943 edition of *Wuthering Heights* (see facing page). Most moving to me of his book illustrations were his engravings for the works of Dostoevsky, Tolstoy, and Turgenev. The brilliance of his work in illustrating many of Russia's greatest novels won acclaim in the Soviet Union during the Cold War years, and Fritz met Nikita Krushchev in 1959. Later he traveled and lectured in the Soviet Union.

In 1979 we invited Fritz to deliver FRIENDS JOURNAL's annual Henry Cadbury Lecture. It was a moving and memorable occasion for all who attended. Fritz entitled his lecture "Art and the Human Condition." He showed a series of slides of his work. What I most clearly remember was his focus upon the beauty and power of the human face, Fritz's deep commitment to the cause of peace, and his desire to present through his craft the precious nature of human beings. In the human face, he once said, he saw compassion, suffering, great love. "Everything is written there. You just have to learn to read it."

Each editor of FRIENDS JOURNAL has been enriched from association with Fritz Eichenberg. Fritz's generosity in sharing his work with us dates back to our first edition in 1955. He designed the colophon appearing in that issue (and in each subsequent issue to this date). Many of our best covers have been designed from Fritz Eichenberg wood engravings. The article on Jonah on page 16 of the current issue is but one example of his beautiful art work that continues to grace our pages.

One of the recurrent themes in Fritz Eichenberg's work for nearly 70 years was "The Peaceable Kingdom." He asked us to examine the inhumanity existing in the world around us and to apply our best energies to change it. As Fritz so eloquently expressed it: "We must recapture what we have lost; we must fight for our faith, fight our way back to God. We must become creative again, whole again, and aware of our responsibilities for a new moral order." The power of his images has helped us to become more aware of these responsibilities.

*Vinton Deming*

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Cover photo by Phil Esmonde

"Heathcliff under the Tree," wood engraving  
by Fritz Eichenberg,  
© 1943

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## Investing in peace

D. M. Rubenstein has raised an important issue in his Viewpoint piece, "War Taxes: A Quaker Dilemma" (*FJ* September 1990). Although I am not a member of a Friends meeting, I have been a sympathetic participant with Friends during the past 50 years. I agree that it would be a big relief if God would just let us know what to do with our money, tax payments. But nothing is purely black or white, good or bad, right or wrong—only better or best that we can comprehend at this time.

Therefore, I venture to suggest there might be better ways for us to invest our savings or surplus funds than with corporations which pay the highest dividends (God's will?). So, chancing the imperfection of being human and fallible, I'd like to suggest several options (in addition to supporting the Peace Tax Fund Bill):

1. New Alternatives Fund, Inc., 295 Northern Blvd., Great Neck, NY 11021. This mutual fund concentrates on alternative energy, excluding nuclear power. Their current performance is good by any financial standard.
2. Co-op America, 2100 M. St., N.W., Suite 310, Washington, DC 20063. This enterprise links socially and environmentally responsible business and consumers in a national network—an alternative marketplace.
3. Pax World Fund, Inc., 224 State St., Portsmouth, NH 03801. This no-load diversified mutual fund endeavors through its investment objectives to make a contribution to world peace.
4. Working Assets Money Fund, 230 California St., San Francisco, CA 94111. This fund is opposed to investing where there is military spending, job discrimination, environmental pollution, apartheid. It aims to be part of the solution to some of our problems.

These are but four established alternative investment opportunities open to us; there are others. But perhaps God would give some approval to these choices in favor of some other more traditional ones.

*Del Eberhardt*  
Staten Island, N.Y.

## Trust is needed

Thank you for such a well balanced collection of articles in the October issue. The contrast between the trust that Carolina Friends School has in the Spirit, and through the Spirit, with its students, and the distrust Herb Lape has in the Spirit and in his stepson is quite compelling. Whereas CFS holds that the Light shines in all persons regardless of age, and that those affected by a decision should have an equal voice in making that decision, this belief is sadly lacking in Friend Lape's article.

The Spirit might have surprised him had he and his stepson addressed the issue in a worshipful manner. It also might not have. The Spirit is tricky that way. I can never know fully the impact of any decision I make, but when I attempt to make that decision in the Spirit of God, I can let go of the outcome, because of faith that the Spirit works for the good (which does not mean I won't later reassess the decision again in the Light, and in the light of new experience). Friend Lape's decision might turn his stepson away from "religion in

general. . . ." Ouch! Or it might give him a solid underpinning of community from which to build a life. We will never know. What we do know is that the way the decision was made teaches his stepson that some people have the Light, while others do not, and some decisions one does not need to make "when two or three are gathered together."

To trust in the Lord is a very frightening thing, but it is something Friends have been doing for years. We trusted that criminals and the insane were worthy of love. We trusted that women were equal to men in God's sight, as were African Americans to whites. Many meetings are beginning to trust, after the manner of Friends, that lesbians and gays are as filled with the Light as heterosexuals.

Trust in the Lord, Herb Lape, for she will provide. The Light might even shine in people under 18 years of age.

*Edward Elder*  
Brooklyn, N.Y.

## Why the prohibition?

Wilton (Conn.) Meeting has instructed me as clerk to submit this letter for possible publication in *FRIENDS JOURNAL* for information purposes and to elicit comments.

Our current *Faith and Practice* of New York Yearly Meeting (p. 66) prohibits attenders from serving as members of ministry and counsel or in certain other



Eric Wright

*Mountain View (Colo.) Meeting has made their views on the Persian Gulf crisis known to their Denver neighbors.*



## Viewpoint

# A Message for Threshing

capacities. Our monthly meeting has queried the purpose and scope of these prohibitions, which some of our members find troubling.

As to scope: does the prohibition apply only to yearly or quarterly meeting committees and positions, or does it apply equally to monthly meetings as well? Does it prohibit attenders from attending or participating in meetings of Ministry and Counsel committees, or does it only prohibit them from being called "members"? Would it allow attenders to be appointed as "associate members" of the committee, so long as they are not called "members"?

As to purpose: What is the purpose of the prohibition? Does that purpose take into account the fact attenders may have counseling skills surpassing that of members? Does it consider that attenders are no less endowed with the Light within than members, and that some have attended for longer and with at least as much seriousness of purpose as some members? Does it take into account that some small meetings need to use every resource they can get and that many of our best resources are non-member attenders?

Nick Triffin  
Wilton, Conn.

## Discovering community

One Sunday recently my husband and I attended Des Moines Valley (Iowa) Friends Meeting. Following worship, the meeting goes around the circle of about 50 people. Members and visitors introduce themselves and share a little information that others might want to know. People who have announcements make them then.

About a third of the group just gave names. Other people gave personal news: a new puppy, plans to buy a tractor that afternoon, a visit to a friend in a nursing home, a report on Gay Pride activities, an informal report from Buildings and Grounds (greeted with much laughter). The process moved very quickly and did not take any longer than my own meeting's traditional way of introducing visitors and giving announcements.

At the end of those few minutes, I was no longer an outsider. I knew what activities and causes were important to the meeting. I knew which people were interested in the same things I was and could go talk to them. I knew people's names. I don't know this much about the people in my own meeting!

A few weeks later I visited another

(continued on next page)

Last Sunday morning, before going to meeting for worship, I spent some time writing in my journal, which is for me a fairly common preparation for worship. Although I sometimes set myself a task or a question, this day I simply began to write, knowing there was something deeply disturbing me, but I was ready to let the writing bring it out.

What came up first was fear. I am profoundly afraid of the future: the course of our modern, post-industrial society seems plainly insane to me, and yet also so difficult to change. Although nothing in my journal entry mentioned Iraq or Kuwait, listening to and reading about war and the preparations for war in the last few weeks certainly must have contributed to my unease. There was anger in my writing, too, and despair. Measured by its effects, my own voice seems to mean very little. The world continues to move as if there were nothing wrong with risking people's lives over dwindling reserves of fossil fuels, as if war were simply another legitimate instrument of policy, as if international law should apply to everyone but ourselves.

I went to meeting with these thoughts still revolving in my head, without any sense of resolution. I welcomed the silence as a chance to deal with them, to look for some feeling of light within all this darkness.

What surprised me (although, perhaps, it shouldn't have) was that these ideas were what came out in the messages in meeting. The first person to break the silence spoke about his shame to live in a country that cared so little about peace. He also made a distinction between peace and freedom, saying that if he had to choose, perhaps peace was the more important goal. Many people followed him in speaking; I found myself often wishing for more silence between speakers, but there was a need being expressed here, and many people felt it. Only one person directly mentioned recent events in the Middle East, but there was an unspoken subtext that was clearly related to the Iraqi invasion of Kuwait. It was, in old Quaker parlance, a "threshing meeting"; we did not resolve the issue, but rather wrestled with it in a way that seemed more than merely metaphorical.

Friends need to do more of this. The demon of war is always present, especially in a country with the massive military might the United States holds. Much as we might like to do so, we can't turn away

from it; the Persian Gulf crisis should make that obvious if nothing else has. If we are able to call ourselves pacifists, it is only because (as was said in worship) we seek to create peace as a positive alternative and not simply see it as the absence of conflict. But such a stance is not easy to take in the face of nationwide military mobilization. Our friends and colleagues, the media, our congressional representatives, our president, who claims to speak for all of us—everyone is caught up in the preparations for war, and the very act of questioning this mobilization seems suspect. There is a mass hysteria that goes along with war, which we, as pacifists, need to recognize and find the courage to face. It is not going to go away, despite our prayers and our struggles. We must take steps to prevent war while recognizing we do so because of the righteousness of such actions, not because of their efficacy. The question is not "What can I do?" but rather, "What *must* I do?"

We also need to be aware of our human reactions to this kind of crisis. Our meeting was struggling with our own sometimes conflicted responses to what has quickly become a global crisis. We were not simply thinking about statistics of weaponry or troop strength; we were responding to the threat of war on a spiritual and personal level. The important thing on that Sunday morning was to be aware of the fear and anger within us, to look at the evils of our culture that make the thought of war possible, without either glossing over the dangers present or giving up in despair. It is one of the strengths of Friends to wait in silence while holding a difficult, seemingly unsolvable concern in our hearts. Such waiting certainly carries with it some pain—there was quite a bit of it coming out in the messages of our worship—but this pain is itself a testament to our humanity. It is what allows us to say no to the hysteria that contemplates war.

I did not have an answer in meeting, and I still do not have a solution to the crisis. My task for the moment is to be open to the concern itself, and to wait for guidance. I feel like a swimmer in deep water, where I cannot see the shore, nor the bottom, nor anything but the wide depth of the water. I cling to that of God, because there is nothing else to cling to.

Douglas Bishop  
Woolman Hill  
Deerfield, Mass.

meeting, where I was asked to introduce myself as a visitor, but members did not give their names. People seemed nice, but I felt no connection with them.

Many times I have had some personal piece of news that I was bursting to share with people who would care about it. During coffee hour I can tell individuals one at a time, but very few of our meetings, including mine, have a regular time for us to just share our lives with each other. It is an aspect of community we have allowed to become lost. I love my meeting. It is friendly, warm, actively concerned in a variety of causes, and has a lot of really neat people. But how would a visitor know?

So, "Hey, Des Moines Valley F(f)riends—I just got my first song lyrics published. (I know these people, and I know they'll want to know.) I can't wait to come back to visit."

*Bobbie Ruby  
Evanston, Ill.*



## Not funny

A Friend once quipped that the shortest book in his library is a collection of Quaker humor. My own experience suggests that our openness to the ironies of life leads us quite naturally to robust laughter, but this was not my reaction to the cartoon parents in "Friendly Funnies" (*FJ* October 1990) who conclude, in the face of high tuitions at Friends colleges and schools, that they can't afford Quaker children.

Instead, I wished our Society would engage in a thoughtful dialogue regarding the costs, benefits, and affordability of Friends Education, even as we affirm the option of choosing the public schools on philosophical or economic grounds. The discussion would reveal the necessity, in a Friends school, that we provide adequate compensation for teachers, that we serve a racially and economically diverse population, that we continue to develop models for educational practice that are admired and imitated around the world, and that we continue to acknowledge a spiritual dimension in education and in life. We yearn to count more Friends

among our students to assist in this last imperative, as well as to fulfill our historical charge to educate the children of Friends.

Although financial aid availability varies widely, depending on the policy and resources of each school, it is clear that all Friends schools are keenly interested in affordability for Friends. Most Friends schools would welcome an opportunity to speak with Quaker families about affordability, a discussion that can proceed along very different lines from the totting up of tuitions which is portrayed in "Friendly Funnies."

In an area rife with misunderstandings and rapid changes, we need to play this conversation straight for a while in order to develop a reservoir of trust and confidence that will serve as a common resource for both the schools and the families of the Society of Friends.

*Thomas B. Farquhar, Head  
Westtown School*

I want to note in Friendly fashion that the message conveyed in your most recent "Friendly Funnies" was, unfortunately, not the kind of constructive contribution needed by those of us struggling to make Quaker education more financially accessible. Such whimsical treatment of such an important matter does little to resolve the deep misunderstandings that currently seem to pervade!

Tuition expense is a very challenging and complex problem that requires the thoughtful and creative attention of everyone concerned with Friends schools and colleges, especially those interested in keeping them affordable for Quaker families and the socially, racially, and economically diverse student populations we all want to serve. And these objectives need to be balanced with our responsibility to pay very hard-working and dedicated faculty reasonable wages while also trying to meet rising energy and insurance costs and the expenses connected with leaving current facilities in proper form for future generations. What is needed is positive and creative assistance rather than "humorous quips," particularly from Friends groups and publications.

I hope you will seek to publish a thoughtful analysis of this complex matter that will do more to edify than to bemuse! We want every deserving student, Friend and non-Friend alike, to be able to have the opportunity—should he or she wish it—for a Friends education.

*Bruce B. Stewart, Head  
Abington Friends School*

## A human shield

Trying to think of a stratagem toward peace in the Gulf crisis I remembered an incident in our 1942 struggle to ease the forced dislocation of our Japanese American neighbors of the Seattle area.

The highly respected family of Dr. Paul Suzuki had moved from their Seattle home—giving up Dr. Suzuki's medical practice—to a new home in Spokane, a city outside the "restricted zone" of the West Coast. They found a good house for rent in a respectable area of the city, and made friends with their new neighbors.

However, there was a loudly patriotic element centering around a tavern some blocks away, who published the information that, "for the good of the community," they planned to drive the "damned Japs" out of town. Word of this threat reached us at the office of the Service Committee in Seattle, so Ruth and I invited ourselves as house guests of the Suzukis and drove to Spokane.

It was a weekend, and steam was generating at the tavern down the street. A party was organized at the Suzuki house, all the lights turned on, a few friendly neighbors dropped in, and music was stepped up. Dancing was in order.

After darkness set in, loud talk was heard and a mob of drunken men appeared.

They hesitated in the street, apparently in an effort to elect leadership or perhaps to generate courage. Finally a man came to the door while the gang remained in the gloom. He rapped loudly on the door. Nobuko Suzuki went to the door, opened it wide, spoke kindly to the guest, mentioned the party, and invited everyone in.

There was a huddle on the steps, no more loud talk, and the men walked silently away. That was the last we heard of trouble in that neighborhood.

It makes me wonder now if some such strategy might be effective in the present tense situation in the Middle East.

John Runnings of University (Wash.) Meeting, a much braver man than I am, plans to go to Baghdad soon to offer himself as a volunteer hostage—a "human shield" for President Hussein.

What would happen, I wonder, if thousands of us, a whole regiment of U.S. and European pacifists, suddenly appeared in Iraq—casual, friendly neighbors. Would President Bush order an attack?

Let's join John Runnings and find out.

*Fred Schmoe  
Seattle, Wa.*





# STOPPING TO LISTEN

by Wendy Simms

**S**ilence. It is rare to find a moment of true silence. Even in meeting there is background noise—cars driving by, children playing, book pages turning. These are the sounds of living in a community. They are the sounds we exchange for true silence to worship together.

Recently a friend and I spent two weeks in a cottage on Crystal Lake in Michigan. The first day, as we crossed the road, my friend stopped and said urgently, "Listen! Listen to the silence." A frozen lake and a blanket of snow had muffled even the sounds of nature.

We stood there, listening, and I heard something I had not heard in a long time. Eventually we continued our walk, and I found myself listening more attentively. As we carried our pail full of spring water back along the road to the cottage, I found the words, "In the silence, I can hear myself."

For I had not heard myself in a long time; I could hear my heartbeat; I could feel my toes tingle; I could see my breath warm the air. I knew I was alive. I felt overwhelmed and awed, sensing the presence of God within me and about me.

Throughout the next two weeks I often found myself listening. I am still listening. I am listening for the silence which gave me the gift of hearing myself. I know that in time the intensity of this experience will fade, and this saddens me. But I will always have the memory of how alive I felt, and I hope if I am ever given the opportunity to hear this silence again, I will be the one to say, "Listen!" In the meantime, I thank my friend for stopping to listen, and I thank God for speaking in the silence. □

*Wendy Simms is a member of Live Oak Meeting in Houston, Texas.*

# Where are the SIDEWALKS?

by Skip Londres

I walk in my neighborhood and notice I am alone. No one else is out. In fact, I don't know who my neighbors are very well. We rarely visit. My family and I have lived in the same suburban house for more than a decade; we have neighbors who have been here just as long, but we rarely see them. Some we do know return from work in the evening, shut their doors tightly behind them, and do not reappear until they jump into their cars again the next morning, heading for work.

A fear is present.

In this neighborhood and others throughout the land, a fear is so prevalent that people are unwilling to walk the streets, day or night. It is not a fear of violence from drug gangs or street gangs or burglars. It is a more subtle fear, a fear of walking outside in a neighborhood not built for walking. Ours is a neighborhood built for automobiles, for traffic, for utility—not people, not community. It doesn't feel good. There are no continuous sidewalks or bike paths in the whole city, even along the busiest thoroughfares near our schools, parks, and major shopping districts. The streets and neighborhoods belong to the roaring, shiny automobiles, which have dominated the U.S. landscape for decades.

The fear is very real. At the end of an otherwise delightful, month-long stay with us, Petra, an extremely bright and sensitive 18-year-old foreign exchange student, rather abruptly altered her life-long plan to move to the States upon graduation from high school. Our car-dependent environment was a primary factor in her decision. Accustomed to traveling freely, safely, and comfortably about town by foot or bicycle in her native Germany, she assumed she could do

*Skip Londres is a stockbroker who specializes in socially responsible investments. A convinced Quaker, he has recently started an unprogrammed style meeting within a Baptist church in Waco, Texas.*

**Many of us live  
in neighborhoods  
built for  
automobiles, for  
traffic, for  
utility—not for  
people or  
community.**

the same here. We forewarned her, but she insisted on taking walks and riding our daughter's rarely used ten-speed. Her attempts at neighborhood walks and bike rides here were emotionally traumatic: she felt frightened and intimidated, having to battle for space with motorists who drove past—and sometimes even at her—as if she didn't exist. Petra declared she could never live in a place where people cannot walk or ride a bike safely, especially in their own neighborhoods. She said life here was too violent for her. I empathized.

Families in the States spend a great percentage of their incomes on transportation (mainly personal autos) than they do for either food or shelter. The poorer the family, the greater is the percentage expended for autos and related expenses. Between 1960 and 1980, the number of cars on our streets doubled. Person-insensitive urban sprawl became common.

In my own town of Waco, Texas, with about 100,000 people, I could walk to

nearby stores, schools, churches, parks—but I don't. The usually unaware drivers on the streets without sidewalks sometimes seemed so hostile that I finally gave up walking. I drive, like everyone else. I drive my mother to the store three blocks away. I drive my daughter to her friend's house around the corner. I drive to the malls and to athletic clubs—where people walk. At noon, it's simultaneously sad and humorous to see dozens of people pour out of my office complex, jump into their cars, "rev" their engines, and speed two or three blocks to one of the half-dozen restaurants within eyesight of the parking lot.

Planning for human traffic has become a minimal concern for our politicians, planners, and developers. Person-insensitive urban sprawl is common. Most neighborhoods and shopping areas have no sidewalks at all, but plenty of parking lots. Traffic signals are rarely timed for walkers. Bike trails are nonexistent. Bike racks are few.

The beauty of using sidewalks, of walking and seeing people, is summed up in the word "community." The great urban anthropologist Jane Jacobs has stated the idea very eloquently and clearly: "Lowly, unpurposeful and random as they may appear, sidewalk contacts are the small change from which a city's wealth of public life may grow." That intangible sense of community which generates a feeling of connectedness between people is most often found in older, established, person-sensitive neighborhoods. But it seems to have become lost in our newer cities and suburbs.

Neighborhoods, on the other hand, that evolve naturally due to unplanned but frequent face-to-face interaction of residents achieve and maintain a level of social bonding that most present-day, person-insensitive neighborhoods do not. Human beings have strong social needs, needs for an environment filled with



people who provide a natural and uniquely powerful means to meet those needs. The person-insensitive environment directly and effectively frustrates the meeting of those needs.

The needs, and rights, for independence of especially those who do not drive—mainly our poor, our handicapped, our children and our elderly—are literally denied. The message that society sends them is that they are second-class citizens. They must become dependent on others who drive. Or they must walk in potentially hazardous conditions (even to reach the city bus, if there is one).

Or take the needs of the drivers, whom I must always be careful not to term "the enemy," for I too am a driver. Sometimes when driving along I am suddenly aware of where I am and, by implication, who I am becoming. It is not a pleasant feeling. My comfortable temperature-controlled cubicle protects me from the elements, but also from people. I can choose never to look anyone in the eye, especially someone who is very different from me. I can hide. I can also choose to demonstrate my

power over nature—and the speed limit. In traffic jams on the way to work, I can choose to get tense and irritated and impatient. I can get myself into a situation where I am not a very pleasant human being.

**D**rivers and non-drivers alike have other needs as well: for fresh air and sunlight, for outdoor activity, for exercise. In person-insensitive communities, outdoor activity is discouraged and indoor activity is encouraged. Alienation has become a way of life for many. There is alienation from nature, from other people, from their bodies—and from themselves. In my city, if I just want "to be" in nature, I must drive a mile to a park. If I want to exercise, I drive the four blocks to the health club and walk in a circle for half an hour. I've gone nowhere and have had to drive my car to get there.

And what about our children? Studies indicate many U.S. children are overweight due to lack of exercise, that they're sedentary and watch too much TV. With many unable to go anywhere on foot, is it any wonder? When I was

growing up, my friends and I used to spend hours exploring on foot or bikes neighborhood yards, parks, playgrounds, vacant lots, nearby woods, even tree-lined alleys. My own children explore the insides of their own houses or yards, unless someone is willing to chauffeur them somewhere else. The beautiful world of outdoor play—the spontaneous kind that occurs readily wherever kids can gather in safe places, namely, their own neighborhoods—has become a rarity for far too many. The outdoors goes lonely.

**T**he solutions seem complex, but they are really amazingly simple: walk more, drive less, design/redesign cities with people in mind, share. But the great U.S. environmental debacle is very real; our air often stinks and our materialism runs rampant. Although we represent only 5 percent of the world's population, we own 30 percent of the automobiles, consume roughly 30 percent of total global annual energy output, and create close to 30 percent of the world's pollution. Our collision course with ecological disaster



has become well-known and is being increasingly documented. We can no longer deny; we can no longer simply talk; we can no longer live in fear. We must act.

**O**ne place to start is in our hearts, then our homes and neighborhoods. The world out there seems to pose very formidable environmental problems to most of us—global warming, ozone depletion, acid rain, rain forest destruction—but unless a full-scale regeneration process starts somewhere, preferably with ourselves, it may not start at all.

Two steps seem closer to home and more manageable than trying to solve the more global problems noted above. The global problems will begin to diminish once certain basic smaller steps are taken. Eliminating causes is a much better solution than doctoring symptoms.

Curtailling unnecessary auto travel involves a very simple and inexpensive retrofitting of our person-insensitive communities with sidewalks, bike paths, and traffic control mechanisms to slow traffic and encourage walking. Our pollution output will be reduced proportionately and perhaps very dramatically.

A second step follows: developing modern mass transit systems as an alternative to individual auto ownership, hence making a major contribution to cutting pollution and congestion. This builds on the first step, because regrettably, bus and train systems—no matter how shiny, new, and fast—are not feasible without pedestrian rights-of-way that make accessibility safe and convenient. In my city, we have dozens of bus stop benches (mired in mud when it rains) placed along perilous streets where pedestrians rarely tread. Beautiful new buses are often empty; annual losses to taxpayers are horrendously large. Several of the buses are even equipped with the latest in high-tech wheelchair lifts. They would be very effective if there were a safe way for handicapped citizens to get to the bus stops in the first place.

There is probably no one step that we as a nation can take which at once would maximize personal freedom and mobility, facilitate a sense of true community, and minimize environmental pollution and personal stress than to give our streets and neighborhoods back to the people. Present local and federal apathy regarding community design and pedestrian rights is dysfunctional at many levels: for a wide spectrum of population groups and for the nation as a

whole. The proper goal of urban planning should be establishing a quality of life for all. This means safe and convenient accessibility to work, school, and parks for everyone.

Sidewalk availability does not demand anyone give up a car and walk instead. It simply allows people to choose what works best for them. I would like the right to choose.

**T**here are many positive steps which can be taken at federal and local government levels. The federal government, for instance, could make receipt of mass transit subsidies contingent upon the development and implementation of municipal policies that are protective of the rights of pedestrians. Similar kinds of restrictions could be placed on public school districts which receive federal funds, requiring that sidewalks be available within a one- to two-mile radius of the school (most school bus systems won't provide service within that radius). This plan would enable children to get to and from school safely and independently; it would simultaneously begin to create and foster real neighborhoods around the schools where now only clusters of houses may stand.

Or, communities could just decide to do the above on their own.

Many in our country have already lost a sense of community and neighborhood and empowerment (even as in rural areas bigness, materialism, and production-oriented thinking has drastically reduced traditional small farms and communities). If corrective action is not taken to humanize our cities and suburbs, we will move rapidly into an ever more ominous future. Looked at through the microscope of social scientific disciplines, or viewed narrowly from a legalistic perspective, the causal relationships between urban environmental design and social problems are difficult to see. For this reason, very little relevant research has been done on the subject. No major human rights or environmental advocacy groups, moreover, have it on their agendas.

Solutions will require local, global, interdisciplinary—perhaps even mystical—perspectives, and lots of love. Quakers have a tradition of perceiving, understanding, and taking action on important issues long before society at large recognizes them. Let's get our country back on its feet, Friends, literally and figuratively. So much depends upon it. □

# Genesis

by Sarah Crofts

**L**ong ago, in the midst of nowhere, there was God. God had a grandiose plan and felt it was time to execute this plan. God looked over the blueprints in his mind to make sure everything was set, and seeing that it was, he began.

During the first day of the execution of the plan, God created the almighty on/off switch. If it was in the up position, there was light, and in the down position there was darkness. He was the operator of this switch. God liked his switch and was proud of it.

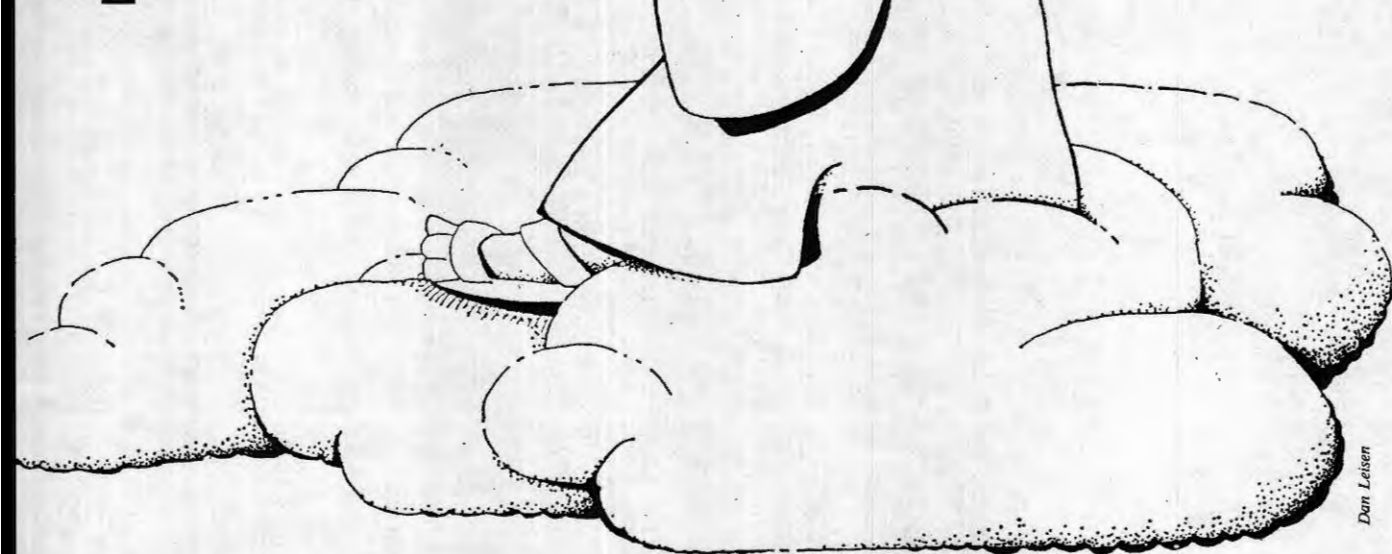
The next day God created what he called "blue air." This was his secret name for what would be known publicly as "sky." Sky was everywhere, and it was beautiful, so God liked it.

On the third day, God prepared himself for one of the most difficult tasks in his plan. He had to use strength and power for this project. First under the sky, God created the parking lot. It was dark and solid so objects would be able to stay on the surface of it. The parking lot was also flat and spread in

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# Updated



all directions. From out of the parking lot, God created the "Mall." The Mall was very large and made of such strong materials that God knew it would last for a very long time. The Mall was a place in which it was possible to escape from the immense parking lot.

That same day God was heard through the PA system inside of the Mall saying, "Let there be small green leafy objects in this Mall." And it was so. There were potted plants of all kinds. Some were small and others stood upright. All the plants were placed in pots so as not to disturb the bottom surface of the Mall. God made sure these plants produced seeds so the seedlings would be able to be repotted. God felt he had done enough work for one day so he stopped to rest for the next stage of his plan.

Very early on the fourth day, God's voice was heard again through the PA system, this time saying, "Let there be fluorescent lights on the ceiling of the Mall so I can see what I'm doing." These lights were controlled by smaller on/off switches that worked the same way as the almighty one. The day before when he created the plants, he had some difficulty seeing the finished product, which is why they looked so out of place in the Mall. Now there were

fluorescent lights, and he felt better and more secure before he started the next stage of his plan.

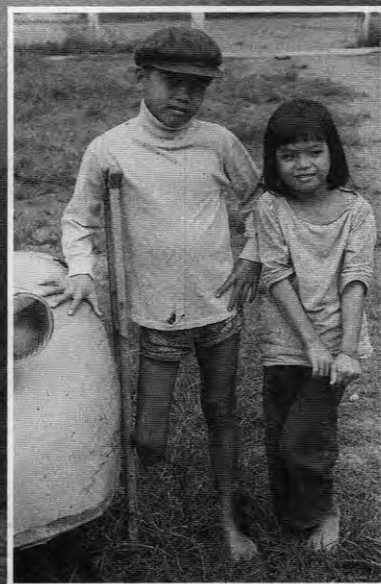
On the fifth day God created cars and trucks to exist in the parking lot. These objects would liven up the area and make it more picturesque. To make sure the cars and trucks would be fruitful and multiply, God allowed them only a short life span, and so when they died, they would have to be replaced. Again God was proud of his work.

At this point the mall was quite empty except for the potted plants, so on the sixth day God created commercial products. He made clothing, accessories, shoes, kitchen appliances, Hallmark cards, and much, much more. These products were spread throughout the Mall and they were all categorized and put in their rightful places. God made sure the products would be fruitful just like the potted plants. After the products were all created, God knew something was still lacking from his masterpiece. His greatest and final step of the plan was still to come.

Without wasting time, God created the buyers, or consumers. These creatures were more commonly known as humans. They roamed the Mall and the parking lot constantly. God created

humans in his image, only settling for the best in everything. He had been extremely careful in making everything the best way possible. God told the humans through the PA system, "Be fruitful and multiply," and so they did. God made humans masters over all the cars and trucks in the parking lot, by making humans the only creatures able to move the cars and trucks. Humans were also masters of the products because they were blessed with the Power of Purchasing. They could choose among the products for the ones they wanted most. This determined which products would succeed in the Mall and which ones would disappear from existence. God had created the Mall so humans would dominate it, and they did. At this point God was so pleased with himself for finishing the execution of his great plan, he decided to rest.

On the seventh day he rested. He admired the craftiness of his work and smiled as he watched the consumers go in and out of the Mall, showing their appreciation by purchasing the products and riding in the cars. God made sure all humans would take a break from their work on the seventh day, as he did. He knew what a perfect form of relaxation it was to drive to the Mall to shop till you dropped. □



# VIETNAM

## FIFTEEN YEARS AFTER THE FALL OF SAIGON

by Larry Miller

Any U.S. citizen visiting Vietnam today, just 15 years after the end of the Vietnam War, carries with him or her some mental and psychological baggage of a very personal nature. As a first-time visitor to Vietnam I took with me several pieces of personal baggage. One such piece was the experience of having vigorously protested U.S. involvement in the Indochina conflict, which began with financial support of France as a colonial power shortly after World War II. A second piece of baggage was my friendship over many years with men and women who had worked during the war at the American Friends Service Committee rehabilitation (prosthetics) center in Quang Ngai, South Vietnam. And a third was my admiration for the three Quakers who, during the war, sailed a tiny boat through U.S.-laid mine fields into Haiphong Harbor

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in North Vietnam to deliver medical supplies to hospitals in Hanoi.

My trip to Vietnam in February 1990 was in the company of David Elder, AFSC's field director for Laos and Vietnam. We went to Hanoi, to Son La Province in the northwest, and to Ho Chi Minh City. The AFSC has a modest program of aid to cooperatives in Thanh Hoa Province south of Hanoi, to villages in the mountains of Son La Province, and to four rehabilitation centers in southern Vietnam, including the one formerly located in Quang Ngai.

The days in Hanoi afforded us an opportunity to talk with central government officials about opening an office in Hanoi, such permission to date only having been given to CIDSE, a consortium of Catholic European non-governmental organizations. It was clear that Vietnam urgently wants and needs normal diplomatic and trade relations and some of the reconstruction aid promised to Vietnam by the U.S. in the Paris peace talks that took place during the Vietnam War.

As is the case in Laos, Cambodia,

and Thailand, there is in Vietnam a diversity of ethnic groups, many of which live in isolated mountain areas. These groups are rich in culture, but often weakly represented in the governing circles of these countries, in part because their history frequently includes migration from some other country. The "Viets" in Vietnam comprise the vast majority of the roughly 65 million people, but scattered throughout the country are 54 recognized ethnic minority groups, with their own languages, and many do not speak Vietnamese.

The AFSC has taken special interest in the Tai Dam, or Black Thai people, who are concentrated in three northwestern provinces. This is in part because the AFSC has a regional office in Des Moines, Iowa, where close to 3,000 Tai Dam refugees settled in the late 1970s. From the 7th to the 13th centuries A.D. the Tai people formed the Tai Kingdom of Nanchao in southern China. With the conquest of China by Kubla Khan in 1253, Tai people left that area, many going to northwest Vietnam, where a more or less independent country called



Sip Song Chau Tai was established.

Unhappily, they were drawn into military conflicts in Indochina. In 1948, with a promise of "independence and sovereignty" under the protectorate of France, the "Tai Federation" was established, and many Tai Dam people then sided with France in its attempt to reestablish Vietnam as a colony. But in 1954 France was decisively defeated, despite massive aid from the United States. The Geneva Accords ended this First Indochina War.

The subsequent Second Indochina War (the "Vietnam War" to Americans, the "American War" to Vietnamese) ended when U.S. Ambassador Graham Martin left a collapsing Saigon by helicopter in the pre-dawn darkness of April 30, 1975. Since then, the United States has imposed a trade embargo against Vietnam, and many other Western countries have followed suit. Agencies such as the AFSC must obtain licenses from the U.S. Treasury and Commerce Departments to provide emergency and reconstruction aid to Vietnam. The embargo has helped keep Vietnam's badly managed economy on its knees. With a GNP per capita of some \$100-\$150, Vietnam is one of the poorest countries in the world. The external deficit is huge. Inflation, which was in the range of 30 percent to 50 percent per year in the early 1980s, exceeded several hundred percent beginning in 1985. There is rapid population growth, around 2.1 percent per year. Unemployment is a serious problem. There is massive aid from the Soviet Union, but the USSR wants to make cuts.

In 1975, when North Vietnam defeated

South Vietnam and unified the country, the Socialist Republic of Viet Nam (SRVN) extended to the entire nation Soviet-style central planning that had been in place in North Vietnam when the country was divided in 1954. The Soviet model aimed for rapid industrialization, collectivization of agriculture, and strong control of the entire economy. The state sector, forced to obey orders from higher authorities, was the "engine of growth." There was no room for small-scale private production in the economy. The system was based on state allocation of resources to both industry and agriculture. Industrial enterprises and agricultural cooperatives were assigned quantities to be delivered to the state.

This system came under increasing strain during the late 1970s, when bad harvests, in combination with the cost of troops in Cambodia and the political and economic isolation of Vietnam from most of the outside world, triggered an economic crisis.

Finally, in December 1986, the Sixth Party Congress decided the Soviet-style central planning system was not working. A program of radical economic renovation was introduced. Today the state generates only 28 percent of national income, while private enterprise makes up 40 percent, and the remainder is a mixture of public and private ventures. Vietnam has adopted a favorable foreign-investment law and changed its investment policy to give top priority to food production. Farmers grow what they want and sell at market price, and last year Vietnam changed from being a rice-deficit country to the world's largest exporter of rice. The government's goal was to bring down the inflation rate to about 15 percent by the end of 1990.

Apart from sending equipment and supplies to four of Vietnam's rehabilitation centers where prosthetic devices are made for amputees, the AFSC is focusing its efforts on remote districts in the countryside. On my visit in February 1990 I traveled to the capital of Son La Province, only 200 miles west of Hanoi, but 11 hours by van through mountain valleys and passes on a deteriorated road built under French rule. Quakers were the first nongovernmental group to supply aid in recent years to Son La Province, a province with 35 million acres and a population of 682,000 people. Today, foreign aid also comes from three United Nations agencies (UNICEF, UNESCO, FAO) and from World Vi-

sion and Action Aid. Land is classified as lowland, middleland, and highland, in accordance with the altitudes at which farming is done. In general, it is the Hmong villagers who are found at the highest altitudes; the Zao, the middleland areas; and the Tai Dam and Viets the lowlands.

In part because of extensive experience in providing small-scale irrigation structures and clean drinking water systems in the mountains of Laos, the AFSC is involved in water projects in Son La Province. One such project, involving some financial assistance from the Tai Dam community in Iowa, is aid to the Thuan Chau District Clinic, where the district is building a water system, crude by U.S. standards, but an improvement over carrying water by hand or head from a nearby source. Quaker



Page 12 (large): *Irrigated rice paddies;*  
(inset): *The detonation of mines left from the Vietnam War claims youthful victims.*  
Above: *Street vendors in Son La town*

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**The most urgent  
need is for  
normal diplomatic  
and trade  
relations to be  
re-established,  
and the U.S. trade  
embargo ended.**

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Service representatives have approved the design and are importing the water pipe, pump, and electric generator.

In the middle of Son La town I visited the Phai Ke dam project, adjacent to a bridge built in 1986, 22 years after the former bridge and every other structure in Son La town were destroyed by the U.S. Air Force. In the process of creating a diversionary channel for the stream to allow excavating for the dam, an unexploded 750-pound U.S. bomb was discovered in the bottom of the stream bed

and had to be removed by the Vietnamese army. The half day I spent on site provided an opportunity for the Quaker Service field director to talk about the technical details of the project and for all visitors to see the preparatory work in progress. Some of the earth had been moved by a bulldozer, but, for the most part, earth was being moved by homemade stretcher-like webbed devices carried by two men. In a nearby workplace, baskets of local stone were being fashioned with wire, to be eventually mortared into the walls of the dam. The Phai Ke dam, when completed, will irrigate 160 acres of paddy (rice fields). The AFSC will cover 35 percent of the cost of the project with the delivery of 480 tons of cement and 33 tons of steel (reinforcing bar). The province will contribute 36 percent, and the townspeople, 29 percent, primarily in labor. It is this type of collaborative effort, particularly involving the volunteer labor of local people, that is characteristic of Quaker and Mennonite aid projects.

My colleagues and I, along with our Hanoi interpreter and provincial and district officials, visited three Tai Dam villages, accessible by government van only because it was the dry season. One of these was Khoa Khan village in the Noong Lay subdistrict of Thuan Chau district. The population of the village is 313, with 43 families. The villagers are from the Laha ethnic group, a subgroup of the Tai Dam minority, who speak Laha among themselves, an unwritten language. Most of them also speak Tai, but few speak Vietnamese. The women have distinctive dress and hair styles.

The purpose of our visit was to sit down with the head of the village, the president of the commune people's committee, other male leaders, and, at our insistence, with three women, to obtain from the villagers statistical information on their community, to hear about the daily schedules of men, women, and children, and to learn directly from them what they considered to be the most urgent needs of the village. All of us sat on reed mats, with the exception of the women, who with their long black skirts and colorful blouses and head-dresses sat on tiny, low stools. We learned that the village had been established in 1956, ending a semi-nomadic existence based upon "slash and burn" agriculture. Most children only reach second grade in the Vietnamese-language school. There is one boy who had reached eighth grade. Some men, and

almost all the women, are illiterate.

We were impressed with the size of the houses and the obvious skill required to construct the large, almost barn-like structures. Like almost all village houses in Southeast Asia, they are built on pilings, with a ladder to the first floor. There was a primitive foot-powered rice pounder underneath the house in which we met. There is space there for the tethering of animals and the storage of farm equipment. Floors consist of sturdy bamboo slats, and the raised housing style provides needed ventilation through the floor. There are no walled rooms in the house, with its cathedral ceiling. Cross beams had mortise joints. Roofing consisted of thatch. In one corner was the kitchen with an open wood fire on a stone slab, the smoke venting through the thatch. There were curtains dividing one side of the spacious house into several "rooms," with bedding neatly rolled up in each.

Since the visit was in the middle of the

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day, village elders and the women provided lunch for us. My two AFSC colleagues and I were probably the first Westerners to have visited Khoa Khan village, certainly the first to be guests at a meal. All of the food, quite a variety, was spread out on tables less than a foot high, set up in a long line. And our hosts and hostesses pressed everyone to drink the local hard liquor with repeated toasts for one or more aspects of the important occasion. The most respectful response is to drink "bottoms up," but



*A Quaker Service consultant with technicians making a prosthesis at a rehabilitation center*

there are ways to pretend doing this. For example, if it does not make you feel too disrespectful, you can pour your glass of liquor through the slats of the bamboo floor.

I was impressed with the way adults treated their children. The meeting of village notables with aid representatives, both Quaker and Vietnamese, was a serious one, but of course the children wanted to be part of the historic occasion. Evidently told to go out and play, or be with adults not included in the meeting, the children nevertheless quietly stole their way into the room to see what was going on. At no time were our hosts and hostesses sharp with the children. In some cases the younger children were embraced and brought into the meeting circle to sit on the laps of adults, especially the few women.

In all of the villages our delegation visited, the reports on daily schedules indicated the extent to which women were doing more work than men, quite apart from childbearing. Typically, the women are up at 5:00 a.m. to hull rice and prepare breakfast for the family, most with many children. At 9:00 the women go to work in the fields, either the "paddy" fields in the bottom lands, or "upland" fields on mountainsides. They return home around 4:00 p.m., fetch water, do gardening and housework, prepare the dinner, and then, before retiring, do some weaving. Only a sturdy constitution can withstand such a vigorous routine day in and day out. Rarely did a villager, male or female, report being in the provincial capital more than once or twice a year. The constraints are time and transportation.

In all cases in these village meetings, which lasted two or three hours (in part because of the need for translation of what was being said), the consensus as to primary needs revolved around water. Either there needed to be some way of piping water into the village from a



mountain spring, literally saving hours of work every day for women and children, or there needed to be a simple dam or weir that would enable the growing of paddy rice in the dry season as well as in the rainy or "wet" season. It is the insufficiency of paddy rice that forces villagers to go into the nearby mountains to burn down trees and shrubs so upland rice can be grown. This practice, completely out of government control, is referred to as "slash and burn" agriculture. Unless the population is very sparse, it is ecologically ruinous, often but not always resulting in serious erosion. There are virtually no government funds for reforestation. The growing of upland rice in this way can only be done

for three or four consecutive years. In the nomadic days the villagers would move on to another mountainside area to resume the "slash and burn" cycle. Now they grow other crops, the last being manioc, which can be grown for several years before the hillside must be left fallow for a while. Upland rice requires much less rainfall. As I traveled through the mountains of Son La Province I repeatedly saw the bare patches of ground on mountainsides where "shifting cultivation" had taken place, and in one instance saw a mountainside on fire, good timber going up in flames as a consequence of this agricultural practice.

While it was not possible on this first trip to Vietnam to visit any of the reha-

bilitation centers being assisted by the AFSC, they deserve mention, in part because the program has strong support from the U.S. government. In 1987, President Reagan appointed an emissary to determine in what ways Vietnam and the United States might cooperate on humanitarian issues of mutual concern. Along with the issue of U.S. soldiers missing in action, came a request from Vietnam to address the need for prosthetics and consideration of child survival. The U.S. agreement to these priorities was the first concession to the suffering of anyone in Vietnam.

Because of its past history of service in Vietnam, the AFSC undertook to help re-equip and resupply four government rehabilitation centers in southern Vietnam. One of them was the center that the AFSC established in Quang Ngai during the Vietnam War, now moved to Qui Nhon. With funds from two Dutch and U.S. organizations totalling \$300,000, the AFSC is currently shipping equipment and supplies to these centers following a careful needs assessment. There may be as many as 60,000 amputees in Vietnam. The government-run prosthetic centers each year provide about 10,000 prosthetic devices and orthotic appliances, such as braces, crutches, and shoes. Most Vietnamese amputees are veterans from one army or the other, but some are farmers who in plowing their fields have run into buried mines. As in all of its programs in Indochina, the AFSC emphasizes "appropriate technology" solutions, using local materials and personnel wherever possible.

Considering Vietnam's poverty and its reconstruction and development needs, virtually unlimited aid from nongovernmental organizations could be put to good use. And yet, the more urgent need is for normal diplomatic and trade relations to be reestablished between the United States and Vietnam, and especially an end to the trade embargo. As one survivor of the My Lai killings put it recently to Vernon Loeb of the *Philadelphia Inquirer*, "The war is in the past, and think about it or not think about it, we still have to live on, and that is why Vietnam wants to be friends with America. That is why, when many foreigners come back to visit our village, we always open doors to them. In Vietnamese, we have a saying: 'Deny those who run away from you, but open your doors to those who run towards you.' "

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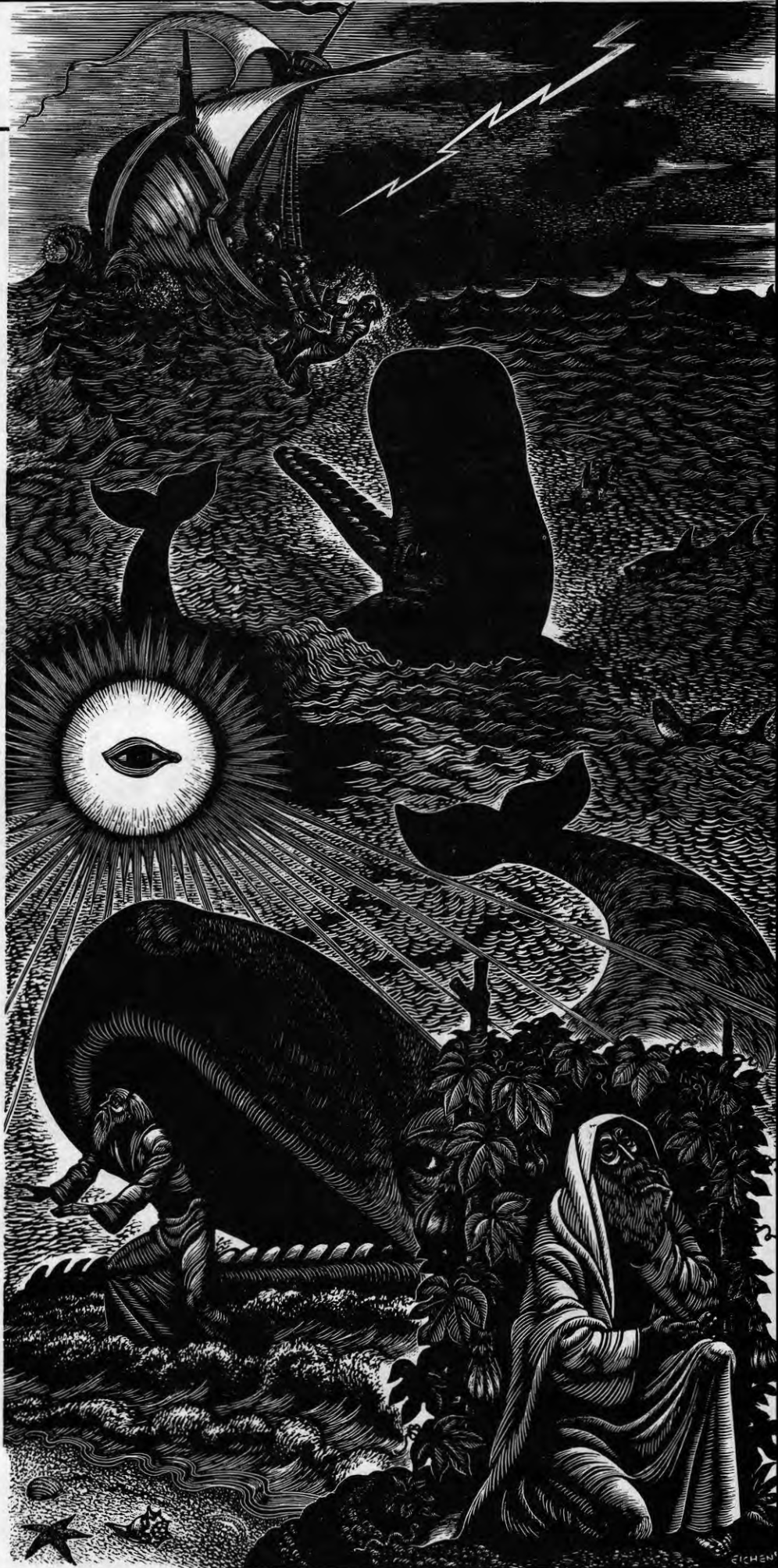
*A Tai Dam mother and children at Khoa Khan village, Son La Province*



The Book of Jonah

# More Than a Whale of a Story

by Stanley Zarowin





**M**any of us know the story of Jonah: how he tried to run away when God ordered him to go to Nineveh; how he was cast into the sea by fearful shipmates when God brewed a vicious storm to stop his escape; how he was swallowed by a whale, and, after repenting, how he was saved and eventually went to Nineveh to warn the inhabitants of God's anger; and how he argued with God for extending mercy to the repentant Ninevites.

But the Book of Jonah, one of the shortest books of the Bible, is more than a story, of a whale; it's even more than a whale of a story. In only 1,317 words it delivers one of the most powerful Scripture messages, to Jew and Christian alike. The most solemn day on the Hebrew calendar, Yom Kippur, focuses on the Book of Jonah. And its central message—repentance (turning away from evil) and atonement (acceptance of God's unreserved mercy, to be *at one* with God)—anticipates the good news of Jesus, or to use his Hebrew name, Y'shua, or the anglicized Joshua.

Indeed, the Book of Jonah is more than a story about a whale; it is the soil in which Friends have their roots.

To understand the book and to fully appreciate its message require a brief look into some Hebrew history and the etymology of the word *evil*, for the Book of Jonah is all about evil.

The earliest renditions of the Hebrew Testament that have been unearthed were written in Aramaic, a precursor of Hebrew. And surprising as it may be, Aramaic has no word for *evil*. The Aramaic word that has been mistranslated as "evil," *bisha*, actually means "unripeness" or "inappropriate action."

Unripeness, as in unripe fruit! Inappropriate action, as in plucked and devoured before its time!

It's undigestible. It lacks nutrition. It's immature. It gives you a bellyache. But give it enough time, nourishment, loving care, light, and warmth, and that unripe fruit, or inappropriate action, ripens and matures. Then it offers sustenance, relieving hunger, providing strength, sweetness, and health.

To be sure, God creates the unripe fruit. But the fruit is not destined to re-

main forever unripe. God also creates the circumstances for that fruit to mature.

So "evil" is not forever. And the message in the Book of Jonah, as we learn, is that while unripeness is not forever, mercy is.

Now let's take a short look at Jonah the man. He was one of the 12 minor prophets. And while he was neither the first nor the most prophetic, he is probably the best known (because of the whale-story hype). And he's also the most misunderstood.

According to ancient Hebrew scholars, Jonah's father died when he was an infant, leaving mother and son poverty stricken and starving. Thereupon Elijah, an up-and-coming, but still unproven prophet, was dispatched to Zarephath, where, he was told, a widow would provide for him (1 Kings 17:9). As it turned out, Elijah provided for the widow and her son a miraculously inexhaustible supply of food.

Yet despite such support, the young Jonah soon became ill and died. Elijah, according to Scripture, pleaded with God to revive the child. His success marked him as a man of God, and for obvious reasons, Jonah grew up as Elijah's disciple.

Again, according to Hebrew scholars who have pieced together historical evidence with biblical stories, God gave Jonah several prophet missions, but only one of them—the mission to Nineveh—made it into the Bible with full credits. But it is one of those earlier missions that explains why Jonah at first refused to go to Nineveh and was running from God.

**S**ometime after the reign of Zedekiah (about 607 B.C.E.), God sent Jonah to warn the inhabitants of Jerusalem that the Holy City would be destroyed because of their sins. Remember, the Hebrews were chosen people, chosen to demonstrate (as both victims and beneficiaries) God's power and mercy to the rest of the world. Remember, too, that, given the level of human consciousness and enlightenment at that time, it took both the carrot and the stick to get these self-described "stiff-necked" people to follow the Light.

The carrot, according to Genesis 22:17-18: "I will shower blessings on you, I will make your descendants as many as the stars of heaven. . . . Your

descendants shall gain possession of the gates of their enemies. All the nations of the earth shall bless themselves by our descendants, as a reward for your obedience."

The stick, on the other hand, was death and destruction. So when Jonah entered Jerusalem and warned the inhabitants of God's latest threat, they immediately repented, thus annulling Jonah's earlier prophesy.

**Y**ou would think Jonah would have been thanked for giving them warning. That wasn't to be. Instead, a handful, who could not see that of God in the young and inexperienced prophet, condemned him as a false prophet. Jonah bridled at the unfair accusation. He was left with an indelible psychic scar, and was a little gun-shy about further prophesy.

Now for the clincher. Some years later, when Jonah received the message to go to Nineveh—a large city inhabited entirely by Gentiles—the Hebrews were in one of their stiff-necked periods. Despite the warnings of other prophets, they continued to flout the laws of Moses.

Thus Jonah was presented with two dilemmas. If the Ninevites heeded the threat, Jonah knew God would spare the city. That would once again leave him open to the accusation that he was a false prophet. But more important, by comparison, it would make the Hebrews look bad. Here were heathens, pagans, idol worshipers following spiritual orders of the Hebrew God, while the Hebrews themselves ignored it.

For a good Jew and a staunch nationalist who was anxious for his people, Jonah was between the proverbial rock and a hard place. Rather than allow himself and his fellow Hebrews to be publicly humiliated, he chose to risk his life and try to escape from God.

But God had other things in store for Jonah, as the big fish odyssey was soon to demonstrate. And so Jonah eventually went to Nineveh, spoke his prophesy, and the Ninevites immediately repented.

Obviously, Jonah was not delighted by this expected turn of events. He became testy when it became clear God would show mercy on the city. Jonah said, in effect, "I knew you'd back away from your threat to destroy the city. Just because they repent, you show mercy, leaving me once again to face the accu-

*Stanley Zarowin, a member of Staten Island (N.Y.) Meeting, is writing a novel about the Bible in modern times.*

sations of being a false prophet and the Hebrews the humiliation of failing to honor the God who calls them his chosen people."

Rather then respond with anger, this Hebrew Testament God continued to demonstrate patience and mercy, recognizing that, like the Ninevites, Jonah can only absorb his limited measure of enlightenment. So God staged a tragicomedy in an effort to extend Jonah's capacity for enlightenment.

First God set Jonah down in the broiling desert some distance from the city. Then, to shade him from the sun, God arranged a huge shade tree to grow on the spot. This assuaged Jonah's anger. But then God introduced a worm to kill the tree, exposing the prophet once again to the burning sun. When Jonah again expressed his anger, this time at the death of the tree, God, in effect,

responded, "Here you are upset about a plant that cost you no labor, yet you show no understanding about my desire to spare the lives of more than 120,000 people whom I created, to say nothing of all the animals."

**T**he most important lesson in the Book of Jonah is that God's mercy is available to all, Jew and Gentile alike. Turn from evil, ripen, repent with maturity, and you will find atonement (atonement) with God.

The Jonah story comes relatively late in the history of the Hebrew Testament, some 600 years before Jesus/Joshua. So when Joshua, a devout Jew, who knew his prophets well, recognized that his fellow Jews were failing, among other things, to live by that message, he recast the story of Jonah. In time, however, his followers began to honor the crucified messenger more than the message.

George Fox picked up the message once again more than 1,600 years later, when he extended the metaphor into Quaker terms: There is that of God in everyone, but lack of love and woundedness may inhibit its ripening. Yet it is the gift given to Friends to seek that of God in all people, no matter how handicapped by their wounds. For they, too, will ripen by their measure.

When Wisdom is asked what is to be the sinner's punishment, the response is that sinners will be pursued by misfortune (Proverbs 12:21). When Prophecy is asked, the response is, "The soul that sins shall die" (Ezekiel 18:20). But when God is asked that question in the Yom Kippur spirit, the response is: "Return to me and I shall return to you. Give me an opening the size of a needle's point, and I shall give you an opening beyond your imagination." □



Bradford Brayton

## THE GATHERING

by John O'Bryan

**The snow gathers itself silently  
upon the windowsill, arranging  
itself with such deftness,  
such slight of motion  
that leaves no flake disturbed.**

**Inside this gathering of snow  
we sit in eager silence  
straining at solitude  
as an unborn child must strain  
ambivalently with each contraction.**

**Inside this colloquium of silence  
we struggle for an hour  
with definitions of I and Thou.  
Some speak with emotion;  
some in logical propositions;**

**and some preach homilies  
that beg the question:  
can this group of separate souls  
be gathered up, made whole,  
and differences solved through equation?**

**All the while the snow gathers  
itself upon the whole earth  
and in deep meditation  
upon its own whiteness fails  
to raise a single question.**

*John O'Bryan lives in Fairfield, Ohio, and is administrator of a mental health center.*





# MEETING OUR LIONS

by Marjorie Wardle

*"Meeting is not just a place to be quiet. . . . It is an arena, sometimes, where we meet our lions" (Jean M. Roberts, in The Friend, Aug. 3, 1990).*

**B**efore I joined the Quakers I had misgivings. They seemed too nice. Where did they keep their lions?

George Fox put his out in the world and fought them there. Modern-day Quakers, more conscious of Jung and the shadow, might be expected to look for them inside—the hidden anger, the unruly instincts and feelings that spring suddenly and take us by surprise. But if my Quakers were dealing with them, there was no sign of it. Where did they keep their lions?

Were they lurking, unseen, in each person's fantasy world, getting rich and fat at the owner's expense? Or were they locked away in each backyard, getting hungry and starved, with the danger they might suddenly break out and wreak havoc?

Is it possible Quakers have screened out their lions altogether, deploring any hint of conflict or primitive savagery. Nice Quakers couldn't talk about, or even consider, things like that. Or could

they? Why, if they couldn't, would I even want to join a bunch of cardboard cut-outs?

I suppose I had split into two halves. One half of me said: "If I join the Quakers I'll never have to look at my lions. I can float on a cloud of niceness but not really have to do anything."

The other half of me said: "I need a safe place to bring my lions, and have them blessed as part of the growing aspect of me. I need to have them recognized as a *pride* of lions."

"Do you love me?"

"Yes, dear, thou knowest that I love thee."

"Feed my lions."

Lions play a great part in my dreams. Sometimes they are shabby and neglected, sometimes they are well-brushed and golden. At other times they will come out on a lead. One was a caricature in a top-hat and stick. The dragons slumber at a deeper level, quietly creating the world within, but the lions are nearly always ready to play on the surface. I need them to be met with fearlessness—not horrified looks.

I wonder if the clerk of our meeting brings her lions? I wonder if the elders are conscious of theirs? I know at least one of the overseers knows her lions—she is a therapist—and perhaps the others do, too. This should give me con-

fidence to bring mine.

I can just picture 20 or 30 people, young and old, sitting in silence, each surrounded by a group of lions—fierce, humorous, beautiful, nasty, all kept in some sort of order.

"Down, Bruno, you've had your feed."

"Hector, sit up straight—I need your strength."

"Shut up, Carlo, I can't hear the silence. I gave you a good ten minutes."


Of course, the children don't control their lions; they just ride them and play with them, and the parents step in only when the cubs are threatening to disrupt or escape.

I did become a member, and I do feel the meeting is a safe place where I can bring my lions. God gave them to me after all. And every time I get a glimpse of someone else's lions, I feel more able to admit mine, so I can go on working toward being a more complete member of a complete Society.

In a real, as well as an ideal world, it would be:

*He has a lion and she has a lion,  
The clerk has a lion and the elder  
has a lion,  
The boy has a lion and the girl has  
a lion,  
They all have lions—like me.* □

Marjorie Wardle's article appeared in *The Friend*, Sept. 28, 1990.



It is the spirit working  
which will ultimately  
bring openings and healing.

# Separation and Divorce:

## THE MEETING'S ROLE

by Arlene Kelly

**I**ncreasingly within our meetings we are seeing the dissolution of marriages. Often the couple's separation comes as a surprise, and, because overseers are presented with a decision that has already been made, it may well feel there is little or nothing which can be done by the meeting. If what had been hoped for was an opportunity to support the couple as they confronted their marital difficulties, hoping for an outcome other than separation, then the sense of helplessness on the part of the meeting is understandable. It is important to recognize, however, that while the decision to separate does mark the closing of one significant chapter, it is usually only the beginning of a process of disengagement. The love and care of the meeting, particularly if there are children involved, can be an important support to the couple as they move through that process.

*A counselor by profession, Arlene Kelly has been active with the Family Relations Committee of Philadelphia Yearly Meeting. She is a member of Central Philadelphia (Pa.) Meeting.*

My relationship to couples separating has been both as an overseer and as a counselor. It is in the latter role that I have become clearer about how the meeting can journey with a couple through this difficult period, and so it is from that perspective that I write. The experience of each individual is uniquely theirs as they come willingly or unwillingly to the decision to end a marriage. Even so, within that uniqueness certain commonalities are often present. First, my experience has taught me the decision to separate is not a decision which is easily made. Most often, in the beginning, it is not a mutual decision, so there is the situation in which one of the two parties is being forced into an action which s/he would not have freely chosen. Thus, understandably there is the situation of two people at different stages of acceptance of the need to separate and at different points of readiness to move ahead with the process of disengagement.

By definition the period of disengagement is a time of chaos. What had existed between two people in their own

eyes and in the eyes of their community is being put aside. Old forms for doing things are being shed and new forms have not yet evolved. Some combination of hurt, anger, anxiety, relief, guilt, ambivalence, freedom, and a sense of failure can be expected. This is a time of broken trust, frequently compounded by the advice of well-meaning friends to "watch out" not to be taken advantage of in some way by their spouse.

**T**he process of disengagement, particularly in the early stages, is fragile. There is much opportunity for misunderstanding and deterioration in the couple's capacity to separate constructively and caringly. It is in this time of fragility and ambiguity that the meeting can and should have a role. A committee of three to five persons can be tremendously helpful in walking with the couple during this process, being centered when they are too overwhelmed by feelings to be centered, being an anchor, trusting that of God within them, and calling them back into the Light.

Initiative for the establishment of the





*"The Quaker Wedding," from  
William Penn, a Topical Biography*

committee can come either from the people separating, or from the overseers making inquiry with them whether or not such a committee would be helpful. No matter where the initiative arises, it is essential for members of the committee to be known and trusted by the two people, and it is most helpful if there are a variety of skills and life experience represented in the committee members. Most meetings are not very experienced in the use of such committees with couples who are separating. Therefore, the first order of business is often a discussion of the role to be played and the expectations of the two people making the request. Is it, indeed, both of them who are wanting it? How do they envision it being helpful? What feelings and hesitations do possible committee members need to acknowledge to themselves and work through before accepting? Common obstacles for committee members are feelings of insecurity in being called upon to break new ground, discomfort with the possibility of conflict, sexism which leads them to stereo-

typed ways of looking at the situation, and a fear of getting in over their heads.

**W**hat can give committee members the clarity to move ahead may be the confidence placed in them by the two people involved, and the awareness that this is not different from many other aspects of pastoral care. We need always to remember we are called upon to listen deeply, to be present to those with whom we are working, but also to be aware of what our boundaries are and to be comfortable in stating those. It is the Spirit working which will ultimately bring openings and healing. We are responsible not for having all the answers, but rather for being channels of that Spirit.

Advice to such a committee would include the following. First, start where the couple is, get in step with their process and don't expect them to get in step with yours. It is very appropriate that the committee be sure the couple is clear in their decision to separate. Committee members need to satisfy themselves that it is not an action being taken hasti-

ly with inadequate attention to resolving differences. At the same time, the two people should not be expected to reopen the question and to justify to the committee how and why they have decided to separate. If the couple make it clear the decision has been labored with and is firm, respect that. Members of the committee may have their own feelings about the separation. Perhaps it is threatening because it calls one's own marriage into question. Perhaps the couple have been leaders in the meeting and their decision does not fit our expectations. Such feelings are understandable and need attention, but not by the couple separating. They are carrying enough and do not need other people's unresolved feelings added to their load.

Some questions at the outset which may be helpful in connecting with each of the two people and being fully available to them in this process are: What aspects of the separation have been the hardest for you? What do you fear most? What would help you to feel safer in regard to those fears? What are the

ways in which you are hoping this committee might be of help?

Second, help to stabilize the process by bringing predictability and clarity to it. Specifically, questions such as the following may be helpful: What have you agreed to tell people regarding the reasons for your separation? With the exception of named persons who are confidants of one or the other of you, do you agree to confine your explanations to what has been mutually decided? Have all necessary people been informed of your decision? Is there any way in which this committee may be of help? Would an announcement of your decision at monthly meeting be helpful in order that you don't need to go through it with people individually?

What agreements have you come to regarding your assets? How will you make decisions regarding how to divide these? Until those decisions are made, what are your expectations on each other in regard to the use of joint bank accounts? Do you make a promise to each other that neither of you will take any unilateral actions that will affect the other without its first being discussed here with this committee?

Third, and perhaps most important, are questions regarding the welfare of children. Many years ago another overseer within my meeting made a very insightful observation to a couple with whom we were working. She said, "Either of you may unilaterally choose to end your marital relationship, but you cannot make choices unilaterally regarding your parenting relationship." A valuable service of the committee is to lift up for the couple the question of how to continue their parenting relationship and their vision of developing that in a way that most fully ensures their children will not be caught in the middle of their marital struggles. Though some of the answers to that question seem obvious, I believe it is important for both parents to articulate those answers, with its serving as a commitment to each other and to the committee regarding the behavior for which they are willing to be held accountable.

**W**hat has been addressed here is the situation in which both individuals are able to engage in the process and are proceeding with integrity. The presence of alcoholism, the threat or actuality of physical abuse, or the presence of significant mental disturbance certainly complicate the process of constructive disengagement and com-

plicate the role played by a committee. While the presence of such factors does not preclude constructive involvement of a committee, it is important to remember it is not a kindness to have such factors naively disregarded, nor swept under the rug because they are too embarrassing to discuss.

There must be clarity on the part of the couple and the committee regarding involvement of either person with a lawyer. Ideally, this committee process will help the couple mutually arrive at an agreement relating to custody and the division of assets, which can then be taken to a lawyer for recording. If the couple have already moved actively into an adversarial process before the committee becomes involved, the helpfulness of the committee is likely to be greatly reduced if its work and the legal process proceed concurrently.

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## **Most models for separation are adversarial in nature. How may meetings witness to the possibility of the Presence during a time of separation?**

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Finally, it needs to be recognized that if such committees are going to function on behalf of the meeting within the context of pastoral care, the meeting will need to wrestle with some difficult questions since this is an area laden with values. Included among the questions are: What does commitment mean? What is the role of the meeting if a member of the community does not seem to be fulfilling a commitment? What is being done to strengthen and support the marriages within the meeting community? I have deliberately not labeled the com-

mittee a clearness committee because I would argue that while it is that, it also has responsibilities beyond that. The most basic of those responsibilities, in my opinion, is holding each of the people to the expectations they have set for themselves. For example, the situation could arise in which it becomes clear a child is being caught in the parents' marital struggles even though the stated intention of the two people is for this not to happen. An appropriate role for committee members would be to speak openly and directly with the person(s) involved and try to call them back to their vision of their parenting relationship. Are meetings ready to see that as a part of pastoral care?

**O**ver the past several years many meetings have increased their skills in relating to couples during the process of clearness for marriage and have wrestled with the question of what it means for the faith community to provide support to couples who are part of that community. In Philadelphia Yearly Meeting, for example, many meetings have taken advantage of the resources of the Friends Counseling Service in providing workshops to help the meeting explore such questions as: What is the meaning of marriage? What does it mean to be married under the care of the meeting? What is the ongoing responsibility of the meeting to couples whom it marries? In addition to facilitating the meeting's exploration of those questions, which in essence require the meeting to define who it is as a community, skill building workshops are provided in order that those carrying out the clearness process can feel confident in their competence.

The time has now come for meetings to devote similar care and attention to pastoral care of persons who are separating. That, too, needs to occur "in the Presence of God." Most of the models for separation which exist outside our Friends community call the couple into a deeply adversarial relationship, with that call coming at a time when they are particularly susceptible to their own feelings of anger, vulnerability, and distrust. I hope this article will help to continue the dialogue of how our meeting communities can witness to the possibility of that Presence during a time of separation and will contribute to the exploration of how the meeting can walk beside the couple during this difficult time in a way that helps the couple in their search for rightly led actions. □



"And a Little Child Shall Lead Them. . . ."

# JOY COMETH IN THE MORNING

by Althea Postlethwaite

*What follows is the seventh in a series of stories about nursery school children. The stories are based on the author's teaching and learning experiences in both Miami (Fla.) Meeting and Friends School in Greensboro (N.C.). In her work with children she seeks to implement a program called Children's Creative Response to Conflict, originally established in 1972 by the New York Quaker Project on community. The program taught children skills in cooperation, communication, affirmation, and conflict resolution. —Eds.*



The Rainbow Class at Friends school in Greensboro had asked if they might have a story hour every week, and arrangements were made for the dozen or so children to come to my room in Friends Homes every Wednesday. They would come for nature, crafts, and—to them and to me, most precious of all—story hour. They were a bit timid when the van brought them to the entrance of my building the first Wednesday—tip, tip down the hall and not really at home till safely within my room, number nine. But after two or three visits, they entered buoyantly, speaking to residents in the living room and chattering in the hall.

But the first Wednesday in June was different. I heard them sobbing, moaning, and wailing as soon as they entered the building, and their tears were more evident as they came into my room.

In vain, I tried all my most alluring "openers." No one would listen to me,

*Althea Postlethwaite is retired from social work and teaching and is a member of Orchard Park (N.Y.) Meeting and attendee of New Garden (N.C.) Meeting in Greensboro.*

nor would they explain the cause of their grief. In desperation, I sent them to the walk outside my window where I had watched a baby chipping sparrow hopping on the walk, trying to learn to fly. When they returned, several had stopped crying; only Jonathan was still moaning, and he told us he would never stop. Raising my voice above his, I told them it was natural for them to cry at the death of their beloved guinea pig—who had been a favorite pet for many years. But I, too, was getting old (89 years seems very old to those on earth only 5) and soon God would call and I would graduate into the next life. And when I did, there would be a celebration in the living room, right here at Friends Homes, and I wanted all of them to come to my celebration. I explained enthusiastically that I hoped each one would speak, telling all the grown-ups there something they remembered from our Wednesdays together.

Jonathan had stopped crying to listen, and several were eager to tell what they could contribute to the celebration. Jonathan called his teacher over to

whisper something, and she nodded agreement, telling us Jonathan had suggested they go right back to the woods where they had so recently been part of a "memorial service," and have a "celebration" for the guinea pig. Jonathan was confident every Rainbow child would want to tell a funny story about the antics of their dear-deceased. No consideration of the suggestion was necessary. Three minutes later they had all scurried to the van, eager to go back to share in the rejoicing over the "graduation" of their pet.

I was left to ponder these beloved lines:

*Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the  
bar,  
When I put out to sea, . . .*

I also hoped I might hear the Rainbow children speak at my celebration, for their spontaneity, their fresh view of all experiences, will be a joy to hear and to remember. □

# Coming Home: Where Tradition and Spirit Meet

by James A. Fletcher II

Planning for the worldwide Gathering of Friends of African Descent was the focus of the Racial Concerns Committee of Philadelphia Yearly Meeting for almost a year. This was the first such program ever attempted.

Who even knew how to publicize such an event or to reach the scattered and often isolated Friends who were of African descent? Who knew what the response would be? But we believed strongly in the concept of such a gathering, and our faith in this gave us strength to do anything necessary to make it a reality. We worked feverishly, sending out information to Friends groups and publications throughout the world and passing the message by word-of-mouth.

Registration rose beyond our expectations and passed the 100 mark two weeks before the gathering. There was concern we could not possibly house, feed, and handle such a large number of people at Pendle Hill, since its capacity for such an event is 63. Ways opened as we rented local hotel rooms and planned meals to be eaten on shifts.

As Friends from across the United States, the Caribbean, and Africa gathered on the eve of the conference, we who had organized it felt it was now being lifted and carried by a power beyond ours to whatever purpose there might be. As the dining room at Pendle Hill filled that evening, I looked around at the largest gathering of African-American and other Friends of African descent I had ever seen.

There were white faces, too. In plan-

ning for the conference, our committee decided not to limit the conference to only those of African descent. As a result, white Friends comprised about 16 percent of the nearly 100 adult attendees. This led to an interesting experience for the white Friends. They were now in a minority, although not nearly so much as most black Friends find themselves in meetings, where often there are only one or two of us.

The conference opened officially after dinner, when we gathered for meeting for worship. During silent worship, committee members read drafts of proposed minutes. The minutes involved the need for action to increase racial, social, and economic diversity in Friends meetings and institutions; the need for stronger action to increase diversity in Friends schools; support for Friends in Soweto, South Africa, to complete the building of their meetinghouse and community center; and support for continued and strengthened economic sanctions against South Africa until democracy and racial equality become realities there. These minutes were discussed at later workshops.

During worship, several Friends voiced a growing concern for hearing the anguished cries of black youth, and these Friends requested a minute to respond to this.

As worship proceeded, I felt rising within me a sense of joy and celebration at having been brought here, in this place, at this moment, with this precious group of Friends. I felt the same excitement I had felt 16 years ago when I first saw the coast of Africa rising in the early morning light over the wing of the airplane bringing me there for the first time. Then, as now, I had felt a sense of coming home to a place I had been before in some dim memory of my soul. I shared this with the meeting. A dear sister, Deborah Saunders, rose to sing

the hymn "Come by Here." As we were blessed with the Spirit as a living presence in our midst, many expressed their joy at being together.

Eddie Mvundlela, one of four Friends from South Africa, spoke of the spiritual meaning of the struggle for freedom in South Africa and expressed joy at returning to Pendle Hill after eight years. Friends then sang "Nkosi Sikele Afrika," or "God Bless Africa," in Zulu and Sotho. The singing was moving and powerful, surging with energy. When we sang "Lift Every Voice and Sing," the verses captured the moment: "... Let our rejoicing rise, high as the list'ning skies, let it resound loud as the rolling seas. . . ."

Some Friends shared their joy in overcoming the sense of isolation they feel in their home meetings from being "the only one" of African descent. One Friend admitted he came to the gathering to see if there were really enough black Quakers to have a meeting, or if someone was just trying to rip off his \$85 registration fee. Several spoke of the long distances they had traveled to get there, and as we compared origins and experiences, we sensed the threads of commonality as Friends of African descent worldwide. The meeting was moved to sing "Amazing Grace."

Although the clerk, Ed Broadfield, moved to break the meeting, the Spirit was overflowing, and the meeting surged on. Several white Friends spoke of their joy in being there and of their sense of being at home.

Noel Palmer, from New York Yearly Meeting, advised us powerfully to remember under whose guidance we were meeting and spoke of his sense of great fear and great opportunity: fear that we might "bite off more than we could chew," and opportunity in that one moved Quaker can "shake the Earth for ten miles around."

*James A. Fletcher is a member of Gwynedd (Pa.) Meeting and is active in many Friends organizations. During the past ten years, he has been deeply involved in the building and development of the meetinghouse and community center in Soweto, South Africa.*



During this period of worship, many were moved to tears; there was some shaking and some quaking. We stood and sang "We Shall Overcome" hand in hand; then meeting for worship broke, having run almost three hours. As we left that blessed place, all sensed we were at the beginning of a great spiritual adventure together.

The next day was filled with plenary sessions, worship, and workshops. At the first plenary session, I spoke about the historical experience of Friends of African descent. I spoke about how early Friends believed Christ had come to teach his people himself. This gave them a sense of love and power that enabled them to move into the world to help right its wrongs, affirming that of God in everyone. Even with the troubled history many Friends of African descent have had with the Religious Society of Friends, the fire of this spiritual core has lit and guided the lives of many, such as Paul Cuffe and Barrington Dunbar. Through it all, their love for Mother Africa and their brothers and sisters of African descent shone in their lives and actions. We have much to do to recover the history of Friends of African descent. All Friends can benefit from greater understanding of that history.

As I spoke, I looked out at the faces gathered before me and had glimpses of another great people to be gathered: a vision like that George Fox saw on the first Pendle Hill hundreds of years ago.

The afternoon plenary session focused on contemporary experiences of Friends of African descent. Joan Mhoon, of the Chicago Fellowship of Friends, spoke about history, development, and challenges of urban ministry. Alex Morissey, executive secretary of Friends World Committee for Consultation (FWCC),

PYM Racial Concerns Committee



*James Fletcher (left) visits with conference participants.*

spoke of his personal experiences as an African-American Friend and of the growing diversity in the worldwide community of Friends. Phil Lord, a lawyer and member of Germantown (Pa.) Meeting, told about a worship-sharing group in his meeting that meets the needs for many African-American Friends in the Philadelphia area.

Eddie Mvundlela, Emily Mnesi, Deboko Moteane, and Martha Motloun, from Soweto, spoke of the early nomadic history of their meeting as they moved from one place to another, lacking a permanent meetinghouse. They told about development of their new meetinghouse and community center, which is also used as a day-care center for 120 children from the surrounding area. They told of the urgent need to raise the money needed to complete the building project and of how some funds are currently being held in reserve, instead of being made available for construction.

After this presentation, Friends at the Pendle Hill gathering minuted strong support to work toward completion of the building and called upon trustees of the building funds there to release available funds for that purpose.

Workshops, in addition to the plenary sessions, included "Promoting Diversity

within the Religious Society of Friends," "Racism: A Concern for Outreach in the African American Community," "Problems of Youth of African Descent," "South Africa: Quaker Response and Concern," "The Place of Music, Prayer, and Praise in Individual and Corporate Worship," and "New Zealand: Visiting with the Maori."

Dancing and sociability filled the Saturday night session, with a disc jockey playing African, African-American, Afro/Latin, and Caribbean music. A special highlight came when some Friends asked how to do "The Electric Slide" when this song was played. Some people knew parts of it, but no one knew the whole dance. Then, surprisingly, an older black woman who looked to be in her seventies showed everybody how to do it. Soon, rows of Friends across the whole floor were dancing "The Electric Slide," and even the disc jockey joined in.

At the Sunday morning meeting for worship, messages spoke of love and reconciliation among people, and new possibilities for change. Friends heard about the life-changing experience of John Newton, whose religious conversion at sea precipitated later disavowal of slavery and the slave trade. Again, we sang "Amazing Grace," which speaks



Barry Watkins

of his conversion experience, and we followed that with more powerful singing. It seemed people's hearts and souls were flowing into the songs.

In the final meeting for business, clerked by Steve Braunginn from Madison, Wisc., one could sense differences and subtle nuances beneath the overall unity in Friends' working approaches. As we worked together to express our concerns in written minutes, there was unity on concerns about South Africa. However, some strains were apparent in issues on restructuring social institutions and distributions of wealth and power. Framing the broader concern bogged down when it came to agreeing on specifics. Concerns were raised, mostly by white Friends, that focusing on the need to rescue youth of African descent was too exclusive and that the focus should be on all youth. However, another white Friend said he was not at all troubled by this emphasis and believed it was appropriate.

Steve Braunginn's able clerking helped the gathering weave together these many disparate threads of concern. The result was four minutes that crystallized our concerns in words (see sidebar).

At the conclusion of meeting for business, Friend Braunginn likened our group, small as we were in number, but growing, to tiny snowflakes that accumulate and eventually break branches of the strongest trees. A short but intense meeting for worship followed, in which Friends expressed thankfulness for the experience we shared and their longing for more. Many felt spiritually uplifted and recharged and ready to take this experience with them as comforter, guide, and support for change in the wider Quaker world. In Noel Palmer's words, we should be like chemical catalysts: though small in amount, able to leaven the larger body.

The meeting closed with us singing arm-in-arm the beautiful hymn, "If I Can Help Somebody," which was Martin

Luther King, Jr.'s favorite hymn.

Even now as I look back on the gathering, I am struck with the special beauty that results when we merge our Quaker experience with the great and ancient beauty of the spiritual traditions and expressions of people of African descent. Throughout the gathering, the feeling grew that we are putty in the hands of something much larger than ourselves, something beyond black and white, and perhaps beyond all words and thoughts.

There was a sense of God passing by, and we all felt uplifted and glorified as a result. Outside, the day was bright and beautiful. This outer flow of sunshine merged with the inner flow of our gathering experience and lit our paths home. But unlike the outer glow, the inner glow will not fade. □



*Participants pose during a conference break.*

## Minutes Approved by the Gathering of Friends of African Descent

### Promoting Diversity within the Religious Society of Friends

To listen to that of God in everyone, our Friends meetings and institutions must be reflective of the family of humanity. We believe that it serves the liberty of the Spirit for Friends to celebrate racial, ethnic, and class differences, and differences of gender and sexual orientation. In order to expand our insights and deepen our understanding of Friends' principles, we must diversify the membership of our monthly meetings and educate ourselves to hear new voices.

### Concern for Youth

We, as Friends of African descent, are deeply concerned about the plight of children and young people. We are particularly concerned about the disproportionate number of African Americans who are criminalized, orphaned, or murdered, often as a result of illegal drug activity.

We charge all Friends individually and collectively to actively participate in developing and implementing effective programs to combat this chronic deterioration in our communities.

Are you willing to share/contribute your time, skills, and other resources to help remedy this situation?

### To the Trustees of Soweto Monthly Meeting's Building Committee:

At the Gathering of Friends of African Descent, we became more aware of the work of the Religious Society of Friends in South Africa, and particularly of the building of the center in Soweto. We understand that significant additional funds are needed for the completion of the center. Friends have made a commitment to contribute to the completion of this building and the advancement of its work.

We have learned that there is delay in releasing funds that are now available for

the extension of the center. We appeal to those who are under the concern of building the center to release the funds immediately and do everything that is necessary to enable the center to be completed so that the witness of the testimony of the Society of Friends can be effectively carried out in the Soweto community.

### Support for Economic Sanctions on South Africa

Our leadings as Friends have shown us that justice is a key foundation of true peace. We ask Friends' support for continuing and strengthening economic sanctions against the Republic of South Africa until such time as the progress toward a democratic and nonracial society has become real and irreversible. We believe a true democratic society will provide political, economic, and social justice for all.



## Reports

### Southeastern Gathering of the FWCC

The Southeastern Regional Gathering of Friends World Committee for Consultation was welcomed to a bountiful meal at Guilford College on Oct. 26, 1990, by the clerk, Eugenia Perkins, and the North Carolina FWCC clerk, Hiram Hilty. He also introduced the keynote speaker, Noel Palmer, of New York Yearly Meeting and a native of Jamaica. He presented a moving address, "A Friend's Vision for the Human Family in a Changing World."

On Saturday morning in New Garden Meetinghouse, Elmer Brown, a widely known and beloved Friend now living in Virginia, with the help of Dale Dragomir, Carole Treadway, William Stevens, and Martin Hughes, led worship on "Building a Cooperative Vision of Friends Mission in the World: Unity and Diversity in Love." We divided ourselves into four interest groups, which were repeated in the afternoon, with each participant choosing a different group.

The interest groups covered the following areas: inner and outer harmony in conflict resolution; racial and ethnic pluralism; peace, justice, and the integrity of creation; living Friends values; and gender and inclusiveness.

Alex Morisey, secretary of the FWCC Section of the Americas, briefly shared plans for the coming year and our responsibility as representatives to the Fifth World Conference. The need for suggestions for ways of raising funds to cover the costs was presented by Edwin White. The fall 1991 gathering to share this experience was briefly discussed by the clerk.

After dinner at New Garden Meetinghouse, Damon Hickey, curator of the Friends Historical Collection at Guilford College, shared a beautiful slide program about Guilford's trees and the history of North Carolina Friends.

On Sunday morning we shared an inspiring service with New Garden Meeting.

*Hiram Hilty*

### FWCC Midwest, studies 'Faith in Action'

Thirty-five Quakers from meetings in the upper Midwest met for Friends World Committee for Consultation's Northern High Plains Regional Gathering on Oct. 19-21, 1990. The theme was "Religious Faith in Action." Honey Creek New Providence Friends Church in central Iowa's beautiful Hardin County provided the setting for a series of

workshops on Friends concerns.

In the Friday evening session, Bruce Thron-Weber of the High Plains Regional office of FWCC gave an introduction. There was a time of quiet worship during which the clerks of the two Iowa yearly meetings (Friends United Meeting and Conservative) shared thoughts relating to the theme. Bill Deutsch, co-clerk of Iowa YM Conservative, shared the words of a British Friend, "Faith is a bird that senses the dawn and sings before the sun comes up." Like that bird, Bill believes we are called not just to be doers, but prophetic doers. Following that, Arlen and Jean Daleske led a time of singing and fellowship.

The Saturday morning program consisted of three workshops. Tom Palmer, pastor of Cedar Rapids Friends Church, enthusiastically explained how he helped form a local chapter of Habitat for Humanity in Cedar Rapids with the cooperation of many different religious and civic groups. Habitat has built four houses and refurbished one additional house on no-profit, no-interest contracts through donations of labor, property, material, and money for shelter for qualified families. It is hoped new relationships and a sense of community will result.


The impact of nuclear war opened the Peace Links discussion, led by Lois Tjossem and Beth Wilson, who dropped thousands of lead BBs—each representing a Hiroshima atomic bomb in present world nuclear weapons stockpiles—into a metal pan. Peace Links was started by congressional wives and is now a nationwide network of women educating themselves and others on nuclear issues and exploring avenues to national security and world peace.

Quakerdale, a nearby Friends home for court-assigned, troubled youth, ages 12-15, provided insightful interviews between a staff member, Ellie Castle, and two young residents. The youth explained their own situations and how Quakerdale is helping them work through their problems with their families. A tour of the Quakerdale cottages to meet other residents and staff was part of the afternoon agenda.

The highlight of the gathering was a talk on global economy by Chet Randolph, host of the "Market to Market" show on Iowa Public Television. He stressed that in the future, government officials will be less important and industry leaders more important. Economies are replacing ideologies. The Pacific rim area is the place to watch in the coming years. The individual becomes more important in a global economy.

U.S. citizens, he said, must learn to be patriotic without being provincially arrogant. The discussion that followed was enlighten-

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ing. Our appetites were whetted for further investigation of these global issues.

FWCC attenders who chose to, attended worship Sunday morning in the Honey Creek-New Providence Friends Church and other Friends meetings in the area.

*Horace Autenrieth  
Margaret Stoltzfus  
Bruce Thron-Weber*



Len Munnik

## Wm. Penn House group confers on Europe

Phenomenal change is occurring in Eastern Europe and the Soviet Union. What form this change takes and in what ways U.S. citizens and members of the Religious Society of Friends can help assure it is peaceful was the focus of a recent seminar in Washington, D.C. Entitled, "And the Walls Tumble . . ." the seminar was organized by William Penn House, the Quaker seminar and hospitality center on Capitol Hill.

At the conclusion of the day-long event, seminar participants developed a statement: The United States should immediately move to eliminate all its first-strike nuclear weapons and to stop development of anti-satellite weapons. The money saved should be redirected to deficit reduction and to helping the struggling new democracies of Eastern Europe. Further, the U.S. should renounce any first use of nuclear weapons. The

elimination of first-strike weapons would underline the sincerity of this renunciation.

The statement draws on information shared by the four East-West experts who addressed the seminar group. These were Arthur Hartman, former U.S. ambassador to the Soviet Union; Igor Khripunov, first secretary of the Soviet embassy in Washington, D.C.; Jacek Tarkowski, a Polish scholar who is currently a fellow at the Woodrow Wilson International Center for Scholars in Washington, D.C.; and Ralph White, professor emeritus of social psychology at George Washington University and author of *Fearful Warriors: A Psychological Profile of U.S.-Soviet Relations*.

Arthur Hartman reported on his early 1990 visit to Moscow and shared reflections from years of experience in diplomatic work. He noted that the climate of change in the Soviet Union has contributed greatly to revolutions in countries once dominated by the Soviets. Mikhail Gorbachev saw that the existing system was not functioning and was in a state of collapse, and he moved to effect political change. As Arthur Hartman said, "Gorbachev's main problem was the Communist Party—not the party itself, but the people in charge of it."

Igor Khripunov emphasized that current reform efforts in the Soviet Union and Eastern Europe will take time and patience. "What we are building," he commented, "is the next stage of human civilization." He observed that many people were idealistic about how soon Gorbachev could change the economy and the political system of the Soviet Union, but Gorbachev did not find many Politburo members who shared his reform ideas.

As the reforms of Gorbachev are introduced, there is great potential for cooperation between the United States and the Soviet Union, especially in exchange and trade. The Soviet Union has much to offer in science, particularly in medicine and space exploration. A problem for the Soviets, Khripunov noted, has been their inability to quickly translate scientific knowledge into practical products for consumers.

Khripunov called for a new "shared security" for the Soviet Union and the United States, whereby both sides would move toward the lowest levels possible of military preparedness and minimal nuclear deterrence. Security, he stated, can be achieved by nonmilitary means. He felt there should be active trading and the USSR should become a more involved participant in the world economy.

While Arthur Hartman expressed great concern over the turmoil in the Soviet Union, he observed that cooperation between the

United States and the Soviet Union was "extraordinary." As the United States develops its response to changing structures and systems in the Soviet Union and Eastern Europe, it should not project onto the changing nations something that looks like its own society, according to Hartman. He proposed that the United States should spend massive amounts of money in the form of aid and lending to Eastern Europe. Nations engaged in the process of reform should be encouraged, but not dictated to by the United States.

Polish scholar Jacek Tarkowski focused his discussion on structural issues related to economic changes. In a controlled economy, he noted, the head of a production plant is not an economic manager, but is a bureaucrat. This situation detracts from efficiency in production, because the focus is on production quotas with much less attention given to cost management.

Tarkowski proposed that a fear of risk-taking would prove to be an obstacle to all countries facing economic reform. He felt, however, that in Hungary, Czechoslovakia, and Poland there is a growing strata of young urban, educated people who are ready to take the risk of converting to a market economy. He felt this to be less true in Romania, Bulgaria, and the Soviet Union.

Ralph White proposed ways by which the United States and the Soviet Union could work together for lasting peace. These included negotiating as rapidly as possible equality in conventional forces at the lowest level; a nearly total elimination of all nuclear weapons; the total elimination of first strike weapons; a nonintervention policy in the Third World; nonintervention by the United States into Soviet affairs, including different nationalities or republics within the Soviet Union; and finally, that current reform movements in the Soviet Union and Eastern Europe provide a golden opportunity for discussion of a world federation.

Seminar participants responded to the presentations by working out the previously mentioned statement, which they hoped would be supported by Friends everywhere and heard by those in positions of leadership and power in the United States.

*Gregory L. Howell*

## PYM asks: 'What can we do?'

Three hundred seventy-six Friends gathered at LaVerne in southern California, a week earlier than usual (July 27 - August 1), for the Pacific Yearly Meeting of Friends from



California, Mexico, Guatemala, and Hawaii. This earlier date meant we could not stand witness on Aug. 6 (in memory of the bombing of Hiroshima) as is our custom during PYM. Instead, young Friends led us on a noontime walk through the business center of LaVerne with banners made by Beth Cross, a Friend in Scotland. The theme was "What can we do for the Earth and its people?"

A draft registration minute by Pacific Junior Yearly Meeting spoke to concerns that would deepen in the weeks to come but only worried the edges of our consciousness as news from the Gulf broke. Friends had come prepared to explore economic conversion, the peace dividend, unity with nature queries, Costa Rican rainforest preservation, and ways to encourage the regents of the University of California to refuse to renew its contract with Livermore and Los Alamos Weapons Laboratories.

Ministry and Oversight presented a program which drew on the state of the meeting reports from individual monthly meetings. The reports raised issues of spiritual nurture, and pain and conflict and healing, within



David Scofield Wilson

meetings among individual Friends. But by common opinion, the most heartening presentation was by Marty Walton, general

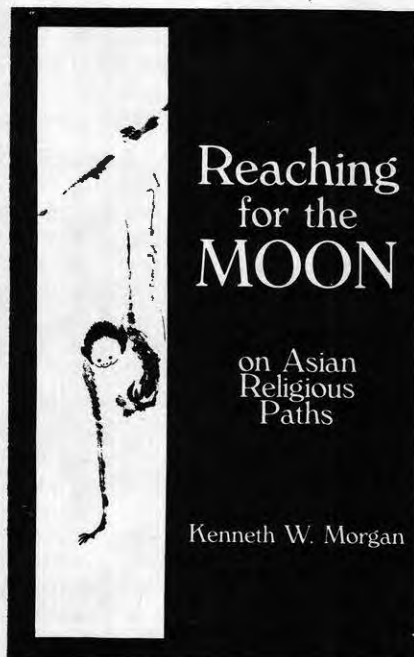
secretary of Friends General Conference.

She took her own biographical trip from Philadelphia to Earlham to California and back as a trope of the deeper "coming home" she and others experience in their monthly meetings. "Home is the place I'm wanted, accepted. There is room for me. It's a place where I belong. It nourishes, confronts, heals me," she told us.

Marty offered four steps to healing: feel the pain, call on your angels, listen to messages, and recognize the balance between fear and hope. Following Marty's talk, Friends spoke from the silence about the homeless, about children's growing up, and about how they felt they had come home when they first came to meeting. "Our hearts are restless till we rest in Thee," one contributed from St. Augustine.

Family night capped the week with goofy skits, musical performances, a burlesque of a meeting for business, and a bit of magic by the grandson of Foy Van Dolson, a beloved PYM Friend who passed away during the year but who had entertained us all for decades.

David Scofield Wilson



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## Life of the Meeting

# Making Room for Joy

by Wendy Henning

Is it true, do you think, that many of us actually need to consciously make an effort to make room for joy in our lives? What a strange concept!

I am reminded of something said once in our women's spirituality group when we were talking about spiritual discipline. One woman said, "Well, I really don't meditate that much, and I don't get that much out of reading spiritual books, and I don't jog, so, I thought perhaps I didn't have any spiritual discipline, but I've recently discovered my spiritual discipline consists of seeing friends, of giving love and listening and good energy to my friends."

What a revolutionary thought: that having a cup of tea with a friend, rather than being an hour of self-indulgence stolen from the more useful parts of life, is actually an act of spiritual discipline and self-care, a way to stay close to the Presence within you and within that other person whom you love!

I want to propose that indeed it might work to approach joy in the same way—that we make a commitment of time and energy and allow ourselves first to sense joy, to recognize it, to seek it out with our eyes and our fingertips, by smell and by taste, with our intellects. And then to give ourselves permission to express what we feel, to share it, to spend time in its company, and to remember it.

Each of us finds our own way to experience joy. Another way I've found is what I call "retroactive joy." Perhaps I am too busy or distracted or depressed or goal-oriented or inattentive to feel joyful, but I see the potential in some situation for joy. Perhaps, for example, I see a crow walking along a freeway meridian on my way home from work. What I do is store that crow in a secret place in my body, knowing I can pull it out later and really experience it with the intensity I want when I am feeling more quiet and centered. Often I'll do this to calm myself before I go to sleep, or before meeting for worship. It's amazing the details the mind remembers, even under the most stressful, inattentive circumstances. So, lying in bed, I might remember the eye of the crow, or the sleek oily shine of its head, or I might remember how black it looked against the



Bonnie Acker

blue sky. I might wonder how it stays alive, or picture a flock of crows gathering in an elm behind the K-Mart parking lot, as I saw one night last winter.

Anyway, joy has many flavors, like ice cream, and I don't know them all, and I can't even begin to talk about them here. What I can do is share with you a list of my own personal joys. Perhaps some of my joys will spark in you the memory of some of your own, past or recent. Here is my list:

- The skittle of elm leaves in the street
- Shaking Jesse Jackson's hand
- My three-year-old nephew asking me one night as I tucked him into bed, "Dee Dee, what was it like when you used to be a bird?"
- A house on Jarvis with three windows that face east with gauze curtains gathered at the middle, and each curtain a different color: one green, one pink, one blue
- Peeing in the woods in the middle of a morning-long rainy hike
- Watching the shadows of crows move over the Quaker land with Ellyn O'Grady and not talking for a long time
- Looking at a picture of Georgia O'Keefe
- And, one of my own special visions, the small house, the field, the sound of the lake somewhere below, the smell of the earth, the white sheets on the line, the soup on the stove, the soft gray skirt around my knees, the cold stone in my hand, the tomatoes on the white sill, the books, the silence, the friends expected any minute, the church bells faint on the wind. . . .

And this is what a Friend, Bill Brown, said a couple of years ago in Meeting: "For what has passed, thank you. For what is to come, yes."

Wendy Henning is a member of Milwaukee (Wisc.) Meeting, where she edits the newsletter and is on the Spirituality and Worship Committee. She spoke the words in this article at her meeting's annual retreat in October.



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## News of Friends

**Friends in Oxford, Ohio, celebrated their new status as a monthly meeting** on Nov. 11, 1990. It was officially set off as an independent meeting at the 1990 sessions of Ohio Valley Yearly Meeting. An unprogrammed worship group has met in Oxford since the 1950s, primarily focusing on ministry to students of Miami University and Western College for Women. The group waxed and waned through the years until a number of families seeking a spiritual home for themselves and their children brought about renewed interest and vitality in 1981. The next year, the group became a preparative meeting, under the care of Clear Creek (Ind.) Meeting. Camilla H. Flintermann, recording clerk of Oxford Meeting, writes that "we rejoice in the strengthened sense of commitment and community of the group, and the opportunities which lie before us."

**Demonstrating opposition to the U.S. government's use of force in the Middle East**, members of Boone (N.C.) Meeting are holding a "White Ribbons for Peace" campaign. Participants use white ribbons on shirts, lapels, and car antennae as symbols of holding in the Light all those involved in

the conflict, and as a sign of our surrender to the will of God over our own. Friends also carry a supply of pins and ribbons to share with those who have similar concerns. The campaign will be carried across the nation, through letters to monthly meetings and local churches.

**Calling for world-wide demilitarization and reinvestment of resources** into human and environmental needs, the Helsinki 2000 Appeal is supported by a minute from Orange County (Calif.) Meeting. The Appeal, sponsored by Beyond War, comes on the heels of the Helsinki Accords, which were adopted in 1975 by 33 nations and established principles for international working sessions on security and cooperation. The Helsinki 2000 Appeal calls for banning international weapons sales, removing all troops from foreign soil, ceasing all covert and paramilitary intervention, abolishing standing national armed forces, and reinvesting resources in human and environmental needs. The Appeal will be presented to the Human Dimension Conference of the Conference on Security and Cooperation in Europe in September 1991 by Beyond War. Other meetings in-

terested in lending support to the effort may contact B. J. Willits, 2525 Ocean Boulevard, Apt. B-6, Corona del Mar, CA 92625, or call (717) 732-6312.



**Adopting trees for continued observation** may help students at Haddonfield Friends School learn about the environment. The project began with last year's Earth Day celebration and includes first through sixth graders. The curriculum committee of the school hopes to implement a three-year cy-

### Stephen Cary concludes his AFSC role

After completing nearly 50 years of staff and committee work with the American Friends Service Committee, Stephen G. Cary steps down this year as clerk of the AFSC National Board of Directors. The new chairperson will be Dulaney Ogden Bennett, a Quaker educator from Portland, Oregon.

Steve Cary served for many years on the AFSC staff before becoming vice president for development at Haverford College in 1969. He was acting president at Haverford in 1977-78 and retired as vice president in 1981. His affiliation with the AFSC began shortly after he was drafted in 1942 and sent to a Civilian Public Service camp as a conscientious objector. There he became a camp director for AFSC. In 1946 he became European Commissioner for the AFSC, in charge of European relief operations. After his return to the United States, he became assistant to the executive secretary, Clarence Pickett. From 1950-1959 he was chief administrator for AFSC's domestic programs, and then was named associate executive secretary, in which he coordinated AFSC's regional offices in the United States. Later he served as acting executive secretary and in 1968 became the head of



Stephen G. Cary

the Information and Interpretation Division.

His special assignments for the AFSC were many, including being a member of a Quaker goodwill team that visited the Soviet Union in 1955 and conducting a three-month exploration of AFSC program possibilities in South Vietnam in 1965. In 1968 he went to jail for 14 days for

demonstrating in support of the Southern Christian Leadership Conference during the Poor People's Campaign. He went to jail again in 1972, when he helped obstruct a shipment of bombs bound for Vietnam from New Jersey. He has traveled extensively for the AFSC all over the world.

Known for his compassion and commitment to Quaker values in political situations, he repeatedly referred to his religious beliefs when he spoke to groups about AFSC plans and directions.

Dulaney Bennett, former head of Wilmington (Del.) Friends School, is consultant to the National Association of Independent Schools. She is also chairperson of the Friends Council on Education. She headed AFSC's national personnel committee from 1984 to 1990, and has served on other AFSC committees. She is a 1967 graduate of Swarthmore College and is on the college's board of managers. She was a fellow at Temple University prior to joining the staff at Germantown Friends School, where she became dean of faculty. In 1979 she received a master's degree in educational administration from the University of Pennsylvania. She assumed the clerkship of the AFSC board in January.



cle of environmental studies. Students currently recycle paper and cans by using containers in the classrooms. Other "save the Earth" projects are also being considered.

**Max Carter is the new director of campus ministry** at Guilford College. He will work closely with the student development office and with students, and will give staff support to Quaker concern groups. He will also initiate a student religious life council to bring together other campus ministers. He comes to Guilford from Friends Central School in Philadelphia, Pa., where he taught since 1984. A 1975 graduate of the Earlham School of Religion, with a master's degree in ministry, he earned a doctorate in American religious history from Temple University in 1989.

**"Barclay College" is the new name of Friends Bible College**, formerly known as Kansas Central Bible Training School. The name went into effect in April 1990. The name was changed because many people have the idea that a Bible college is not a real college. The new name was selected in honor of Robert Barclay, an early Quaker theologian best known for his *Apology*, a classic, systematic statement of the Quaker faith.

**Two Friends who live in the Persian Gulf meet regularly for worship**, despite being separated by international boundaries. Wendy Wilkinson, in Dubai, a city in the United Arab Emirates, and Diana Phillips, in Bahrain, a small island in the Gulf, meet by phone. One calls the other to begin the meeting, and the other phones back about an hour later to say, "Thank you, Friend." They worship on Friday mornings (the Moslem Sabbath) and on the fourth Sunday of each month at 7 p.m.—that's 4 p.m. Greenwich Mean Time, should any Friend wish to join them. Diana Phillips may be reached at P.O. Box 5333, Manama, Bahrain.

**The Australian Quaker radio program, Dove Talk**, is entering a new phase of development. Friends in Adelaide have produced the show for more than two years. Recently Friends in other parts of Australia began negotiating with their local radio stations to air *Dove Talk* in their own regions. Friends in Adelaide will continue to produce programs, but eventually it is expected others will produce programs as well, making the arrangement more reciprocal and ensuring greater depth and variety. The program was initially conceived by Alan Short and gives witness to the ideals of peace and justice and concern for the environment.

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## Bulletin Board

• "Journey to Universalism," a one-day workshop led by Elizabeth Watson, will take place at Pendle Hill on Feb. 16 from 9 a.m. to 4:30 p.m. Elizabeth Watson will share her experiential, intellectual, and spiritual search for a position on universalism. She studied theology at the University of Chicago Divinity School, was a fellow at Woodbrooke in 1983-1984, and returned there last summer for the International Theological Conference of Quaker Women. Cost is \$20 for the first 20 who register, which includes lunch, and \$16 for others, who will be asked to bring their own lunches. Registration is limited to 75. For registration or inquiries, contact Pendle Hill, Wallingford, PA 19086, or call (215) 566-4507. The workshop is cosponsored by Pendle Hill and the Quaker Universalist Fellowship.

• Three programs dedicated to the study of alternatives to violence and harmonious lifestyles are being sponsored by groups in India and in South Dakota. Nonviolent Alternatives, a center for experimentation with alternatives to violence, is joining United Ministries in higher Education at South Dakota State University and the Gandhi Peace Foundation of New Delhi, India, to present "Learning Harmony with the Lakota," a program of education in some of the sacred lands of the Lakota in South Dakota, June 8-29. Students will live in tipis, prepare their own food, and share in Lakota spirituality.

The same groups will join Navadarshanam ("New Vision"), a wholistic living experiment near Bangalore in South India, and Samaj Parivartana Samudaya, a grassroots organization in northwest Karnataka, to sponsor "Alternatives to Violence: Cultural Interaction and Nonviolent Living" July 13-Aug. 23. This project involves participants from diverse cultural backgrounds and takes place in New Delhi, sites in South India, and Bombay.

Nonviolent Alternatives and Navadarshanam will co-sponsor "The Wholistic Alternative," a three-week program in South India designed as an exploration of a wholistic, Gandhian alternative to the dominant modern culture.

Information for all programs is available from Chris Klug or Carl Kline, India Projects or The Wholistic Alternative, 825 4th Street, Brookings, SD 57006, or call (605) 692-8465.

• Exploring creation spirituality will be the focus of a conference sponsored by The Eco-Justice Project and Network on June 7-9. Entitled "Creation Spirituality: Toward Wholeness, Harmony, and a Thriving Earth,"





the conference will be held at Cazenovia College in New York. The program will feature speakers and workshops, music, participatory art, meditation, personal interaction, and celebration. It is designed to help participants of many faiths and occupations make connections between people and the Earth. Leadership will be from the Institute for Culture and Creation Spirituality in Oakland, Calif. For information, contact Kim Conner, Conference Coordinator, The Eco-Justice Project and Network, Anabel Taylor Hall, Cornell University, Ithaca, NY 14853, or call (607) 255-9240, ext. 4225.

- Because of the revival of religion in the new age of openness in the Soviet Union, there is a demand for Bibles that far exceeds the supply. Friends United Meeting is taking donations to buy and ship Bibles to Russia. To contribute, make checks payable to FUM, designated for Bibles for Russia, and mail to FUM, 101 Quaker Hill Drive, Richmond, IN 47374.

- Volunteer resident staff members are needed to run day-care programs in a rural setting near Belfast, Ireland. Single applicants are preferred. Emphasis is placed on an in-

dividual, caring approach to working with children and young mothers. Experience is required. Minimum age is 21. Appointments are for one year. For information, contact Alma Harding, Friends House, Euston Road, London, NW1 2BJ, England.

- A two-semester course of study to earn an Applied Peace Studies Certificate is now available at Wilmington College. The certificate program is designed for people who are involved or wish to become involved in peace and justice careers. It gives a sound theoretical grounding in peace issues and nonviolent methods for social change, plus a chance to develop practical skills for the job market. Such skills might include media and communications work, research expertise, and leadership development. Applicants must have completed high school and be able to do college-level work. Applicants who have completed a college degree are also eligible, and the program may be able to provide a bridge between education and employment. For information, contact Vinton Prince, Jr., Peace Studies Coordinator, Pyle Centre, Box 1262, Wilmington, OH 45177, or call (513) 382-6661, ext. 388.

- Quaker poets are encouraged to submit their expressions of religious experience in poetry for a new Australian publication. The first issue of *Quaker Poets* has been published, and submissions are being collected for the next issues. Submissions, accompanied by a self-addressed stamped envelope, may be sent to Reg Naulty, 17 Colong Place, Wagga Wagga, NSW 2650, Australia.

## Materials available for Stewardship Week

The National Association of Conservation Districts (NACD) will observe the 37th annual Soil and Water Stewardship Week, April 28-May 5. This year's theme, "As You Sow," will be represented by Vincent Van Gogh's painting, "The Sower."

The observance was initiated in 1946 by the publishers of *Farm and Ranch* magazine. They suggested to religious leaders in several Southern states that one Sunday be set aside each year to remind people in their congregations of the obligation to be stewards of the earth. In 1954 the magazine transferred sponsorship of the event to the NACD, who publicized it nationally and eventually lengthened it to one week. All who are interested are invited to join in the observance. Refer-



ence booklets, children's supplements, wall posters, bookmarks, and church bulletins are available by writing NACD, 408 E. Main, P.O. Box 855, League City, TX 77574-0855, by calling (713) 332-3402, or via FAX (713) 332-5259.

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## Books

### A Perfect Freedom: Religious Liberty in Pennsylvania

By J. William Frost. Cambridge University Press, New York, N.Y., 1990. 221 pages. \$42.50.

An imperfect freedom might more accurately describe the history of religious liberty in Pennsylvania, because separation of church and state was (and is) an ideal only. The reality of moral urgencies colliding with political necessities—each often disguised as the other—makes up this history of compromises, power grabs, and end runs, from Penn's founding of Pennsylvania through the mid-19th century. Background to the story is the decline of Friends' power in the state.

J. William Frost is director of the Friends Historical Library at Swarthmore College. His work is well organized and follows a clear plan. However, Frost is a historian writing for historians, and the average reader may have some frustration that there is so little historical explication. Those who do not know who or what stirred to life in the Great Awakening or what it meant to be a Whig in a given presidential election will experience some bafflement. This restricted appeal to a narrow professional audience is a major drawback in a book that might happily and easily have reached for a much larger readership.

However, *A Perfect Freedom* remains an excellent case book on questions of religious liberty. In this it is quite contemporary, for while the tedious specifics of long dead controversies may not excite now, the way in which these issues of former days shaped up is numbingly familiar. This makes Frost's book the oddest possible reference book for anyone interested in the politics of, say, abortion, or any of the other running religious liberty battles of our time. A wonderful discussion flows through the book on the moral basis of government. How is it that a government is constituted before God and man? If this question is of interest, see this book.

The volume is part of a Cambridge University Press series on religion and public life in the United States. The author obviously went to great lengths of research, reflection, and hard work. A little work with an editorial pencil would have cured many small but distracting ills. There are too many sentences requiring multiple readings to gain their sense and too many topics that begin in the middle of another stream of thought.

The scholarly apparatus makes up one-

fourth of the book. This reader's only complaint is the lack of chapter numbers either on text pages or on the pages of the footnote section at the back of the book. Footnotes would be far easier to follow if moving back and forth had these simple guides—not a small matter in a book as heavily annotated as this one.

The bibliography is clearly organized and offers guidelines to the author's sources and to further reading. The index is also excellent.

The subject is not Friends. The publisher has put sundry obstacles in the way of any but the most devoted reader. The cost is very high. Despite these aspects, this is a rich scholarly resource which may speak out of history to many vexing questions that are with us today.

Dick Dill

Dick Dill dispatches oil barges based in New York Harbor and is a newly minted member of Brooklyn (N.Y.) Meeting.



Paul Cline and Judythe Sieck/Booboo's Dream

### Booboo's Dream

By Paul Cline, with illustrations by Paul Cline and Judythe Sieck. Medlicott Press, distributed by Green Tiger Press, 435 East Carmel St., San Marcos, CA 92069-4362. 1990. 32 pages. \$12.95.

I feel there was a lot about animals in this book. There was a lot of sense to it. The story is about Booboo, a dog, who had a dream. While she was dreaming she turned into a lot of different animals; a kangaroo, a tiger, a polar bear, an owl. She saw a lot of animals, too. The pictures looked real. They made me feel like I was really watching them. I recommend the book to other kids.

Simeon Deming

Simeon Deming goes to Lansdowne Friends School, where he is in first grade. He likes doing science experiments. This is his first book review for FRIENDS JOURNAL.



## Witness for Change

*Edited by Elizabeth Potts Brown and Susan Mosher Stuard. Rutgers University Press, New Brunswick, N.J., 1989. 190 pages. \$32/clothbound, \$12/paperback.*

As interest in women's history has grown, more and more scholars have been attracted to studying Quaker women, whose position in the Religious Society of Friends led to their pioneering in social change. At a conference on Quaker women, held at Haverford College on April 6, 1987, four outstanding women historians, none of them Friends, presented papers on their current research on the lives of Quaker women, spanning three centuries. Edited and supplemented with an introduction by Susan Mosher Stuard, professor of history at Haverford, these papers have been published in a small and attractive volume, *Witness for Change*.

Phyllis Mack, associate professor of history at Rutgers University, has been studying religious enthusiasm in the 17th century. Here she writes of the early women ministers, such as Elizabeth Hooten, Fox's first disciple, who traveled three times across the Atlantic for truth's sake and was persecuted in the Massachusetts Bay colony. Though these women often used strong language and acted in unusual ways, they felt themselves so empowered by the Holy Spirit that they rose above the bonds of class and gender in ministry. By emptying themselves of self they became instruments of God's purpose in the world, and no superficial concept of gender roles could interfere with their fulfilling this role.

Mary Maples Dunn, a historian with a special emphasis on the 18th century and currently president of Smith College, reviews the current status of research on Quaker women, and suggests some areas where further research is today needed.

Nancy Hewitt, associate professor of history at the University of South Florida, looks at the Hicksite-Orthodox separation, which started in 1827. She continues with an examination of the further splintering of Hicksite Friends into Progressive or Congregational Friends, as a period offering opportunities for women to come forward. She further points out the important role women Progressive Friends played in the Seneca Falls convention of 1848.

And finally, Barbara Solomon, formerly a Harvard dean, discusses the dilemma of pacifist women during World Wars I and II, drawing particularly on her knowledge of Nobel Prize winner Emily Greene Balch, international secretary of the Women's International League for Peace and Freedom.

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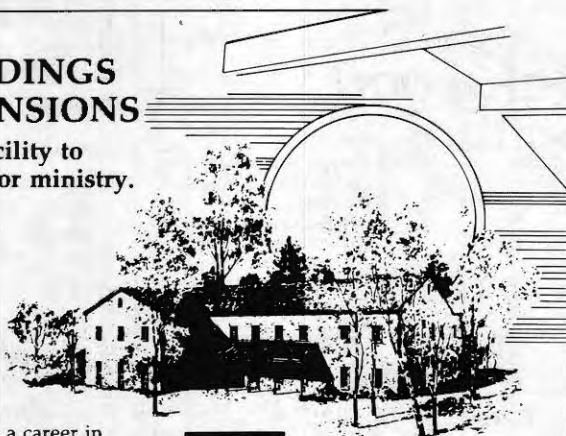
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## Books *continued*

documents drawn from each period under review. There is also a chapter by Elizabeth Potts Brown, Quaker bibliographer at Haverford College, and by Jean Soderlund, formerly curator of the Swarthmore College Peace Collection. These introduce the reader to the various sources on Quaker women: meeting records, journals, letters, and the like.

Friends have tended to take for granted the position of women in the Society, without asking themselves what the testimony on gender equality demands of us today. The careful attention which scholars from other traditions are now paying to this aspect of Quakerism will help us take the matter more seriously and to prepare to delve into the history of Quaker women. This volume is an excellent place to begin.

Margaret Hope Bacon

Margaret Hope Bacon, a member of Central Philadelphia (Pa.) Meeting, is the author of many books and articles on Quaker history, including *Valiant Friend* and *Mothers of Feminism*.

## The World in My Heart

By Jo Farrow. *Quaker Home Service*, London, England, 1990. 129 pages. \$15/paperback. (Available from Pendle Hill Bookstore, Pendle Hill, Wallingford, PA 19086. Please include \$1.50 for postage and handling.)

On the eve of her retirement, Jo Farrow wrote this autobiography conveying some of the difficulties and joys encountered while striving to be true to one's conception of God. The author's perspective is diverse; her understanding of spirituality has evolved from the orthodox and Anglo-Christian tradition, feminism, humanistic psychology, and Quakerism. The book is rich with quotes from religious writers of all kinds, making the point that wisdom and enlightenment come from many sources.

As a teenager, Jo Farrow became "hooked on God" while hearing a Franciscan friar speak "very simply and quietly from a place deep within himself." She became a local preacher for the Methodist Church and, later, a Methodist deaconess. Her awareness of contradictions within the church gradually led her to the Religious Society of Friends. She admits to never wanting to be a "conventional woman," and she finds meaning in Quaker spirituality, which she feels is about awareness and inward knowing.

For many years Jo Farrow has served as general secretary of Quaker Home Service. Her involvement with Friends has given her

the chance to consider positive and negative aspects of Quakerism. One observation she makes is that some Friends, while "waiting in the Light," can find themselves in a darkness that is isolating and may lead to depression. While all faith contains a bit of uncertainty, the author feels Friends are reticent in sharing this side of their religious experience, and she suggests that more openness on this topic would benefit all.

Jo Farrow expresses caution about religion and its forms, but enthusiastically embraces life: "It is not religion that matters so much. It is life. It is not religion that requires our deepest respect and reverence. It is life, the life springing up in ourselves and others, the life of all living things and of the planet on which we pursue our inter-connected lives." It is in the silence of Quaker worship that she feels most in touch with "the still centre where that life unfolds."

*The World in My Heart* is a personal account of one woman's religious journey. The author's individualism contributes to the story, but the story is also enhanced by her knowledge of religious writing. Quotes from a broad base give readers an encyclopedia of metaphors describing religious experience. The author's words are often as eloquent as those whom she quotes. Although the book is about words people have applied to religious experience, the author strongly states that it is through personal experience that one comes in touch with that of God.

Cathy McCulley

Cathy McCulley, who does volunteer editorial work for FRIENDS JOURNAL, is a professional photographer and a graduate of Swarthmore College.

## In Brief

### A Mother's Notebook: An Illustrated Journal

Designed by Cheryl A Benner. *Good Books*, Intercourse, Pa., 1990. 96 pages. \$5.95/paperback. This really should not be a notebook just for mothers, but rather should be for parents, because the quotes which adorn the beautifully illustrated pages are those with which anyone who has raised a child can identify. The quotes range from the biblical to the hilarious; a couple of prime examples: "The real menace in dealing with a five-year-old is that in no time at all you begin to sound like a five-year-old," says Jean Kerr. "A baby is an inestimable blessing and a bother," according to Mark Twain. Lightweight and portable, this little journal would be easy to use when traveling.



## Milestones

### Births

**Eckels**—*Lisa Irene Eckels*, in Louisville, Kentucky, to Arloa Eckels and Paul Neumann. Her father and paternal grandparents, Louis and Nancy Neumann, are members of Miami (Ohio) Meeting.

**Garrett**—*Amelia Elizabeth Garrett*, on Oct. 2, 1990, to Mary Beth Garrett and Daniel T. Garrett, Jr. Daniel and his parents, Daniel T. and Edythe C. Garrett, Sr., are members of Abington (Pa.) Meeting.

**Pearson**—*Lina Elisa Northrup Forest Pearson*, on July 9, 1990, to Karen N. and Peter S. Pearson, who are members of Wrightstown (Pa.) Meeting.

### Marriages

**Richardson-Murray**—*Robert Murray and Lucy Richardson* on Oct. 27, 1990, in Cambridge, Mass., under the care of Beacon Hill Meeting, where both are members.

### Deaths

**Cook**—*Ernest Elisha Cook*, 76, on Oct. 29, 1990, in Centerville, Ohio. The son of Amos and Ella Keys Cook, he graduated from Waynesville public schools, retaining the friendship of many of his classmates throughout his life. Ernest was the fifth generation to occupy the farm where he lived and raised a family in the original house. He began farming after selling his prize baby beef at the fair, from which he used the money to buy his mother her first automatic washer. In 1976 the farm was honored as a Bicentennial Farm. Ernest obtained the original deed, which was signed by Thomas Jefferson and James Madison. He served on the Farmers' Home Administration Board, the Miami Cemetery Board, and the Federal Land-bank Board. He was a member of Wayne Township Farmers Club, Farmers Grange, Waynesville Historical Society, Pioneer Village, the Masonic Lodge, the Scottish Rite of the Valley of Dayton, and Miami (Ohio) Meeting of Friends. He will be remembered for his kindness, gentleness, and his strong character, which seemed to emanate from an inner peace. He is survived by his wife, Sara Corrine Furnas Cook; two sons, Milton Ernest and Gary Alan Cook; and two grandsons.

**Ewbank**—*Adrian George Ewbank*, 34, on Nov. 18, 1990, in Southampton, Pa., of a heart malfunction. A member of the Bryn Gweled community, he was a sales contractor for Quad Micro Systems, computer manufacturers, in Southampton. As an amateur radio operator, he was a member of the Penn Wireless and Philmont radio clubs. He was active in the Philadelphia Area Computer Club. As a result of his familial dysautonomia and congenital indifference to pain, he had been in a wheelchair for the past 14 years. He attended Buckingham Friends School, Bucks County Community College, and West Chester University. He was adopted by the Ewbanks after being abandoned as a baby on the doorstep of a Lahaska, Pa., home on Jan. 15, 1956. He was a member of Abington (Pa.) Meeting and is survived by his parents, John and Marjorie Ewbank; one brother, Robert; and his grandmother, Clara Leadman.

**Simons**—*Lucia H. Wilson Simons*, 76, on April 20, 1990, in San Diego, Calif., following complications from open heart surgery. She was an active member

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of La Jolla (Calif.) Meeting, particularly the Peace and Social Order committees. A retired school teacher, she was a native of Burlington, Iowa. She graduated from the University of Arizona, and received her master's degree from Columbia University. She taught English in high schools in Iowa and Arizona, at Tuskegee Institute in Alabama, and at Mary Holmes Junior College, Mississippi. She also worked with underprivileged families in Chester, Pa. She retired to California in 1976 and had been a resident of the Social Service League House since 1984. She taught literature to adult groups. In addition to meeting activities, she participated in the work of the San Diego Peace Resources Center, the Women's International League for Peace and Freedom, and was deeply involved in the La Jolla Community Services Committee, working on her concern for the homeless and underprivileged. She was also active with Interfaith Peace Makers.

**Spiegelberg—Herbert Spiegelberg**, 86, on Sept. 6, 1990, in St. Louis, Mo., of leukemia. He was professor emeritus of philosophy at Washington University. He was internationally known both as a philosopher and as the leading historian of the phenomenological movement in philosophy. He was born in Strasbourg, France, and came to the United States in 1937. He got his doctorate in philosophy in 1928 from the University of Munich, and he studied in Freiburg, Germany, under Edmund Husserl, founder of the phenomenological movement. He taught for several years at Swarthmore College and then for about 22 years at Lawrence College in Appleton, Wis., before joining Washington University in 1963, where he retired in 1971. He was the author of numerous essays and books on philosophy, and *The Phenomenological Movement*, made him internationally famous. In 1973 he received an honorary doctorate degree from Lawrence University. He claimed that his interest in Friends started in Germany when he was among those children who received food from Quakers after World War I. Swarthmore College was the first U.S. institution to hire him, and there he attended meeting regularly and got to know many of the outstanding Friends in Philadelphia, Haverford, and Pendle Hill. He didn't ask for membership because he felt he could not accept the Peace Testimony completely, but joined the Wider Quaker Fellowship. He became a nuclear pacifist, and he and his wife, Eldora, joined St. Louis (Mo.) Meeting after attending for three years. During the Vietnam War, he and several other colleagues and students held a vigil in protest every Wednesday before the assemblies in the Washington University Chapel. He is survived by his wife, Eldora Spiegelberg; two daughters, Gwen Butler and Lynne Morgan; and three grandchildren.

**Stetson—Mary Joan Doyle Stetson**, 69, on Nov. 13, 1990, at Doylestown Hospital in Pennsylvania after about three years of illness. She was born in Detroit, Michigan. She and her husband, John, joined Wrightstown (Pa.) Meeting in 1966. She was active in First-day school, where she was involved in plays and pageants. At Buckingham Friends School, she taught second, third, and fifth grades and was secretary to the headmaster for part of a year. She made her classrooms beautiful, an expression of her deep care for the children. She had the gift of encouraging the strong points in others, a quality which seemed to be recharged in meeting for worship, bringing joy to her family and to others of all ages. Her wit and creativity with song and music were evident in her involvement at the Phillips Mill Playhouse. Her artistic ability was shown in her small business, *Flowers Naturally*, and in the Countryside Gardeners club. She was a member of a reading group that met every week for many years. Her

friendliness, her modesty, and her courage in her last years were an example to all who knew her. She is survived by her husband, John B. Stetson; a son, John Stetson, Jr.; and one grandson.

**Thomas—G. Colbert (Coley) Thomas**, 79, on Nov. 10, 1990, in Newtown, Pa. Born, raised, and schooled in Rutherford, N.J., he married Dorothy Lightfoot Thomas in 1936 and soon became a member of the Religious Society of Friends. He worked for 20 years with Weyerhaeuser Lumber Company, where he was a wholesale lumber salesman when he retired in 1974. Both he and his wife (who died in 1982) were active in a succession of monthly meetings: Montclair (N.J.) Meeting, Abington (Pa.) Meeting, Westfield (N.J.) Meeting, and Newtown (Pa.) Meeting. In 1953-54 they hosted Klaas Schmalbruch, an exchange student from West Germany. This began a continuing association with his family, including family exchanges, a summer workcamp, and immigration of one family member, under the Thomases' sponsorship. They seemed to have an affinity for welcoming and nurturing new and young members of the meetings they attended. They kept in touch with many Friends from previous meetings, as well as from their travels. He served as clerk and assistant clerk to Newtown (Pa.) Meeting, and as a member of Finance Committee and Worship and Ministry Committee. He served as representative to Bucks Quarterly Meeting Committee on Friends Home when Friends Village was established. He also served Philadelphia Yearly Meeting as co-chairperson of its Combined Appeal for one term during the 1970s. He is survived by three sons: Garry L., George C., and Robert W. Thomas; a sister, Vivian Tongyai; and seven grandchildren.

## Calendar



### FEBRUARY

**7-10**—World Council of Churches gathering in Canberra, Australia.

**8-10**—"Experiencing the Presence through Sound, Touch, and Healing," a retreat at Woolman Hill, a Quaker center in Deerfield, Mass. Participants will be led through experiences using therapeutic touch, sound healing/therapy, and guided meditation. Facilitator will be Ruth Shilling, a professional musician with experience in different types of healing. Cost: \$70. For registration or information, call (413) 774-3431.

**15-18**—Friends for Lesbian and Gay Concerns Midwinter Gathering at Sidwell Friends School, Washington, D.C. Theme is "Gay Gifts: Sparking New Light among Friends." Contact FLGC, c/o Friends Meeting of Washington, 2111 Florida Ave., N.W., Wash., DC 20008

**15-18**—Friends Conference on Religion and Psychology, Northern California Conference. Theme is "The Loving Response: Compassion or Compulsion." To be held at Ben Lomond Quaker Center. For information, write to Eve Daniels, P.O. Box 212, Trinidad, CA 95570.

## Classified

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## Accommodations

**Greater Boston Hospitality**, a bed and breakfast reservation service offers modest to luxury homes, inns, and unhosted condominiums throughout the greater Boston area. Many include parking. Beacon Hill, Back Bay, Waterfront, South End, and suburbs. Breakfast included. Write: Greater Boston Hospitality, P.O. Box 1142, Brookline, MA 02146. Or call (617) 277-5430 (24 hours/day).

**Simple low-cost lodging** for individuals and groups. Seminar planning available. Quaker center on Capitol Hill. William Penn House, 515 E. Capitol St. SE, Washington, D.C. 20003. (202) 543-5560.

**NYC-Greenwich Village Bed & Breakfast**. Walk to Fiftieth Street Meeting. 1-4 people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

**London?** Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone: 01-636-4718.

**Washington D.C.**, sojourners welcome in Friends' home in pleasant suburb nearby. By day, week, or month. For details call: (301) 270-5258.

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

**Mexico City Friends Center**. Reasonable accommodations. Reservations recommended. Casa de los Amigos, Ignacio Mariscal 132, 06030 Mexico D.F. 705-0521.

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

## Books and Publications

### An Ideal Gift

For Weddings, Birthdays, Holidays, or Yourself.  
*Sonnets on Courtship, Marriage, and Family*, by Kenneth Boulding (second edition). Send \$11.50 to Peaceable Press, 4664 North Rob's Lane, Bloomington, IN 47401. (Price includes mailing cost.)

### Subscribe to A Friendly Letter Get ten exciting back issues—free!

Now, with a subscription to *A Friendly Letter*, you can have ten of its 100-plus searching, crisply written reports on key Quaker issues and events—a \$15 value—free. Pick from the back issue list sent with your first issue. Many of these reports have been the first—and some the only—coverage of these important topics. Few Quaker publications have caused as much talk and controversy per page as *A Friendly Letter* since it first appeared in 1981. Read it and see why. A year's subscription (12 issues) is \$17.95; sample copies free from *A Friendly Letter*, P.O. Box 1361, Dept. FJ-6, Falls Church, VA 22041.

**George Fox's 8 volume Works** (1831 edition) are back in print—at a great price. New introductions by Douglas Gwyn and others. Library bound, acid-free paper. Projected price is \$160 + \$7 shipping for 8 volumes. Sets may be reserved for refundable \$40 deposit—shipping Fall of 1990. This would be a wonderful, lasting gift for your favorite meeting library. Prospectus available. Reservations and orders: George Fox Fund, Inc. c/o Douglas Garrett, 324 S. Atherton St., State College, PA 16801.



### Free Catalogue The Friendly Bookshelf

There's a unique collection of Quaker and Quaker-related books, tee shirts, music and audio tapes, buttons, postcards, and other items offered in *The Friendly Bookshelf*, plus free gifts with every order. Write for your copy today: *The Friendly Bookshelf*, Dept. J6, P.O. Box 1361, Falls Church, VA 22041.

**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.

**Thinking about Homeschooling?** Get our book *The Three R's at Home*. Send \$7.95 to PA Homeschoolers, Route 2-Box 117, Kittanning, PA 16201.

## For Sale

**Friends Crossing**—Town house in small Friends community one half hour south of Boston, three-quarters' hour north of Providence. Two floors plus finished attic with skylights, patio, mini-garden, woodshed. Wood stove, two bedrooms, two baths, \$120,000 or best offer. Write: Mary F. Sutherland, 7 Rufus Jones Lane, North Easton, MA 02356 or call Shelia Plecha (508) 238-8108.



**Crones: Interviews with Elder Quaker Women:** V.H.S. video by Claire Simon, \$18.50 postpaid. Also, the trilogy *Woman and Her Symbols*, \$135/set, \$50/each part. Postpaid. P.O. Box 292, Maplewood, NJ 07040.

## Help Needed

**Hampstead Meeting House**, London, was built in 1907; it now needs extensive refurbishment to accommodate growing numbers and the needs of disabled members. We would appreciate your support in reaching our target of \$50,000—approximately U.S. \$97,000. Donations to: The Treasurer, Friends Meeting House, 120 Heath Street, London NW3 1DR, U.K.

## Opportunities

**Baker Peace Scholarship.** Competitive scholarship available to students interested in pursuing concentration in Peace and Conflict Studies at Juniata College; \$1,000 per year for four years. Contact: Baker Peace Institute, Juniata College, Huntingdon, PA 16652. (814) 643-4310, Ext. 361. Inquire immediately.

**Innisfree Village** is an alternative lifesharing community for adults with mental disabilities. We seek staff volunteers for house-parenting and work in woodshop, weavery, bakery, community-center, and garden. Requirement: Patience; experience working with persons with mental disabilities helpful, but not necessary. Minimum one-year commitment. Room and board, health insurance, medical and dental expenses, 3-weeks' paid vacation; \$150 monthly stipend plus severance pay. Apply to: Marcos, Innisfree Village, Rt. 2, Box 506, Crozet, VA 22932. (804) 823-5400.

**ARC Retreat Center**, near Minneapolis—emphasizing peace, justice, prayer, simplicity—seeks adult volunteers for one- or two-year commitments beginning summer 1991. Volunteers join a resident ecumenical community that provides hospitality for guests seeking quiet retreat and renewal. For information or application, contact ARC, R.R. 2, Box 354, Stanchfield, MN 55080.

**Quaker United Nations Office**—New York—Opportunity for two interns at the Quaker UN Office from September 1991 to August 1992. Interns follow issues such as disarmament, human rights, economic development, environment and women at the UN; research/write articles and briefing papers; arrange/attend meetings; help with office administration. Candidates must be college graduates, 20s, interest in and commitment to international affairs; writing/typing skills. Stipend. For further information: Quaker UN Office, 777 UN Plaza, New York, NY 10017. Application deadline—15th April, 1991.

**Consider a Costa Rican Study Tour** July 16 to August 5, 1991, in combination with attendance at Friends World Conference in Tela, Honduras. Call or write Roy Joe & Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. (513) 584-2900.

**Study Spanish in Guatemala.** Family living. CASA, Box 40148, Albuquerque, NM 87196. (505) 242-3194.

## Personals

**Intelligent Options** for singles who eschew hyperbole. Member newsletter provides self-descriptions, interests and photos. Quaker run. P.O. Box 4456, Kingston, NY 12401.

**Stable, loving, Quaker couple** seeking to adopt Caucasian child(ren). Infant(s) - toddler(s), male or female, from corrective handicap to excellent health. Contact Charles & Jean Howenstine, 21 S. May Ave., Athens, OH 45701. (614) 594-8900.

**Single Booklovers** gets cultured, single, widowed, or divorced persons acquainted. Nationwide, run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

**Classical Music Lovers' Exchange**—Nationwide link between unattached music lovers. 1 (800) 233-CMLS, Box 31, Pelham, NY 10803.

**Concerned Singles Newsletter** links compatible singles who care about peace, social justice, and the environment. National and international membership. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

## Positions Vacant

**The American Friends Service Committee** is seeking a full-time coordinator for the program of its Arizona Area Office. The coordinator will be based in Tucson, Arizona, with work and travel to other parts of Arizona. The Area Program Coordinator carries out program work in the state related to peace education and community issues. The Arizona Area Office is part of the AFSC Pacific Southwest Region, which is based in Pasadena, California. Call (602) 623-9141 to request a job description and application. Send the application to: Alicia Malik, Clerk, AFSC Arizona Area Committee, 931 N. Fifth Ave., Tucson, AZ 85705-7723. Deadline for return of completed applications to the Tucson office is February 15, 1991. The American Friends Service Committee is an equal opportunity/affirmative action employer.

**Arthur Morgan School**—Houseparents sought for small (24 students) alternative junior high boarding school in mountains of North Carolina. Job would also include a mix of other responsibilities—teaching, maintenance, book-keeping, cooking, hiking, gardening, electives, and/or field trips. Contact John Zakelj, AMS, 1901 Hannah Branch Rd., Burnsville, NC 28714. (704) 675-4262.

**Executive Secretary** position for Haverford College Library Special Collections Department. See display ad page 33.

**Caretaker(s) for Fellowship of Reconciliation** national headquarters, 40-room, 3-story building on Hudson River, 20 miles north NYC. Ideal for couple experienced in property management, maintenance, minor repairs; sensitive to values of this 75-year old religious pacifist organization; needs of live-in and daily staff. Private living quarters, beginning salary \$12,600/yr., 4-weeks' vacation, benefits. Additional half-time position considered. Applications due 02/15/91. EOE: racial/religious minorities encouraged. Contact Fran Levin, FOR, Box 271, Nyack, NY 10960.

**Friends School of Minnesota**, an alternative elementary school, seeks director. Application deadline February 15. Telephone (612) 722-2046. Address: 3225 Minnehaha Parkway, Minneapolis, MN 55417.

**Staff person needed** to direct musical theater production at Friends Music Camp. Other possible staff positions: teachers of instrumental music, jazz improvisation leader, etc. Send inquiries, resumes to FMC, PO Box 427, Yellow Springs, OH 45387. (513) 767-1311.

**Legislative Interns.** Three positions available assisting FCNL's lobbyists. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1991. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining files. Applications close March 15, 1991. For information and an application, write or call David Boynton, Friends Committee on National Legislation, 245 Second Street NE, Washington, DC 20002. Phone (202) 547-6000.

**Quaker Hill Conference Center** in Richmond, Indiana, is seeking a Director to begin summer 1991. Quaker Hill offers the ministry of leadership and hospitality for the development of personal and corporate life in Christ. We seek a mature Quaker leader with a living experience of

Christ. Duties will include: 1) Oversight of center operation, staff, and the facility; 2) Working with the Board in developing programs that carry out the vision of the Center. Applications: resume and letter of interest should be sent to Curt Shaw, Clerk of the Search Committee, 10 Quaker Hill Drive, Richmond, IN 47374. Applications will be reviewed as received and interviews conducted on a rolling basis. To be considered, an application must be in hand by March 15.

**Innkeepers in Vermont.** Looking for a quiet, gentle, live-in couple to operate small (4 bedroom) guest farm/inn, high in mountains. Popular, long-established inn (since 1957) and retreat center. I'd like the couple to be good homemakers, enjoy people, like animals, nature, the environment, and getting up early. Couple will share operation of farm and inn with owner, Ann Day. Please apply in writing to Ann, c/o Knoll Farm Inn, RFD 179, Waitsfield, VT 05673.

**Quaker family seeking retired handyman/couple** to live in guest apartment and "care-take" our waterfront home and grounds. Boat knowledge helpful, slip available. Very pleasant, low-key situation. Write: David Romberger, Cool Point, Bath, NC 27809. (919) 923-9111.

**Monteverde Friends School** needs elementary and secondary teachers for July 1990–March 1991. MFS is an English-dominant bilingual school located in the rural mountains of Costa Rica. We offer a unique opportunity to work in small multigraded classes. While our salaries are low, the position is rich in experience. Please contact: Jean Stuckey, Monteverde Friends School, Apartado 10165-1000 San Jose, Costa Rica. Telephone 61-1107.

## Rentals and Retreats

**France.** House in village, region halfway between Avignon, Grenoble. Beautiful countryside, good location for touring, spectacular walks. 4 BR, sleeps 6-8. Fully equipped kitchen, central heating. \$780/mo., year-round. Francoise Pestre, 26310 Montlaur-en-Diois, France.

**Four bedroom, two bath apartment.** Old house in Aubury Arboretum, Germantown. Garage, garden. 2-minute walk commuter train, 25 minutes to Philadelphia. Quaker neighbors. About \$700, utilities not included. (215) 843-8476.

**Hawaii—Island of Kauai.** Cozy housekeeping cottages. Peace, palms, privacy. \$75/2 nightly. 147 Royal Drive, Kapaa, HI 96746. (808) 822-2321.

**Southern France.** Old stone house, quiet village near Avignon, beautiful historic region. Simply furnished, 2 BR, sunny terraced yard, trees. 5,000 fr (\$950/month, June–September. Marc Simon, Rue de la Tour de l'Ome, 30290 St. Victor la Coste, France, or J. Simon, 217 High Park Blvd., Buffalo, NY 14226. (716) 836-8698.

**The Berkshires, Massachusetts.** Baldwin Hill Farm Bed & Breakfast. Box 125, RD#3, Great Barrington, Mass. 01230. (413) 528-4092. Friends farm homestead in Berkshires on 450 acres. One mile from Route 71, two miles from Rte. 23, and 2½ miles from Rte. 7. Near all fall, winter, summer attractions and activities. Dining nearby. Marvelous views, pool, full country breakfast.

## Retirement Living

**Stapeley in Germantown** has apartments available. Stapeley is a full-service retirement community with a convenient location and a beautiful setting. Apartments include a fully equipped kitchen, private balcony and a reserved parking spot. Call Carol Nemeroff at (215) 844-0700 for details regarding services, entry fee and monthly rates.

**Yearly Meeting Friends Home**, North Plainfield, New Jersey has a few vacancies in their boarding home. Please call (908) 755-8600.

**Foxdale Village**, part of the tradition of fine Quaker life-care communities. Thoughtfully designed apartments are complemented by attractive dining facilities, auditorium, library and full medical protection. Setting is a wonderful combination of rural and university environment. For information write: 500 Marylyn Avenue, Department F, State College, PA 16801. Telephone: (814) 238-3322.

## Schools

**The Meeting School**, celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regardless of age. Teenagers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful

resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, 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

**Investments you can feel good about!** Investment certificates available from Friends Extension Corporation promote the growth of Friends. Your investments will earn a good rate of interest for you, and will provide funds to build new Friends meetinghouses and related facilities to promote the growth of Friends. We also help with needed renovations to existing buildings. We are Friends helping Friends grow! Affiliated with Friends United Meeting. For information contact Kathryn Williams, Administrator, Friends Extension Corporation, 101 Quaker Hill Dr., Richmond, IN 47374-1980; (317) 962-7573.

**Solar Architecture:** save the environment and energy. Your solar dream home designed by Robert Bennett, Architect & Engineer. Pennsylvania, New Jersey, Delaware. (215) 667-7365.

**Chiropractic Care:** Health is optimal physical, mental, social, and spiritual well being. The Inner Light of our spirit and the Innate Intelligence of our body are equally essential if health is to be attained. Offering chiropractic care with this concept in mind, Frank Lichtner, D.C. and staff: Southampton (Lower Bucks Co.), Pa. (215) 322-1880.

**Cadbury and Stevens Construction Company,** General Contractors specializing in residential renovations and restorations. (215) 664-2786.

**Quaker Universalist Fellowship** is a fellowship of seekers wishing to enrich and expand Friends' perspectives. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write QUF, Box 201 RD 1, Landenberg, PA 19350.

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

### 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 business. Call: Sacha Millstone; Ferris, Baker Watts; member NYSE, SIPC. (202) 429-3632 in Washington, D.C. area, or (800) 227-0308.

**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.

## Summer Camps

**Friends Music Camp**—One of the most exciting, challenging youth programs in existence. Ages 10-18. Write FMC, P.O. Box 427, Yellow Springs, OH 45387. Phone: (513) 767-1311 or (513) 767-1818.

**Vermont Adventure:** The Farm and Wilderness camps seek cooks and counselors for a 9-week summer program. Skills in cooking, farming, canoeing, hiking, swimming, carpentry, and crafts. Quaker leadership, diversified community. Write or call Carla M. Mazzariello, Farm and Wilderness, HCR 70, Box 27, Plymouth, VT 05056. (802) 422-3761.

# 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

**EDMONTON**—Unprogrammed worship each First Day, in the basement of the Seventh Day Adventist Church, 10131 111 Ave. Phone: (403) 459-4231.

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

**OTTAWA**—Worship and First-day school 10:30 a.m. 9½ 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 Vaugirard.

## GUATEMALA

**GUATEMALA**—First and third Sunday. 367922 evenings.

## 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, APTDO 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.

## WEST GERMANY

**HEIDELBERG**—Unprogrammed meeting 11 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06223-1386.

## 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, 86001.

**McNEAL**—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3894 or (602) 642-3547.

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

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

**TUCSON**—Pima Friends Meeting (unprogrammed), 10 a.m. 931 N. 5th Ave. Information: 884-5155 or 327-8973.

## Arkansas

**LITTLE ROCK**—Unprogrammed meeting, First-day school and adult discussion at 9:45 a.m., worship at 11 a.m. at Quapaw Quarter Methodist Church, 1601 S. Louisiana. Phone (501) 224-5267.

## California

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

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

**BERKELEY**—Strawberry Creek, 1600 Sacramento. P.O. Box 5065. Unprogrammed worship 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.

**HEMET**—Meeting for worship 9:30 a.m., 43480 Cedar Ave. Visitors call (714) 927-7678 or 658-2261.

**LA JOLLA**—Meeting 10 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) 382-1226.

**MONTEREY PENINSULA**—Friends meeting for worship, Sundays, 9:30 a.m. Call (408) 899-2200 or 375-0134.

**OJAI**—Unprogrammed worship. First-days 9 a.m. Call 646-4497 or 646-3200.

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

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

**PASADENA**—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: 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) 465-3520.

**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 10 a.m., discussion 11:30 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 CRUZ**—Monthly Meeting 10:00 a.m., Loudon Nelson Community Center, Paul Niebanck, Clerk, (408) 425-7114.

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

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

**WESTWOOD (West Los Angeles)**—Meeting 10:30 a.m. University YWCA, 574 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 Sunday at 10 a.m. at 19 N. Tejon, basement level, Colorado Springs, CO. Tel: (719) 685-5548, shared answering machine. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

**COKEDALE**—Worship and religious studies, 10 a.m. to 12 noon. Every First Day. 3 Elm Street. Clerk: Bill Durland (719) 846-7480.

**DENVER**—Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult religious education 9 a.m. Worship and First-day school, 10:30 a.m. Worship at 12100 W. Alameda, Lakewood 10 a.m. Phone: 777-3799.

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

**ESTES PARK**—Friends/Unitarian Fellowship. Worship 10 a.m., discussion to noon. YMCA of the Rockies' Library, June through Sept.; 2190 Devil's Gulch Rd., Oct. through May. Phone: (303) 586-2686.

**FORT COLLINS**—Meeting for worship and First-day school 10 a.m. 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. Center for Humanities, 10 Pearl St. Phone: 347-0866.

**NEW HAVEN**—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Bonnie Mueller, 25 Tuttle Ave., Hamden, CT 06518, (203) 228-0579.

**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.

**POMFRET**—1st and 3rd First-days of each month. 10:30 a.m. 928-6356 or 928-5050 for more information.

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

**STORRS**—Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.

**WILTON**—Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-6669.

**WOODBURY**—Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

## Delaware

**CAMDEN**—Worship 11 a.m., 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 Centreville on the Centre Meeting Rd. at Adams Dam Rd.

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

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

**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.

**TACOMA PARK**—Worship group, worship third First-day in members' homes. Contact Nancy Alexander (301) 891-2084.

## Florida

**CLEARWATER**—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Co-Clerks: Paul and Priscilla Blanchard. 8333 Seminole Blvd #439, Seminole, FL 34642. (813) 397-8707.

**DAYTONA BEACH**—Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 672-6885 for information.

**FT. LAUDERDALE**—Worship group. (407) 495-9642 or (305) 523-6169.

**FT. MYERS**—Worship 11 a.m. Contact (813) 481-4239 or 455-8924 (Naples).

**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.

**LAKE WALES**—Worship group, (813) 676-2199.

**LAKE WORTH**—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 622-6031.

**MELBOURNE**—10:30 a.m. FIT campus (Oct.-May). (407) 676-5077 or 777-1221. Summers call.

**MIAMI-CORAL GABLES**—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Doris Emerson, 1551 Slavatierra Drive, Coral Gables, FL 33134. (305) 661-3868.

**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. Women's Resource Center, 340 South Tuttle Ave. Clerk: Ann Stillman, 355-8193 or 359-2207.

**ST. PETERSBURG**—Meeting, First Day School, and Teen Group 10:30 a.m. 130 19th Ave. S.E. Phone: (813) 896-0310.

**STUART**—Worship group. (407) 286-3052 or 335-0281. May through October (407) 287-0545.

**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. 238-8879.

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

## Georgia

**AMERICUS**—Plains Worship Gr. 11 a.m. Fran Warren, Koinonia, Rt. 2, Americus 31709. Phone Fran (912) 924-1224, or Gene 824-3281.

**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. Horizon's School, 1900 Dekalb NE; clerk: Perry Treadwell; P.O. Box 5252, Atlanta, GA 30307. (404) 658-9034.

**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. Contact Marylu: (404) 832-3637.

**MACON**—Worship Group, 4 p.m. Sundays, Unitarian Universalist Church. Contact: Susan Cole, 1245 Jefferson Terr., Macon, GA 31201. (912) 746-0896, or Karl Roeder, (912) 474-3139.

**NORTHSIDE**—Friends Worship Group: 10 a.m., 2nd and 4th First-days at Little White House in the country 30 miles north of Atlanta. Call (404) 889-9969 or (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

**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 Akemi Daniels, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or John Dart, 878-2190, 107-D Kamnni Place, Kula, HI 96790.

## Idaho

**BOISE**—Unprogrammed worship 9 a.m. Sundays. Contact Ann Dusseau, 345-2049; or Curtis Pullin, 336-4620.

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

## Illinois

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

**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.

**DOWNERS GROVE**—(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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

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

**LAKE FOREST**—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (312) 234-8410.

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

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

**OAK PARK**—Worship 10 a.m., 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. (708) 748-0184.

**QUINCY**—Friends Hill Meeting. Unprogrammed worship 10 a.m. 223-3902 or 222-6704 for location.

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

**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 10:30 a.m. Moores Pike at Smith Rd.

**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., 1/4 mi. S., 1 mi. W. 478-4218.

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

**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: Hugh Barbour (317) 962-9221.

**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**—Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

## Iowa

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

**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 11 a.m. 749-1316, 843-4895.

**MANHATTAN**—Unprogrammed. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. School year: 10 a.m. silence, 11 a.m. discussion. June/July: members' homes, 9:30 a.m. 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 1:30 p.m., discussion following. St. Paul's United Methodist Church, 13th and Topeka. 262-1143 or 682-8735.

**WICHITA**—University Friends Meeting, 1840 University Ave. Sunday School 9:30 a.m., meeting for worship 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471.

## Kentucky

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

**LEXINGTON**—Meeting for worship 10 a.m. (Summer—9 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: Marshall Vidrine, (504) 629-5362.

**NEW ORLEANS**—Unprogrammed meeting for worship, Sundays 10 a.m. 7102 Ferret 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 meeting-house, China Road, Gerald Robbins, clerk. (207) 923-3088.

**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.

**ORLAND**—Narramissic Valley. Unprogrammed meeting for worship 10 a.m. at Davis' home, River Road. 469-2476.

**ORONO**—10 a.m. Sundays. Orono Community Center, 947-9933.

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

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

**WHITING**—Cobscook Friends Meeting. Meeting for worship, First Days, 10:00 a.m. Walter Plaut, clerk. (207) 733-2191.

## Maryland

**ADELPHI**—Worship 8:30 and 10 a.m. Sunday. Sunday school 10:20 a.m. (10 a.m. fourth Sun). Adult 2nd Hour 11:30 a.m. 1st/3rd/5th Sun. Nursery, 2303 Metzgerott, near U. of Md. (301) 445-1114.

**ANNAPOLIS**—Worship 11 a.m. Ed. Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Jean Christianson, clerk, 544-1912.

**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.

**BALTIMORE/SPARKS**—Gunpowder Meeting. Worship every First-day, 11 a.m. Call for directions. Phone: (301) 472-4791 or 343-0258.

**BETHESDA**—Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8681.

**CHESTERTOWN**—Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Joseph Whitehill, P.O. Box 1020, Chestertown, MD 21620. (301) 778-1130.

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

**EASTON**—Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk. (301) 820-8347, 820-7952.

**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 11 a.m. First-day school and adult class 10 a.m. Holly Center, intersection Rt. 12 and College Ave. (301) 543-4343, or 289-6893.

**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 a.m. Call Ann Trentman 884-4048 or Peter Rabenold 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: Jane Westover, (508) 369-2465.

**AMESBURY**—Worship 10 a.m. Summer: Meetinghouse. Winter: Windmill School. Call 948-2265, 388-3293.

**AMHERST-NORTHAMPTON-GREENFIELD**—Worship and First-day school 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; or 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 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 Wednesday 6:00 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.

**FRAMINGHAM**—Worship 10 a.m. First-day school. 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 10:30 a.m. Location varies, call 693-0512 or 693-0040.

**NANTUCKET**—Unprogrammed meeting 10 a.m., June 15-Sept. 15, Fair Street Meeting House. After Sept. 15, 15 Maria Mitchell Library, Vestel Street, 228-1690, 228-0136, 228-1002.

**NEW BEDFORD**—Unprogrammed meeting for worship 10 a.m. 83 Spring St. Steven Correia, clerk. (508) 999-3798.

**NORTH EASTON**—Worship 10:30 a.m. First Days, Quieset House, 51 Main St., North Easton. (508) 238-2997.

**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. (508) 747-0761.

**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: Frances Kirkaldy, 636-4711.

**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: Margaret Blood, (313) 769-0046.

**BIRMINGHAM**—Meeting 10:30 a.m. Brookside School Library. NE corner Lone Pine & Cranbrook, Bloomfield Hills. Clerk: Margaret Kanost (313) 377-8811.

**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) 942-4713 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.Q. Box 114, Marquette, 49855. 249-1527, 475-7959.

## Minnesota

**DULUTH**—Duluth-Superior Meeting. Unprogrammed worship and First-day school at 9:30 a.m. Sundays, 1730 E. Superior St. Elaine Melquist, clerk: 722-1289.

**MINNEAPOLIS**—Minneapolis Friends Meeting, 3125 W. 44th St., Mpls., MN 55410. Unprogrammed worship, 8:30 a.m.; First-day school and Forum, 10 a.m.; Semi-programmed worship 11:15 a.m. Summer worship schedule is 9:00 and 10:30. (612) 926-6159.

**NORTHFIELD-SOIGN-CANNON FALLS TWP.**—Cannon Valley Friends Meeting. Unprogrammed worship 11 a.m. Child care. (507) 663-7969.

**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. 1114 S.E. 9th Ave.

**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 10:30 a.m., First-day school 9:30 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: (314) 442-8328.

**KANSAS 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 265-3725.

**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**—Unprogrammed worship, 10:30 a.m., Meeting for Learning 11:15 a.m. Child care. 2032 Central Avenue or call (406) 656-2163 or (406) 252-5065.

**HELENA**—Call (406) 449-6663 or (406) 449-4732.

**MISSOULA**—Unprogrammed 10 a.m. Sundays. 432 E. Pine. (406) 728-8643.

## Nebraska

**LINCOLN**—Discussion 10 a.m., worship 11 a.m. 3319 S. 46th. 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.

**GOVIC**—Programmed Worship 2nd and 4th Sundays. 10:30 a.m. Maple St. Clerk: Evelyn Lang. Phone (603) 895-9877.

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

**PETERBOROUGH**—Monadnock Monthly Meeting, 46 Concord St. Worship 10:30 a.m., First-day school 10:45 a.m. Discussions, singing, etc. may precede or follow worship. Judy Brophy, clerk (603) 673-4821, local contact, 924-6150.

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

## New Jersey

**ATLANTIC CITY AREA**—Worship 11 a.m., 437A, S. Pitney Rd. Near Absecon. Clerk: Robert L. Barnett: (609) 965-5347.

**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 9:30 a.m. (609) 298-4362.

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

**GREENWICH**—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 10 a.m. 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. (609) 423-9143 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**—Meeting for worship 9 a.m. and 11 a.m., except 10 a.m. second Sunday Sept., last Sunday Dec., and third Sunday June. First-day school 10 a.m. Oct. to May, Main St. (Rte. 537) and Chester Ave. (Rte.) 603. Worship also at Mt. Laurel Meetinghouse, June through Sept. 10:30 a.m., Moorestown-Mt. Laurel Rd. (Rte. 603) and Hainesport Rd. (Rte. 674). Call (609) 235-1561.

**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.

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

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

**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 10 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 848-1990.

**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. Clerk: Allison Abraham, 843-6450.

**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. Chamisa Friends Preparative Meeting, at Brunn School. Worship and First-day school, 5 p.m. (505) 983-2073.

**SILVER CITY AREA**—Gila Friends Meeting. 10 a.m. Call 388-3388, 536-9565, or 535-4137 for location.

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

## New York

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

**ALFRED**—Meeting for worship 10:30 a.m. each First Day in The Parish House, West University St.

**AMAWALK**—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 271-4074 or 737-3775.

**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.

**CENTRAL FINGER LAKES**—Penn Yan, Sundays, Sept. through June, 160 Main St. rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone (315) 789-2910.

**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: 496-4463.

**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.

**EASTERN LONG ISLAND** (3 worship groups)  
Shelter Island—10:30 a.m., summers, Circle at Quaker Martyrs' Monument on Sylvester Manor, (Inclement weather, George Fox House, end of George Fox Lane. Winters, to be arranged). Phone (516) 725-2547.  
Southampton—Administration building, Southampton College. (516) 287-1713. Southold—2060 Leeward Drive. (516) 765-1132.

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

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

**MANHASSET**—Adult class 10 a.m., FDS 11 a.m. (winter) (Worship 10 a.m. June through August). St. James—

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

**WESTBURY**—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (Worship 10 a.m., July 4th through Labor Day)

**MT. KISCO**—Croton Valley Meeting. Meetinghouse Road, opposite Stanwood. Worship 11 a.m. Sunday (914) 666-8602.

**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, 344-9433.

**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) 623-8473.

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

**SARANAC LAKE**—Meeting for worship and First-day school 10:00 a.m. Phone (518) 891-0299 or 523-9270.

**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 10:30 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.

**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.

**GREENVILLE**—Unprogrammed meeting for worship and First-day school 10 a.m. 1402 Eden Place. 758-6789 or 355-7230.

**GUILFORD COLLEGE, GREENSBORO**—New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:45 a.m. Gary C. Dent, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (919) 292-5487.

**RALEIGH**—Unprogrammed. Worship 10 a.m. 625 Tower Street.

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

**WILMINGTON**—Unprogrammed 11 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.

## North Dakota

**FARGO**—Unprogrammed meeting, 10:30 a.m. Sundays, 1239 12th St. N. 234-0974.

## 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 Meeting, 3798 Clifton Ave., Seventh Day Adventist School (behind church). Sunday 10 a.m. 793-9242.

**CINCINNATI**—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Byron Branson, clerk.

**CLEVELAND**—Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.

**COLUMBUS**—Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave. Call the Meetinghouse at (614) 291-2331 or Gerry Brevoort at (614) 268-2002.

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

**GRANVILLE**—Area worship group meets second and fourth Sundays 10 a.m. For information, call Mike Fuson: (614) 587-4756.

**KENT**—Meeting for worship and First-day school 10:30 a.m. United Christian Ministries Chapel, 1435 East Main Street. 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.

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

**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 Hight 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) 345-8664 or 345-7650.

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

**ZANESVILLE**—Area worship group meets first and third Sundays 10 a.m. For information, call Ginger Swank: (614) 455-3841.

## Oklahoma

**OKLAHOMA CITY**—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10 a.m. Quaker study group, midweek. (405) 632-7574, 631-4174.

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

**TULSA**—Green Country Friends Meeting (unprogrammed); 4 p.m. worship, 5:15 p.m. forum, 6:30 p.m. potluck, each First Day. Call for location (918) 743-6827.

## Oregon

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

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

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

**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.) 684-2865.

**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.

**CARLSLE**—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., Sunday. 24th and Chestnut Sts., (215) 874-5860.

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

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

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

**DOWNTOWN**—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, ½ mile east of town). 269-2899.

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

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

**EDINBORO**—Erie area worship group. Call (814) 734-3488.

**ELKLAND**—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 Pennsbury reconstructed manor home of William Penn.

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

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

**GWYNEDD**—First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Sumnerstown 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. 110 Tulane Terr. 392-2762.

**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**—First-day school and adult discussion 9:30 a.m. Meeting 10:30 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.

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

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

**MEDIA (Providence Meeting)**—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 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. 358-3212.

**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: Elizabeth Rieger, 279-3765.

**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 German-town 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.; 4836 Ellsworth Ave., (412) 683-2669.

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

**POCONO**—Sterling—Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (717) 689-2353 or 689-7552.

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

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

**RADNOR**—Meeting for worship and First-day school 10:00 a.m.

**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. Sagan Rd., 2 miles N.W. of New Hope. 297-5054.

**SOUTHAMPTON (Bucks Co.)**—Worship and First-day school 10 a.m., Adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

**SPRINGFIELD**—Meeting and First-day school, 11 a.m., W. Springfield and Old Sprout Rds. Del. Co. 328-2425.

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

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

**UPPER DUBLIN**—Worship 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. 425 N. Hight St. Carolyn Helmut, 696-0491.

**WEST GROVE**—Meeting for worship 10 a.m. 153 E. Harmony Road. P.O. Box 7.

**WESTTOWN**—Meeting for worship 10:30 a.m. Sunday. Westtown School campus, Westtown, PA 19395.

**WILKES-BARRE**—North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m., 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.

**YORK**—Worship. 11 a.m. Clerk: (717) 854-8109.

## 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.

**WOONSOCKET**—Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Unprogrammed worship 9:30; pastoral worship 11 a.m. (401) 762-5726.

## 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

**SIOUX FALLS**—Unprogrammed meeting 11 a.m. 2311 S. Center Ave., 57105. Phone: (605) 338-5744.

## Tennessee

**CHATTANOOGA**—Worship 10 a.m., discussion 11:30 a.m. 335 Crestway Drive. Co-clerks: Becky Ingle, (615) 629-5914; Judy Merchant, (615) 825-6048.

**CROSSVILLE**—Worship 9:30 a.m., then discussion. (615) 484-6059 or 277-5003.

**FARRAGUT**—Worship group. St. Elizabeth's Episcopal Church. 690-5491.

**JOHNSON CITY**—Tri-cities, 11 a.m. Sunday; Clerk, Betsy Hurst. Home: (615) 743-6975. Work: (615) 743-5281. Catholic-Episcopal Center, 734 West Locust St.

**MEMPHIS**—Unprogrammed meeting, child care 11 a.m. Special Studies Bldg. N. Pkwy at University, Rhodes College. (901) 323-3196.

**NASHVILLE**—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Penny Wright, 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.

**CORPUS CHRISTI**—Unprogrammed worship 10 a.m. Call Charles Arguelli, (512) 991-2505.

**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. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 584-5589.

**FORT WORTH**—Unprogrammed meeting at Wesley Foundation, 2750 West Lowden, 11 a.m. Discussion follows worship. (817) 428-9941.

**GALVESTON**—Meeting for worship, First-day 10 a.m. 1501 Post Office Street, 765-5996.

**HILL COUNTRY**—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Sue Rosier (512) 698-2592.

**HOUSTON**—Live Oak Meeting, 1003 Alexander. Meeting for worship 11 a.m. year round. Discussion 9:30 a.m. except summer. Phone: clerk, Dee Rogers: (713) 358-3711 or Meetinghouse: (713) 862-6685 for details.

**LUBBOCK**—Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 745-8921.

**MIDLAND**—Worship 10:30 a.m. Sundays. Clerk, John Savage, (915) 682-9355.

**RIO GRANDE VALLEY**—Winter worship group Sunday afternoons. For place call Laurie Rodriguez 381-4163 or Carol Brown 686-4855.

**SAN ANTONIO**—Discussion 10:00 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; Gail Gilbert, clerk, 14415 Brook Hollow, S.A., TX 78232. (512) 494-5839.

## Utah

**LOGAN**—Unprogrammed meeting and First-day school. Sundays, 10:30 a.m. 220 N. 100 E. Call 563-3345, or 752-2702.

**SALT LAKE CITY**—Unprogrammed meeting and First-day school 10 a.m. Friends Meeting House, 161 E. Second Ave. Phone (801) 359-1506, or 582-0719.

## Vermont

**BENNINGTON**—Worship, Sundays, 10 a.m. 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) 864-7364, or (802) 863-3014.

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

**MONADNOCK**—The Meeting School, Rindge. Summer, 9:30. Clerk: (603) 673-4821 or 924-6150.

**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.

**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) 446-2565.

## Virginia

**ALEXANDRIA**—Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 765-6404 or 455-0194.

**CHARLOTTESVILLE**—Discussion 10 a.m., Worship 8:45 and 11 a.m. (childcare available) except summer, Worship only 8:45 and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

**HARRISONBURG**—Unprogrammed worship, 5 p.m. Sundays, Rte. 33 West. (703) 433-8574 or 885-7973.

**LEXINGTON**—Maury River Meeting, 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.

**NORFOLK**—Unprogrammed worship and First-day school at 10 a.m. Phone (804) 627-6317 or (804) 626-3861 for information.

**RICHMOND**—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 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. 747-7275 or 534-0793.

**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

**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 Jill Hardy, clerk, (414) 337-0904.

**MADISON**—Meeting House, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9:00 & 11:00 a.m., Wednesday at 7:00 a.m., 12:00 noon, 5:15 & 8:30 p.m. Children's Classes at 11:00 a.m. Sunday.

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

## 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.

**LARAMIE**—Unprogrammed worship 9 a.m. Sundays. UCM House, 1115 Grand. Call 742-5969.



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