

April 1991

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



—
**HOLY WEEK
AT THE IRS,
1990**
—

**WITNESSING
FOR
PEACE**
—

**LEGAL
DRUGS?**
—

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**Among Friends**

That Life and Power

Operation Desert Storm is over. As of this writing, early March, a cease-fire is in place, prisoners of war are being exchanged. For this we must be grateful.

Much news analysis has focused on the swift and effective use of land forces, the success of precision bombing. There is a sense of euphoria in Washington. Our national polls indicate overwhelming support for the action. Not since World War II has there appeared to be such national resolve and unity of purpose.

In opposing the war, the peace community has seemed like the small child in the crowd who dared to cry out, "The emperor has no clothes!" To many of us, the nakedness has been obvious. We have had to say so.

The underlying causes of the war have not been discussed and debated widely, and this is a tragedy. The population at large has been satisfied with the analysis that Saddam Hussein was an evil monster like Hitler; he had to be stopped before he took over the world. Those who shape the TV news media, write the scripts, package the shows for easy viewing, did their job well. They got top ratings. What scares me is the thought that now that the big "winter series" is over, what's next? Is there any limit to the United States forcing its will in many troubled areas of the world where our national interests may be at stake? There may not be at this point. My hope is that we may learn from the experience and be more ready to challenge similar actions in the future.

But first Friends must seek to support the victims of Desert Storm. The terrible human costs have not been adequately measured. Most news has focused on the light U.S. casualties, very little on the numbers of Iraqis and others killed. I wonder if we shall ever know, for instance, how many people were killed and left buried in shelters and bunkers, how many human beings could not escape our so-called "smart bombs."

The task of reconstruction is now at hand. Friends must work to heal the wounds, assist the survivors, help to resettle the thousands made homeless. The human suffering is great. We must stand with all those in need.

In as many ways as possible we must help to educate ourselves to the complex issues in the Middle East, then share such insights with our neighbors. And there is much to discuss. Israel has a right to be secure. So do the Palestinians. We must encourage support for governments committed to overcoming poverty and injustice in their societies—not those that ignore their poor and merely cater to U.S. needs for cheap oil and resources. We must stop the sale of arms to all. The Gulf War is not over.

Reports of extensive environmental damage from the war are particularly alarming. What will the long-term effects be of such massive bombardment, oil spills, and burning wells? Friends must work with others to insist on sound environmental policies.

And what of our nation's soul? May the same compassion expressed for the people of Kuwait be brought home in the form of programs to demonstrate compassion for our own people? I hope so. Yet history may indicate that such a campaign is harder to wage and win. For, as Pogo once said, "We have met the enemy, and he is us!" It's far more difficult to put our own house in order. The work is less glamorous. There are not as many yellow ribbons to be worn or flags to be waved.

But this must be our task as peacemakers. As George Fox said in his time: "I told them, I knew from whence all wars arose . . . and that I lived in the virtue of that life and power that took away the occasion for all wars."

Vinton Deming

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Cover photo by William Bliss



Lucy Sikes

Setting it straight

I write to correct a misquote from my report on New York Yearly Meeting (*FJ* November 1990), and to touch briefly on a source of joy in the yearly meeting's successful attempt at corporate witness.

First, the latter. New York Yearly Meeting has committed itself to barrier-free access within a few years, despite the serene beauty of Silver Bay at Lake George. Having expressed this previously to Silver Bay Association, we found that the campus has become increasingly accessible, and further improvements are committed in that regard. We take great joy, and we hope other yearly meetings consider the same needs among their members and attenders.

As to the misquote, Julian of Norwich said, "He did not promise that we would not be tempest [not 'tempted']; but that we would not be overcome." The true quotation is very pertinent to yearly meeting Friends; the misquote could be sorely misinterpreted in context.

Thank you for writing these wrongs!

Jeffrey Aaron
Highland Park, N.J.

I was distressed to read in Val Liveoak's letter (*FJ* November 1990) a misinterpretation of a phrase I used in a letter on population in the June 1990 Forum. The rest of Val's letter was so good, however, that I forgive *FJ*. Still, although I realize it may seem like quibbling, I would like to clarify my point.

What is "behind the times" (the phrase I used) is not simple living and redistribution of resources, which I applaud, but the notion that simple living

and redistribution of resources can solve all the problems caused by overpopulation, and therefore the need for population control can be dismissed.

I could not agree more with Val Liveoak that the developed countries are squandering resources far beyond their fair share, that simplifying our lifestyle is the most important and satisfying thing we can do to help the world, and that health and economic opportunities are the best way to help people in undeveloped countries reduce their need for many children.

But no matter how it is done, we must face the fact population control is urgently necessary in every part of the globe. Population worldwide could double in less than 40 years if we take no steps to prevent it. We can barely cope with the environmental disasters caused by the 5.5 billion people on Earth today. How could we hope to cope with 11 billion people producing waste, clogging the highways, polluting the atmosphere, and destroying unrenewable resources in the future? Population control is going to be necessary one way or another.

By the way, the earthcare checklist "Walking Gently on the Earth," with suggestions on how Quakers can simplify their lives to protect the environment, is available for \$1.50 from Friends Committee on Unity with Nature, 7700 Clarks Lake Rd., Chelsea, MI 48118.

Amy Weber
Haddonfield, N.J.

A life of service

What follows is a letter which the author read to her grandmother three days before her death last summer.

"Millie" was my aunt, Mildred Scott Olmsted, known to many readers of the Journal; and the writer is Marcy Olmsted, who is in residency as a doctor in Rhode Island.

Barbara Jacobson
Key West, Fla.

For Millie: I am afraid I won't be able to see you before you die. But it's okay. Your life has been so rich, and the fact that I've been an adult long enough to know you has been a true blessing that many other granddaughters don't know. Today at the hospital we all talked about how long we would want to live. The others talked about living into their 80s, and only I said 100, thinking of you and all the vigorous years you had right until age 99. It's such an inspiration to all of us, who inevitably find ourselves, at one

time or another, doubting life, or doubting ourselves. It's likely you doubted yourself at times too, but such a fierce and prideful spirit could never have shown its hesitations. In your outward reassurance you fought such battles, yet also with a spirit of love, and hope, and with an inordinate strength of vision that things not necessarily be as we see them today. And yes, these words represent only the distillation of all the rough edges of your life, just as every life is filled with its conflicts and miscalculations, misunderstandings, and griefs. But now, after 100 years, it is as if you are transformed by alchemy into a pure and crystalline powder.

I don't know what it will be like, not having you to talk to, although in some ways this past year has been a slow, slipping adjustment of letting go; for you, the process of finding a way to let go, to change a strategy of fighting that has served you your whole life. But now it is time for quiet and for peace, because your spirit has served us dearly, and it now deserves its rest. And although I know that in losing you I am also losing a part of myself, and my bridge to my father, who I knew not, I still set you free with great joy in celebration of your life that played like a feminist epic drama.

I also don't know what the future holds for me, and for this planet. But whatever does happen, I know that there exists a great craving for a life made meaningful by service. For not only is it the means of connecting to our deepest sense of ourselves; it is also the only way our planet can live in harmony. May we strive to be true to our loftiest ideals, as you have, and use your life as a source of inspiration. With godspeed do we let you fly ... Marcy.

Turning to the Source

"A New Smoking Policy," by Connie Toverud (*FJ* October 1990), was a source of both joy and distress. The joy was felt in terms of its powerful witness to decisions made during meeting for worship for business (MFWFB). In this particular case, however, the Quaker decision-making process was experienced during a committee meeting.

The process was begun during a student town meeting. It provided all present with an opportunity to express a wide range of opinion on smoking. The meeting was completely "opinion

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Commitment for the Long Haul

I am writing this on January 15, as the clock ticks away toward war. This morning the paper was full of reports on peace vigils, prayer vigils, and rallies all over the country. Nearby, the local Mennonite church in Bally has been open for peace prayers for several consecutive evenings. Other churches in our area have followed suit and opened for prayer vigils.

Modern Quakers, on the other hand, have less confidence that God can be persuaded to intervene and prevent human-made disasters such as war. Friends tend to believe "the Lord helps those who help themselves," and that prayer is guidance for action. When we sponsor religious services for peace, they often mix worship and action. For example, on January 21, Martin Luther King Day at Moorestown (Pa.) Meeting, there will be an interfaith service followed by a vigil and other action at the nearby weapons plant where General Electric makes the Aegis system for the navy.

Writing and talking to government officials has become a traditional Quaker approach in the search for solutions to social problems, including that of war and peace. The current crisis has brought a flood of requests for such action. In the past two weeks I have received more phone calls from peace activist Friends and their committees than in the whole of 1990, each urging me to write my Congressman, call the White House, or come to an anti-war rally.

These activities are an important expression of our Quaker concern as well as our responsibility as citizens in a democracy. However, both our Quaker concern and our responsibility as citizens of a democracy must be lived day after day, year after year, not just in times of crisis.

The popular bumper sticker phrase, "There is no way to peace; peace is the way," has a great deal of meaning for me. A way is a road, the whole road, not just the overnight stops where the excitement happens to be centered. Rallies, letters, visits to Congress at critical times are necessary and constructive, but they will never achieve peace if tomorrow, or next month, it is business as usual.

The Vietnam War brought millions of people out for vigorous protest. Student protests against the war gathered support from a large number of older citizens in some of the largest rallies the country has ever known. Sadly, when the war ended in 1975 and the soldiers came home, many of us forgot the problem of war and peace

and turned our attention to other matters. We forgot that our country was still making nuclear weapons and threatening to destroy civilization with them if the USSR misstepped. The Cold War, even in the age of detente, was hardly an era of peace. In the early 1980s a bombastic President Reagan talking about the "evil empire" and "winning nuclear war," woke us up again. The number and vitality of peace action groups proliferated.

Then came Gorbachev, the IMF treaty, and the end of the Cold War. By the end of 1989 most of us thought that peace was about to break out at last. In a way, it has, since the once "evil empire" has become a friend in need. For the peace movement the result was predictable though few of us expected it. A shortage of both money and activists soon developed. In less than a year the peace movement went from Cold War to cold storage.

We must not let this happen again. The world will not give up its addiction to the war system easily. If we believe "peace is the way," our commitment has to be for the long haul—a lifetime. Nothing less will solve the problem. Unfortunately, the war system has developed a number of ways, mostly economic, to command the commitment of thousands of people. Many receive handsome salaries from careers that perpetuate the war system. This military-industrial complex will not be defeated merely by impassioned responses to reckless adventurism when it occurs.

What is the way? There are two important directions our action can take: political and economic.

Political action can start with a commitment to write regular letters to elected representatives making certain they know there are constituents who will support

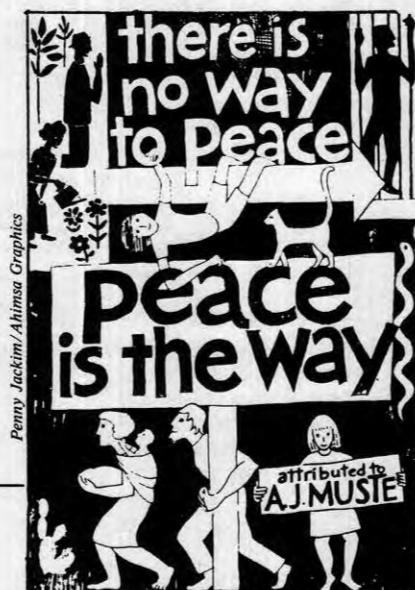
their peace efforts. In addition, some Friends in our area have found it useful to supplement letter writing with periodic trips to Washington to speak with responsible people. This usually means an appointment with the representative's legislative assistant for foreign affairs, an important adviser who usually is glad to talk with constituents. These trips are obviously most useful when undertaken before the crisis builds to its peak, and they should be undertaken prior to the next crisis so representatives learn there are citizens who are willing to support legislation that helps build peace. Friends Committee on National Legislation has been a great help to us and I am sure could give those who live farther from the Capitol valuable guidance in developing good communication with their representatives. FCNL does, of course, lobby in our name, but good as they are we must remember they lack the decisive influence wielded by voters.

The economic commitment to peace action means tackling the military-industrial complex. There are institutions committed to tearing down the military industrial complex one brick at a time and sticking with the job until it is done. One such group, INFAC, with which I have been associated for five years, is challenging the third largest U.S. military contractor, General Electric, to stop all work on the manufacture of nuclear weapons. After four and a half years of persistent effort, we saw the first real sign of progress when GE announced it will stop making the neutron generator. This device is used to start the explosive atomic reaction. For many years GE has had the exclusive contract to make these at a Department of Energy plant in Panellas, Florida.

Thirty years ago Larry Scott, a Quaker peace activist who has been an inspiration to me, organized and led a vigil at Fort Detrick, the biological weapons center in Frederick, Maryland. This silent vigil lasted 24 hours a day, seven days a week for a couple of years. In explaining the objectives of the vigil, Larry was fond of saying, "We must pick one specific thing about militarism that we think can be changed and lean on it." By "lean" he meant keep the pressure on for a long, long time.

Friends, I believe Larry's advice was good and especially relevant for us today. Let's choose our action carefully and be prepared to adjust to changing times, but let's "lean on it."

Irving Hollingshead
Unami (Pa.) Meeting



oriented," akin to a threshing meeting. My distress was caused by the sentence, "At the end of the evening there was no clear sense of the meeting, and certainly we had not reached consensus." The most unfortunate fact about the sentence is that it makes consensus superior to the sense of the meeting. Friends should not reduce the value of sense of the meeting in this way.

Not all decisions made during a MFVFB require divine intervention, yet it is very important that a high tone and quality of attitude be maintained at all times. Such an atmosphere and intention enables a gathered MFVFB to dig deep in search for Truth, which comes from beyond. When this occurs, it is the miracle of the sense of the meeting which is experienced—not the "miracle of consensus." This miracle is achieved through the patient search for the will of a God who inspires, illuminates, guides, directs, and empowers. Such thinking identifies the sense of the meeting as a religious exercise.

The article described a second meeting. Out of the silence, following a reading of Philadelphia Yearly Meeting's *Faith and Practice*, a person said, "If we are truly a Friends school, the course seems clear." Both the reading and the ministry reminded those present of who we are as a people. The group was freed to establish a policy and to accept the school's responsibility for speaking to the needs of persons addicted to smoking.

Friends, each time we gather for business let us remember what we are about. Let each of us turn to the source of our true guidance.

Elwood Cronk
Langhorne, Pa.

Disappointed in the UN

As a longtime supporter of the United Nations, I am saddened and upset to see the UN associated with the war in the Gulf. Perhaps we (the people) also have not done enough to prevent this war by not raising our voices before it started.

I dislike constant news reports emphasizing that this is indeed a "UN war" or that "UN troops" are being used, when this is untrue in both instances. I also am disappointed in the UN secretary-general, Javier Perez de Cuellar, for not staying independent of the U.S. government, and for not calling publicly for a pause in the fighting.

Some day the world will look back at this period as a repetition of the ambivalence of the relationship of the UN with the Korean War.

I would like to encourage those who share this view to write to the UN secretary-general and urge him, in his final year in office, to try to make the UN once more a symbol for world peace. His address is: United Nations, New York, NY 10017.

It is ironic that the year 1990 gave us both the UN Convention on the Rights of the Child (which in Article 38, paragraph 4, declares: "...States parties shall take all feasible measures to ensure protection and care of children who are affected by an armed conflict") and also the Security Council Resolution 678, which authorizes "the use of all necessary means to restore international peace and security in the area."

Ingeborg Jack
Swarthmore, Pa.

Any war is wrong

In the years before 325 A.D., Christians were pacifists, firmly opposed to killing of all kinds. Indeed, a man who joined the Roman army was considered to have resigned from the church. A number of small sects hold this position today. The pacifist position is that any war for any reason is wrong. It is solidly based on the Bible. Consider, for example, the following familiar texts, all to be found between Luke 6:27 and Luke 6:42:

Love your enemies.
Do good to those who hate you.
Judge not, and you will not be judged.
Turn the other cheek.
Do unto others as you would they do unto you.
First take the log out of your own eye,
And you will see clearly.

There is no teaching in the New Testament that indicates that waging war is a Christian undertaking, though such texts can be found in the Old Testament. What does it mean to be a Christian?

Arthur D. Penser
Huntsville, Ala.

But there is no peace

It is great to visualize world peace, as many bumper stickers say. That is one way to help bring it about, but we must not lie about it. We cry peace, but there is no peace. We keep making even more horrible weapons of war and sending them and our young people throughout

the world. If we say there is peace when there is none, we will not eliminate the horrible things that we are helping to support.

I love the little booklet *We Can Do It! A Peace Book for Kids of All Ages*, \$2 postpaid, Namchi United Enterprises, PO Box 33852, Station B, Vancouver, BC Canada V6J 4L6. Instead of fairy tales that perpetuate the acceptance of violence, this would be a wonderful book to share with our children. I have been giving it as gifts for many years.

Dorothy Scott Smith
Cocra, Fla.



Flower power

What follows is a letter written by Jessica Robie as part of her 7th grade assignment to write letters to the soldiers in the Gulf. Jessica is 13 years old and already a leader at Powell House and in our meeting's First-day school.

Alice Balassa
Blooming Grove, N.Y.

Dear Soldier,

You are very brave and courageous. I want you to know that I really don't agree with what you're doing, but if I did I think you'd be a real hero to me. I guess I'm a child of the flowers. So you be careful with your guns and I'll wait for your safe return with my flowers.

A friend always,
Jessica Robie

FRIENDS JOURNAL welcomes contributions from readers. We reserve the right to edit all letters. Submissions to Forum should be no longer than 300 words. Submissions to Viewpoint should be limited to 1,000 words. Although we would like to print all contributions we receive, space is limited, and we urge Friends to be succinct.

PEACE NOTES

The following contributions were received and prepared for publication in mid-February at the peak of the air war against Iraq. Thankfully, just as we go to press, the shooting war seems to be over. Many underlying conflicts, however, remain. Friends are still called to be peacemakers during this time of negotiation—and beyond. —Eds.

Nourishing the seed

Those of us in the peace camps watch in dismay as our works for peace and justice are set aside by the political and military leaders. Periods of conflict are not new to Friends, and it is in times such as these that we have found our clearest voices and work. Already, people are coming to Friends meetings and organizations for counsel and support.

The fighting will end. New alignments and relationships will suddenly emerge and the aftermath will need to be managed. Friends' history, experiences, and perspectives will be called upon.

Friends' agendas for a "new order" may differ from administration proposals but will need to be based on an understanding of the history, culture, and religion of the region. Local groups of Friends, particularly joined with others, can inform themselves, using available resources. People of concern may be the best resource and have the double effect of developing new involvements. Groups may start with National Geographic maps, information from the encyclopedia, articles from newspapers, magazines, and a variety of journals and books. The American Friends Service Committee book *Compassionate Peace* contains a good bibliography and has a useful appendix.

Friends, in professing to upholding Truth, are well conditioned to listen for the Spirit and all sides of a question. Remember that good propaganda is 95 percent true. Look for alternative sources. Imagine how all reports may be subject to direct or indirect censorship.

Don't be mesmerized in the detail of what is happening in the Gulf—the eddies and whirlpools in the stream—but look at where the stream is coming from and where it is going.

Study the differences in Arab and Western culture and why the two may miss opportuni-

ties for negotiation. In study and discussion, be cautious of someone describing "the other." Invite individuals to describe themselves!

Understanding the background and issues will call for a balance between skepticism and reality, and faith with hope. Remember it may seem easy to develop solutions, but how to get to them is difficult.

We hear people say, "Now that the war has begun, we must support the president and the people in the Gulf." We say, "The war must stop," and new regional and international alliances must be developed. That process can be aided by Friends and others, as we "remain faithful" to our calling.

Horace and Mary Autenrieth
Paulina (Iowa) Meeting

Powerful peacemakers

I can easily feel overwhelmed by this war. I've chosen not to be, but the ingredients are there for feeling helpless and hopeless: the suffering, masculine posturing of national "leaders," boot-licking by most of the media, and divisions among anti-war forces.

One personal strategy for being effective is to pick one gift to offer and one challenge to accept:

Gifts to offer: Thankfully, Quakerism has a treasure-trove. John Woolman advised us to notice how lifestyle contributes to war. Many Friends might want to champion an energy policy for our country which puts peace on (and with) the earth ahead of profits.

Quakers are generally critical of double standards of justice, and now might be just

the time to call for self-determination of Kuwaitis, Israelis, and Palestinians. Our political environment is full of the double standard regarding these peoples, and Quakers are in a useful position to advocate security and national rights for all three.

Quakers have wanted a "new world order" for three centuries, including strengthening the United Nations, building new, transnational institutions, developing civilian-based defense as a nonviolent way of resisting aggression, and experimenting in nonviolent intervention in the style of Peace Brigades International.

It's no accident that many Friends meetings have peace and social order committees. The social order is intimately linked to foreign policy. As Dr. King said with reference to Vietnam, the bombs dropped in a far-away land also explode in U.S. cities. We must bridge the anti-war movement to the concern for economic and racial justice.

Challenges to accept: Friends can find a challenge in peacemaking to stretch and expand us individually and as a Society. A clearness committee can help with this individual decision.

For some of us the main challenge may be maintaining equilibrium in the midst of pain, anger, and anxiety, bringing a centered presence into street demonstrations or coalition meetings of activists. For others, reaching out in dialogue with pro-war people might be an excellent challenge. White Friends might reach out to people of color, who are much more likely to oppose the war than whites, but who are not known to us because of the social separation of racism. Friends drawn to civil disobedience as a



means of protest might challenge themselves to do strategy work, which places jail-going in a larger context of social change. Friends who avoid conflict situations might use this chance to go (with friends) to places where the anger is high. For Friends who have discomfort about money, this war could be an opportunity to do fundraising.

When I challenge myself personally, I reduce my smugness quotient, move out of a feeling of helplessness, and increase my effectiveness. I feel more solidarity with those for whom this war is stressful, including the soldiers. I find myself much less critical of others, including other peace activists. And as I pray for strength to meet the challenge, I am more centered.

George Lakey
Central Philadelphia (Pa.) Meeting

Keeping our disciplines

In this time of war, Friends need to continue keeping our disciplines: dwelling in a place of prayer and openness, waiting for a leading from that deep Center where life comes from, and when we perceive it, being faithful to it in the way we live our lives. And because war stirs up our emotions, we need to check in more often with our Center lest we allow the war to control us by focusing our lives only in reaction to its unfolding events. I like the Quaker variation on a common cultural message: "Don't just do something, sit there."

I'm reminded of a message in meeting some years ago stating that in the mid-19th century while some Friends worked hard for the abolition of slavery, others did not focus on abolition, but on what would be needed after abolition, which they felt was inevitable. So now, some Friends may feel led to focus primarily on ending this war or on responding to the human suffering in the Gulf, inevitable in any war. Others may focus on seeding peace here and abroad by combating racism, working in AIDS hospices, or finding new ways to improve children's education and health.

In a recent meeting, the sowing image which begins Brahms's *Requiem* came to me (Psalm 126:5-6):

They that sow in tears shall reap in joy.
They go forth and weep, bearing precious seed,
and come again with joy,
carrying their sheaves with them.

For myself, I weep for all the spiritual gifts people have to offer now being squandered in this war. I weep for all the money our government said we didn't have for education, health, and housing which is now somehow being found for this war. But as I move into a spirit of condemnation, I remember the 1990 session of New England Yearly Meeting struggling with a minute on the Middle East when a Friend suggested that

we are called to condemn violence wherever we see it. Another Friend rose to say, "As Friends we are *not* called to condemn violence wherever we see it, but to bring healing and love into situations of conflict."

So in my weeping, I need to focus not on condemnation all around, but on how I can go forth bearing precious seeds of healing and love to this situation of conflict beginning right where I am, given my particular gifts and in faithfulness to my Inner Guide.

Jan Hoffman
Mount Toby (Mass.) Meeting

Affirming the better way

Most Friends begin with the conviction that war is not the way to peace. This puts us immediately in a minority, as the more "normal" belief is that international peace is created and maintained through armed strength. But we affirm that there is a better way. What is it?

• **Example.** A "life that takes away the oc-

casion of all wars." We must begin by listening to the still small voice within that urges us to be patterns, to live the peace we urge others to adopt. "Let there be peace on Earth, and let it begin with me."

• **Opposition.** Friends emphasize the good in humanity, but we can't close our eyes to the evil. We must cry out in horror at the devastation, the brutality, the human misery created by war, and the resulting increased animosities that breed future conflicts.

• **Relief.** Where there is human suffering, we must be ready to do our part in trying to relieve it. Wars, unfortunately, provide the opportunity. We belong on all sides, helping people find ways to work together first to survive, then to build a viable society.

• **Cooperating.** We can support the good work done by the Quaker UN Offices in New York and Geneva. We can show nation states that multinational, not unilateral, agreements and projects are in everyone's interest. Since we are all God's children, the UN and its specialized agencies are tools we dare not neglect.

This suggests that in the present conflict



Redwood Forest (Calif.) Friends Mary and Russ Jorgenson, along with 24 other war protesters, were arrested January 17 in Santa Rosa, Calif. Russ's photo with two arresting officers was featured in the *Santa Rosa Press Democrat*. The words on his jacket read, "Keep Cool!"

Chad Surrick/Santa Rosa Press Democrat

we must demand an immediate cease-fire under international supervision, followed by a general conference to discuss all Middle East issues. And don't say this is impractical. War and its effects are more so.

Sam Legg

Stony Run (Baltimore, Md.) Meeting

We have fallen back

Friends may not be able to end this war. The time for that was many years ago when the seeds were being sown. But neither should we despair. Jane Addams wrote, "It took the human race thousands of years to rid itself of human sacrifices, during many centuries it relapsed again and again, until in self-pity, in self-sense, in self-assertion of the right of life, not hitherto a few, but the whole people of the world will brook this thing no longer."

While waiting for that happy day, Friends must continue to maintain a mighty witness against war and injustice, using three weapons: the power of words, the persuasion of love, and the invincibility of the Spirit.

Use words with fervor and imagination. Don't hesitate to talk with strangers about peace and justice issues. Send articles and letters flying off in all directions.

We can learn to love a little more, not starting with Saddam Hussein, but with our fellow peace workers. As the war drags on, we're going to get tired. Our feet may hurt, and our families may complain that dinner isn't what it used to be. So, let's start at the center and let love work its way outward.

Our meetings may also need extra tender care. Since the war started, visitors have poured into our meetinghouse on Sunday mornings, hoping that we have something to offer them. Let's see that our meetings are spiritually swept and garnished, well prepared for a ministry of hospitality.

Yvonne Boeger

Houston, (Tex.) Meeting

Talking one-on-one

Most of us who read FRIENDS JOURNAL are against this war. We talk with each other, we urge each other to pray. I believe in prayer and its power, but relying on prayer alone to stop this war is really ignoring *our* personal responsibility to help God create a better world. Instead we are just leaving it up to God to clean up our own messes.

By now it is quite clear that President Bush is motivated by politics and image. The polls tell us that more than 80 percent of us support him and his war. These people are all around us. If we really want to end this war, why don't we do a very hard thing—talk with them—in grocery stores, at ticket counters, at ball games, in their homes or in ours. We tend to be modest, non-confrontational folk,

but we have more power than we know.

Can we show that flag-waving is not the only way to be patriotic? There are other ways to express our love of people and country—personal, hands-on ways to help people grow. We do our work quietly; now we need to talk about it, not just among ourselves, but face to face with those who do not understand our way of feeling and believing and living. Let us speak with respect, one-on-one, and "Let us see what love can do." If the poll numbers drop, Bush will notice.

Allie Walton

Gwynedd (Pa) Meeting

Affirm life and love

Our own response in recent weeks has been to offer occasions for Friends to get together for morning meetings (à la Pendle Hill) and several occasions of worship-sharing to share some of the feelings we all seem to be accumulating as this war goes on. I've been surprised at how deeply disheartened, saddened, and enraged many of us are over what is going on. If there is one positive thing I would identify as coming out of all this for Friends and the public in general, it is the growing disaffection and disenchantment with all political leadership, and an increasing disposition to rediscover and re-explore the "life and power" of our relationship with God.

One of the ways I am choosing to sustain myself in acknowledging that relationship is to reach out and affirm life and love as widely as I can throughout each day.

Ross Flanagan

Santa Rosa, Calif.

Stability for our children

I sat stunned and silent as the president was given war powers. My mind raced, and I thought how little ink is given in the media to peace. Why is it usual for us to think of containing violence by greater violence (the violence of weapons, of prisons, of riot squads)? The teachers whose wisdom we prize throughout history tell us that one cannot answer force with force; that only peace and detachment can meet violence and draw out its poisons.

No sane person wants war. Yet we are so locked into violent patterns of thinking that many believe we must have war. The question we must face as teachers is how we must prepare for peace! What are the first steps

we must take in our own hearts and minds? How will we model peace for each other and for our students? What is peace, anyhow? We seem to know so little about it.

These days and weeks before us will be very important in a host of ways. Only God knows how important. I ask that we think, plan, pray, and act in ways which will give stability to and for our children. Our individual and corporate actions can be a foundation for our students and their families. Let us consider that which is developmentally appropriate for the various ages we teach. May we grasp the "teachable moment" and use it with clarity, fact, understanding, and compassion.

Louis Bernikow writes, "... Imagine that we conjure up a world that is safe for mothers and daughters." A world that is safe for mothers and daughters would be safe for fathers and sons as well. Let us search our hearts as a teaching community to discover what we know of peace, and let us talk to one another and work together to realize our knowledge.

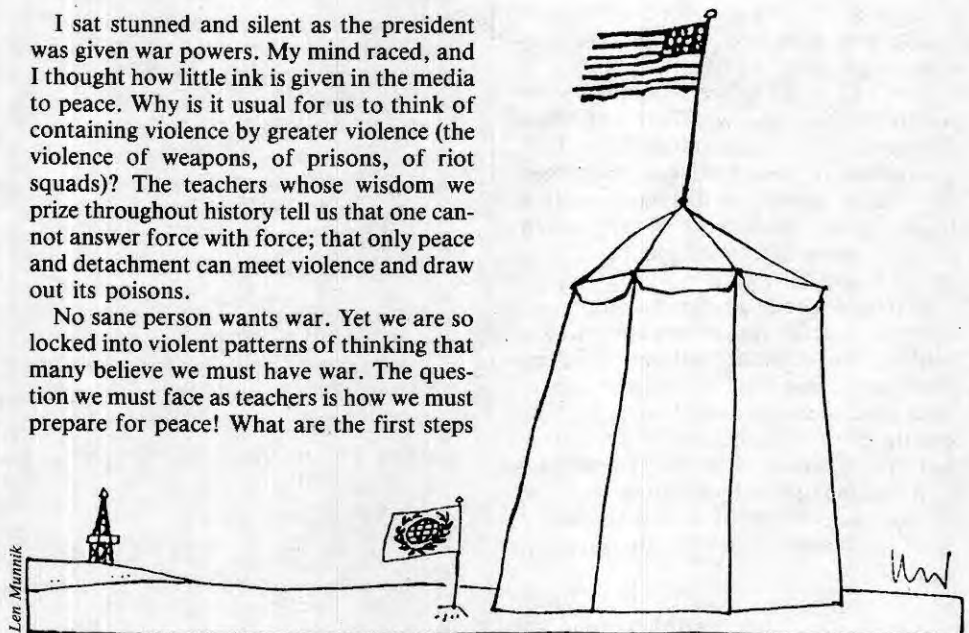
We can, should, and will bring positive messages of peace and hope to this community as we stand as active witnesses of God's plan for all creation.

Edward M. Jacomo, Head

Friends School of Detroit (Mich.)

Changing our lives

Our meeting adds another row of chairs. Many "new people" have come to worship, seeking a place of quiet to deal with their distress and disbelief. Some are people who used to come to meeting; others have had previous experience with Friends' groups; some have heard about Quakers. Do they



find a truly seeking, welcoming community?

Friends join in walks, vigils, letters to Congress and to the editor, and distributing information. They go to coalition meetings and discuss the issues. A young man knocks, asking for draft counseling. We hurry to assemble printed information; three or four people attend counseling workshops.

A member of University Meeting, joined by a handful of Friends, starts a weekly silent vigil on the downtown library steps. The sign simply says, "Think Peace."

We seek ways to show support for those fighting on both sides of the conflict, many through no choice of their own. The Tacoma bloodmobile is authorized to ship supplies to medical teams in the Middle East. Friends and others donate blood—part of the day's witness for peace.

Do we prayerfully seek to make changes in our own lives in order to take away the seeds of war?

Helen Stritmatter

East Side (Seattle, Wash.) Meeting

Thankful for the sun

Each day since the war began, I have walked down to the new meetinghouse between 11 and 12 noon to sit alone, seeking an answer to my helplessness.

Each day I have come away, renewed and hopeful. Today I step in and out of the icy rain. It is cozy in here. The sound of the furnace is comforting, like a mother crooning to an agitated child.

After a few minutes I pick up a copy of Linda Hill Renfer's book, *Daily Readings*. Reading across the 250 years, I feel the ghost of a smile and the pang of a hurt, both universal in empathy and comprehension. I share with a little boy the grief he felt over the mother bird he had killed in an impulse of bravado. I relive the agony of his remorse at the necessity of killing the baby birds as well to keep them from starving. The story is so poignant, so human.

Now I sit in the stillness looking out the wide unfinished windows. There are no birds or animals to be seen, nothing but ice, snow, and rain on the trees. I am wondering where the resident robins go in this severe weather. It can't be very far because on the first sunny, dewy morning they will reappear, brisk, cheerful, and busy with survival.

So it is. Hope and courage will sustain and carry us through this long winter of war. When it is over, when we have buried our dead and mourned and decried our losses on both sides; when we have poured our tears into the oily waters of the suffering Gulf, we will emerge, thankful for the sun and busy with cleaning up and rebuilding.

Dear God, when this time comes, may we, like John Woolman, be ever mindful of our tragic folly.

Audrey Snyder

Cobscook (Maine) Meeting

by Frances S. Eliot

During and since the Vietnam War, war tax dissidents in Ann Arbor, Michigan have held vigils on April 15 from 8 p.m. to midnight, with leaflets, posters, and banners, outside the main post office, which stayed open to postmark last-minute income tax returns. The weather was frequently dark, cold, and sleeting; but through the years, public response became less

hostile and more favorable. We usually got a photo and brief paragraph in the local newspaper.

In 1990, a small circle of us decided to upgrade our customary tax day witness. We were inspired by the 1982 success of the War Resisters League in establishing the right to leaflet within New York City IRS offices; we were encouraged by growth of local peace groups and nonviolent direct actions; and the fact that Easter fell on April 15, tax day, presented a symbolic opportunity we couldn't resist.

Our immediate goals were to provide taxpayers with information about the federal budget and its military portion, and to offer alternatives, all at a time and place that would permit genuine discussion of concerns. We planned to distribute leaflets advocating the U.S. Peace Tax Fund Bill, which would establish conscientious objection for taxpayers.

We changed the location of our action from the post office, where we'd had official permission and friendly cooperation, to the Ann Arbor IRS office, located in a privately-owned office complex. We had previously been excluded from this building, grounds, and parking lot by the building management. We decided to offer information and to talk with taxpayers during business hours of Holy Week, and again on April 16, Easter Monday, the actual tax deadline.

Fran Eliot is a member of Ann Arbor (Mich.) Meeting.

Holy Week at the IRS

Three tasks followed: First, we needed to pursue the application-for-permit procedure required by the General Services Administration for activities in/on federal property. Jurisdiction is fuzzy: is GSA, IRS, or the building management in charge? The ensuing communication with the Detroit GSA and IRS offices unrolled like a script by Lewis Carroll and Franz Kafka. On the advice of a local ACLU lawyer, I kept detailed records.

Second, we tried to assess the possible risks and penalties of our witness, in case a permit were not granted. Again, who was in charge—Ann Arbor city police? county sheriff's deputies? federal marshalls? Richard Cleaver, AFSC Peace Education secretary, gave us an evening of training in nonviolent civil disobedience.

Third, we recruited enough people to keep the leafleting going, two or three volunteers at a time, four hours a day, even if there were to be arrests. (In such case our goals would expand from war-tax resistance to include First Amendment rights.)

Monday morning, April 9, the day after Palm Sunday, I dumped everything unnecessary from my purse and pockets, and caught the bus out to the IRS office. I had barely spoken a few words and handed a Peace Tax Fund leaflet to a woman waiting to see an IRS consultant, when an IRS officer came out of

an inner office and said we absolutely could not be permitted to distribute leaflets or initiate conversations with taxpayers in the reception area.

I explained that I'd been trying since February to get the necessary permit, had complied with all GSA requirements, responded to GSA's objections, filed an amended application, and still had received no definitive response. The officer, without comment, offered an attractive solution, which he had cleared with the building management: So long as we did not obstruct or harass persons entering and leaving the IRS office, we could leaflet and converse with them in the corridor immediately outside the office door.

We accepted the offer. During this busy tax season, a rack of the standard IRS forms had been moved into the corridor for the convenience of taxpayers who only needed to pick up forms. The corridor area was thus functioning as a temporary extension of the IRS office and was a logical and appropriate place for us to offer additional information on where tax dollars go and what can be done about it. In whatever way a deal had been made between IRS and the building management, it was a neat example of creative conflict resolution. All of us were spared six days of possible arrests—which no one wanted—but which we were prepared for.

Holy Week, Easter, and Tax Day

came and went. We had lots of interesting conversations, plus some mutually respectful arguments, with taxpayers. *The Ann Arbor News* carried a picture of the leafleting, and a good article on the Peace Tax Fund Bill.

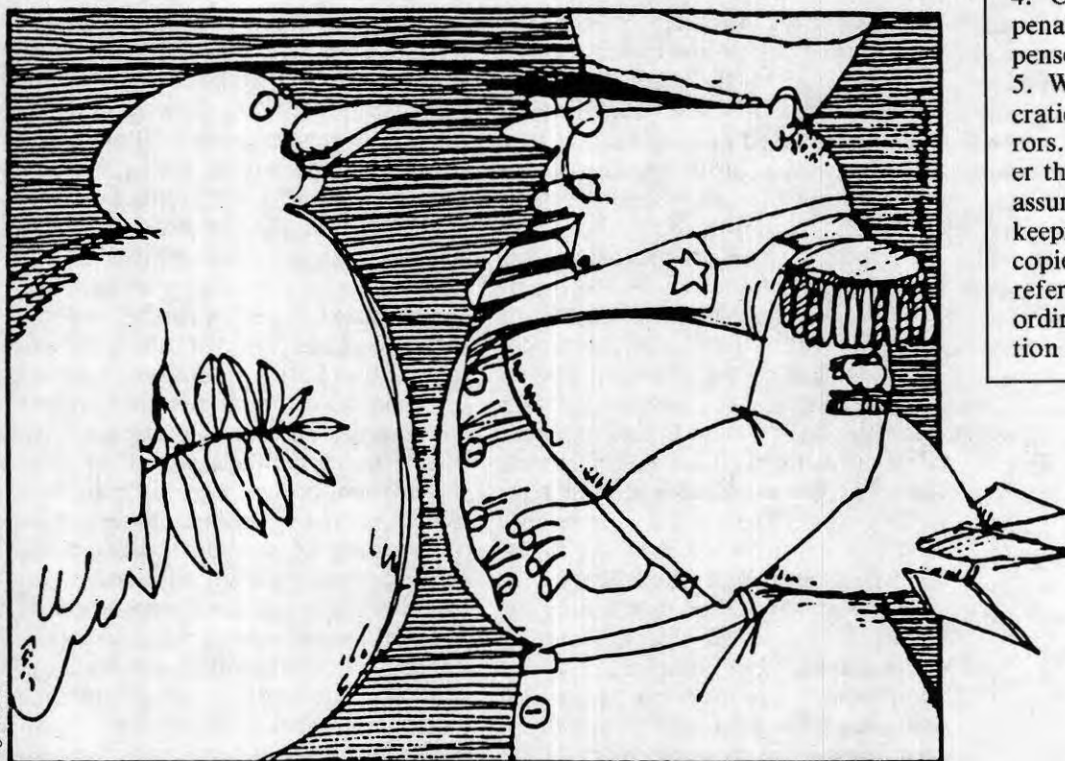
Postscript: April 1991

That was then...this is now. We have taken a few breaths of post-Cold War fresh air, only to be propelled into a hot war in the Middle East. Opinions are increasingly polarized. However, on the assumption that the local IRS and its building management will continue their spirit of cooperation, we will proceed with plans for a week-long 1991 witness for taxes for peace.

Stay tuned! □

The Lessons Learned:

1. Be persistent. If a course of action seems right and necessary, expect aggravation and boredom along the way—but hang in there.
2. Document your communications and actions. An accurate record is important.
3. Pay "courtesy calls" on your law enforcement agencies. Inform them of your goals and plans. Know that part of their job may be to dissuade you from actions they feel may cause trouble.
4. Check details of procedures, penalties, and possible legal expenses with a sympathetic lawyer.
5. When dealing with a bureaucratic system, avoid procedural errors. Respond to all details, whether they make sense or not. Don't assume there is continuity of record keeping by the bureaucracy. Send copies of whatever you need to refer to: previous correspondence, ordinances, regulations, recapitulation of phone conversations.



REFLECTIONS

by Donald Southall

My journey among Friends in North America, out of which these reflections have grown, was made at the invitation of Friends World Committee for Consultation, Section of the Americas (FWCC). The timing was chosen to make it possible to include the Friends United Meeting (FUM) Triennial at Bloomington, Indiana, and also the Friends General Conference (FGC) Gathering at Northfield, Minnesota.

The threads of encounter on my month of travel formed a fabric of impressions, which I want to try to identify. I am aware, of course, that it is unwise to generalize or draw conclusions from such short exposure, but I do so in the hope that it will stimulate. My viewpoint is based on my experience within London Yearly Meeting, where I have served as recording clerk (general secretary) for the last four years, though I have had the experience of participating in the Friends World Conference in North Carolina in 1967. Appreciation of the wide variety of Quaker interpretation which I found can illuminate the unity we seek to strengthen.

My journey began on the East Coast, where I was able to stay briefly as a sojourner at Pendle Hill and acclimatize to the different pulses of North American Quaker life. During this time I spent very informative days meeting staff and others at the offices of American Friends Service Committee and Philadelphia Yearly Meeting, whose Representative Meeting I was also able to attend. Then I flew west for the FGC Gathering, a somewhat daunting experience at first when joining a huge "family" of over 1,500 Friends, but very enjoyable.

Other visits were to Iowa (Conservative) Friends; Chicago Fellowship of Friends; FUM staff, and briefly to Earlham School of Religion; the FUM Triennial; and the Evangelical Friends Church—Eastern Region (EFC). The final stage of my journey was back to

Donald Southall serves as recording clerk of London Yearly Meeting. A lifelong Friend, he has worked in industrial management and was chairman of Quaker Peace and Service from 1978 to 1984.



Philadelphia where discussions with FWCC helped to put it all into context.

The journey was a wonderful and rewarding opportunity to learn of the various traditions which have grown from the same Quaker roots. As I became immersed in the different channels of Quaker life, I increasingly realized the importance of the historical process as each has sought the leadings of the Spirit. I was conscious of the struggles as pioneers moved westward, of the vast distances, and of the differences of culture and outside influence, especially liberal and Wesleyan.

I hope my observations will not appear presumptuous, but I offer them knowing they need further exploration to see how much they are of substance.

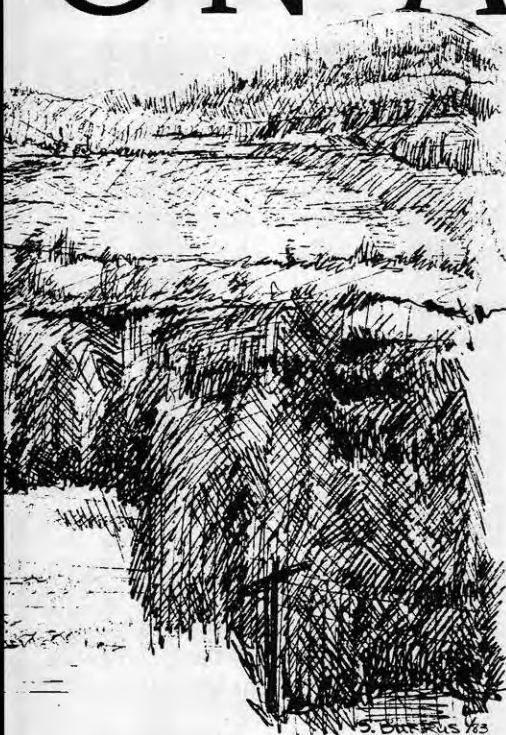
I was struck by the contrast between the seekers and the finders. This is a continuous axis and I met Friends at all points along it. However, my impression of FGC was an overwhelming feeling of seeking. There was a considerable openness and sufficient discovery to encourage a continuing search for understanding of self and of God's spiritual world. This was reflected in questing conversations and frequent enquiry about what London Yearly Meeting is doing and what Friends in Britain think on a whole range of issues. By contrast,

**An English Friend
takes a look
at his U.S.
counterparts
and shares the
findings.**

I found a sense at FUM and a belief at EFC that God's truth had been discovered in Christ, as recorded in the Scriptures. I learned at EFC that "saving souls for Christ" to give personal renewal was the perceived mission. There was little inquiry as to what is happening in London Yearly Meeting or what the corporate view of Friends here in Britain might be. It almost seemed as if the feeling of discovery was adequate and avoided risk from further seeking.

In FUM and EFC, I found a joy and celebration in the finding which allows and enables a commitment to outreach and evangelism. The conviction and enthusiasm are contagious and the sense of mission brings hope to many for whom life may previously have had little meaning. Meanwhile, the seekers appear so much more concerned with personal exploration, and recognition of lack of understanding, that outreach is more of an invitation than a message. The joy and celebration of outreach could be a beacon also for Friends in unprogrammed traditions who have so

ON A JOURNEY



and vice versa revealed the difficulty in appreciating the other. I was very thankful that in spite of different interpretations, London Yearly Meeting remains together to continue the journey toward corporate understanding.

My attendance at programmed meetings reminded me of the value of hymns and music in helping the centering and gathering process. There may be something here for Friends in unprogrammed meetings for whom this process can be quite hard, particularly when attenders are not used to Quaker discipline. However, I found their prearranged inclusion after a meeting had settled to be an interruption to the discernment and working of the Spirit.

Many meetings have regular study periods, often before the main period of Sunday worship. The opportunity this provides for adults, for mixed groups, and for younger people, must encourage spiritual growth and understanding. I am sure also that many of the prepared messages brought to meetings contribute to the learning, but for me true ministry of the spirit cannot be programmed. London Yearly Meeting could well give more attention to provisions for learning to enrich the life of our meetings.

I encountered considerable differences in interpretation of the meaning of membership, as in London Yearly Meeting. While a common basis is only a requirement for a corporate entity, understanding and coordination between yearly meetings are greatly assisted when any differences in the basis of membership are taken into account. Membership appears a purely secular requirement but time spent discerning the binding of a group often helps to reveal the core which identifies the way to the deep center.

While there are close bonds between peoples of North America and Britain, I have an impression that the former is a more macho society. I gathered that this was quite accepted and stems from the pioneering spirit which has characterized the nation, but it appears to encourage polarization. This image and the reaction to it helped towards an appreciation of the wide range of approaches I experienced.

Gender perhaps provides another axis which helped my understanding. Feminine characteristics seemed much more in evidence at FGC with an emphasis on caring and sharing, giving a feeling of openness, while among more evangelical Friends, the structures and procedures seemed much more masculine in their organization devised for a particular and secure belief model. I was greatly saddened by the threat that same sex orientation seems to represent for some Friends, and the effect of this on relations between the various Friends traditions.

I came across a wide range of business methods, and even learned that in some meetings/churches, decision making was sometimes left to the pastor consulting some designated Friends, in order to save the time of business meetings. This reinforced my feeling that seeking the will of God together in our meetings for worship for business is an essential part of our corporate exploration, illuminating our understanding of God's will for us. Experience at FUM showed me again the value of recording and agreeing on minutes of decision before moving to a new subject.

Difficulty with expressions of faith in Christian terms was less in evidence than I had expected. This could be because the Christian basis of Quaker tradition is not felt to be exclusive by those Friends who are seeking a more universal interpretation, but I suspect it is seen as an issue best avoided. I sensed that as in London Yearly Meeting the problem of communicating the deepest experiences of the Christian spirit is widely felt, and this is compounded across the traditions I visited by divergent perceptions of Quaker insight on relations with God. This represents an opportunity for progress in true understanding.

I am very thankful for the experiences of this journey and have much on which to reflect. However, it seems clear that unless we acknowledge and celebrate findings, we cannot take the next step on our pilgrimage as we seek the will of God. Equally when sharing our findings, we must never forget to be receptive to fresh insight even if it threatens the stability of our understanding. □

much discovery and experience to share.

The most apparent difference is between those meetings using the pastoral system and programmed worship, and those which, as in London Yearly Meeting, use unprogrammed waiting on God. I could experience the great advantage of the pastoral system in releasing Friends for study, teaching, and pastoral care. The resulting and active involvement can be very dynamic. However, I had the impression of considerable limitations by leaving too much responsibility and power focused in one person, with a personal set of priorities, and missing the richness of corporate discernment. This seems to produce less recognition of the range of Quaker testimonies and insights which are so important in increasing spiritual awareness. I was glad to note that many programmed meetings include a period of open worship where members can share thoughts and experiences which have come to them.

I was very struck by the effect of the various splits which have occurred through the years among Friends in North America, and which seem to have resulted in considerable difficulty in maintaining communication and hence coordination between the various traditions. In spite of many Friends attending both, comments at FGC about FUM

THE REFINER'S FIRE

How a Yearly Meeting's Epistle Might Evolve



Meg Richardson/FGC

by J. Bernard Haviland

Evaluating the place and function of time-honored traditions can be both painful and liberating. The "yearly meeting epistle"—whether the product of an ancient yearly meeting, such as New England, or one of more recent origin, such as Lake Erie—whether heavy with history, or happily unburdened by expectations, deserves, from time to time, contemporary evaluation.

In Philadelphia there are Friends who believe a yearly meeting epistle should

J. Bernard Haviland has served Philadelphia Yearly Meeting in many capacities over the years. He currently is clerk of the yearly meeting's Epistle Committee and serves as one of the recording clerks when the yearly meeting is in session. He is a member of the FRIENDS JOURNAL Board of Managers.

be a spiritual and inspirational message from one worshipping community to groups of Friends all over the world. This thought strikes a transcendental note, apparently rising above specific issues into the realm of universal spirituality, a condensing, one might say, of the pure milk of the word.

That note, for other Friends of a more realistic temper, may appear sheer sanctimoniousness. What is needed in the view of these opponents of transcendentalism is to come to grips with the various differences of opinion which Quakers are today experiencing and acknowledge in a document what embarrassments we encounter in these confrontations and what reconciliations we have achieved, if any.

These two contradictory attitudes awaken distress in many for quite different reasons. The transcendentalists are dismayed to be reminded that unresolved (perhaps even unresolvable) disagreements exist among us and fear that merely stating such disagreements will serve only to deepen them, making more harsh rifts in the fabric of the Society which would be better not mentioned and, perhaps, if only not emphasized now, might be forgotten a year or two later.

On the other hand, the realists are sickened by what they view as pretentious piety and argue that such papering over of cracks is only likely to conceal what must be confronted, named, and brought under conscious control. If it is not confessed, the argument runs, we will be victimized by these unacknowledged differences and true spirituality (that can exist in the face of disagreement) lost to us because of dishonesty and faint-heartedness.

Yet a third position is discernible among us, which may be another phase of the realist's view: these Friends feel that our efforts at public statements are parochial and unimaginative; we cannot afford to fiddle while Rome burns: the great issues of the world must claim our immediate attention: racism, sexism, the right-to-life controversy, environmental-

ism, world government and the authority of the UN, the universal plight of refugees, the democratic reconstruction of Europe, Third World problems, and probably dozens of other "hot" issues must receive attention in a yearly meeting's epistle, if we are not to be misunderstood as being merely provincial, ingrown, and blind to what truly matters to humanity.

I can imagine other voices who call for accounts of actions taken by the yearly meeting, whether the magnolia was in bloom outside or not (!) and whether the content of a particularly lively discussion group ought not to be included this year. The chance that any particular epistle within the limits of a single typewritten page (a desirable for-

mat limitation) will be able to achieve significant expression of the total yearly meeting's experience is very slim indeed.

One answer to this distressing dilemma is that the individual Friends or the small group who have been given the responsibility to produce an epistle must ask what this *particular* yearly meeting has experienced in this limited series of occasions and endeavor to place a just emphasis upon the particular statements, images, anecdotes that will best convey the local spirit that prevails. This involves artistic judgment, a conscious choice of a few among many possibilities. If successful, the resulting statement may rise above what is merely parochial, sentimental, or sanctimoni-

ous and become a faithful representation of both the anguish and the elevation of hearts that can occur in a centered and, therefore, rewarding yearly meeting. Such a statement may hint at knotty, embarrassing, and unresolved disagreements; it may suggest awareness of multiple world problems without in the least being a systematic listing of all the great issues, every one of which some Friend or other feels strongly about!

The composition of an epistle, therefore, in our historical environment is by no means similar to what it may have been in the 17th or 18th centuries, times when doctrine and practice seemed somehow closer to one another than they are now. Today we have to speak concretely, evoking specific circumstances, which, we hope, will convey the universal overtones that were once directly carried by large biblical and theological imagery. Jesus may still be for us a high priest after the order of Melchizedek (Heb. 6:20). I remember, as a boy, hearing sermons preached along that line for my edification and that of others like me. I doubt that the image would have so universal a range in our day. Today, we respond to the sorrows of political prisoners in South Africa, the fouling of air and water at the Hanover Nuclear Reservation in Washington State, Israeli abuse of power in the villages of the Jordan Valley. We, too, look for the "peaceable kingdom," but we must see it in terms of the immediate world of the Persian Gulf, or we doubt the sincerity of the speaker. Yearly meeting epistles have to reflect this change of temper or they become bland, facile, and merely parochial. The universal message of the Gospel, therefore, is that the Divine Presence has come, here and now, to be with humankind in our predicament and tragedy, rendering us compassionate, joyful, and courageous in spite of our troubles and frustrations. This is surely the same message that all authentic epistles from their New Testament beginnings have always had. Sometimes, amid our personal anxieties, we can turn a deaf ear to that good news.

If a modern epistle is able to be both contemporary and universal at the same time, it might well satisfy the complaints we hear from "realists" on the one hand and "transcendentalists" on the other. But to achieve a mode of expression that brings together such opposites is more a matter of Grace than it is verbal manipulation and editorial skill. □

Epistle Excerpts

Extracts from three quite different yearly meetings might serve to illustrate a tone which is at once courageous, humble, and candid, demonstrating the elevation of heart that a living yearly meeting experience provides. —JBH

From North Pacific Yearly Meeting (July 1989):

Jan Hoffman, our Friend in residence, spoke to our condition about marriage and truth. Her preparation showed how much she cared: her reading our State of Society reports and our *Faith and Practice*, her interaction with the presiding clerk over many months, and her four-day retreat just prior to the meeting. With this as background she listened to the Spirit and spoke out of worship as she was led. She set an example of tender process. She held a mirror before us reflecting our strengths and fears, reminding us that fear is a companion of change. If meeting for worship is an encounter with the Divine, we cannot expect to come away unchanged. In the words of Isaac Penington, "There is no safe dallying with Truth."

We are well aware of differences among us, yet we sense a strong desire to come together and hold each other in love.

From Central and Southern Africa Yearly Meeting (Dec. 1989-Jan. 1990):

We have shared in the experience

of street people; in knowledge of Jesus; in meditation; in nonviolent action; in healing life's hurts; in understanding the processes of dying and bereavement and in being intensely aware of our part in all of creation as co-creators with God.

We have recognized that effective peacemaking can only be achieved when we have inner peace inspired by that of God within us. This knowledge has guided us in our search for ways of removing the violence and hatred that exists in many of our communities.

And from London Yearly Meeting (August 1989):

The Religious Society of Friends is not only for those who feel strong, but also for the broken of wing and spirit. We are all broken at some time or in some way and must learn to accept our own suffering. Being broken creates the possibility of new life and may bring unique insights and the authority to speak about suffering.

In our sessions we have been confronted with difficulties; we may not always have found the way in which to follow the leading of the Spirit. We need to deepen our discernment both in our personal lives and corporately in all our meetings for church affairs. Let us keep offering ourselves to God to let the Holy Spirit lead us, chasten us, transform us and show us what we have to do.

ON GOING TO LAW

by John Lampen



Robert Spence

**"I said
I should leave him
to the Lord;
if the Lord did
forgive him,
I should not
trouble myself
with him."**

A court in Great Britain recently awarded compensation to people who had suffered emotional trauma from watching the Bradford Football Stadium fire on television, knowing that members of their families were there. I don't have a view on this particular decision; but I do feel uneasy about large and complex compensation claims by relatives when people have been killed.

Do you know of Friends' testimony that we should try to avoid litigation? I suspect this doesn't come up very often when an applicant for membership is interviewed; but it goes back to the origins of our Society. Originally it meant that Friends should not use the law to take revenge on their persecutors. Thus George Fox tells how "fear and terror took hold of Justice Porter, that I would take advantage of the law upon him and undo him and his wife and children for my wrong imprisonment. But I said I should leave him to the Lord; if the Lord did forgive him, I should not trouble myself with him." After the time of persecution, it was still felt that

... it is inconvenient and of bad consequence for Friends to be forward in going to law; advised, that all Friends be careful to avoid it with all persons, as much as may be, and endeavour and labour to live at peace with all men; for we are called to peace, and to be a peaceable people. —*Minutes of Dublin Yearly Meeting, 1807*

Behind the general exhortation I suspect a particular fear of the scandal of Friends going to law with one another. The old *Books of Discipline* provide for a system of arbitration in case of disputes. Indeed Ulster Quarterly Meeting still appoints its Legal Committee, though I think it is some years since its services were needed.

To return to the subject of compensation, my doubts do not simply arise from this ancient testimony, though I feel it is a wise one. There are now many books (including the Quaker Home Service publication, *Facing Death*) which describe the journey from bereavement to "letting go." Denial, disorientation, and questioning all form part of this process, though people experience them to different degrees. So does anger. Part of this anger will probably be turned against the dead person, and part against oneself—directly or disguised as depression. Part of it looks for scapegoats, such as colleagues who demanded too much,

John Lampen's article appeared as Commentary in the September 28, 1990, issue of The Friend.

friends who didn't care enough, relatives who were insensitive, or doctors who didn't get the treatment right. These feelings are often but not always irrational. However, they are natural and (for many of us) inevitable. Yet all the authorities agree that it is important not to get stuck in the stage of anger, or any of the other stages. If we do, it guarantees that we will not attain peace of mind, and may well be heading for mental illness.

We hear from time to time stories such as that of a father who does not believe that his child died of natural causes and starts a long campaign to prove it was murder. We hear of relatives who, eight or ten years after a catastrophe, are fighting for a corporation to show some responsibility for what happened to those they loved, by paying damages. We rightly feel great sympathy, and often a measure of respect for their persistence and courage. So I hope it will not be thought grudging or insulting if I say that I also feel it is a way in which we may get "stuck."

Those who describe grieving as a journey are not only telling us that mourners have to travel through a series of experiences, but also that it costs a lot of energy. The effort to prove culpability and get recompense uses up this energy; it becomes a substitute for the essential process of mourning. There are times when compensation is certainly due, and times when an individual may feel compelled to fight a lonely battle. But is it not becoming, more and more, a part of our culture to believe that someone must be to blame for our loss and someone should be made to pay? Our friends advise it, lawyers expect it, insurance companies prepare for it.

But, besides delaying the painful and necessary grief process, the search for compensation is a cheat. It offers the illusion that once the verdict is given, the claim settled, we will have peace of mind. But we are more likely to find at the end that no payment can equal the value we put on the person who died and the pain we felt. All the energy we have spent has bought us no satisfaction. Will we then still have the strength to work on our griefs and win back our trust in life? Or will we cling to our hurt and bitterness?

As we revise the formulation of our Quaker advices and testimonies, I wonder if we should give some new thought to our testimony against going to law? □

LEGAL DRUGS?

Enforcing drug laws does not deal with our drug problem. It only punishes the previously punished—for being poor, for being weak, for simply being.

by Ed Dodson

The war against drugs that started with rhetoric has ended that way: "... not with a bang but a whimper." Other priorities—the S & L scandal, the deficit, Iraq's adventure, lack of funds for drug enforcement personnel—take precedence. Perhaps we have a REAL WAR on our hands, one that seems possible to win and involves logistics, bombs and maneuvers, and panache. So national resources are redirected to other things. Meanwhile some kids die. Others live in hell, and swear, on their macho integrity, to make their kids learn as they have done—another generation of the dispossessed. Mothers, ignorant of consequences, fill fetuses with garbage, and kids are born with half a miserable life already spent; early death is a blessing. Desperate, drug illiterate parents blame spouses for the condition of their young, and act out their hostilities.

Some administrators claim to have made a difference. Evidence cited contains a strange statistic. Drug related killings have increased significantly during the past year. The rationale is: we have cut supply leading to an increase in prices, leading to the need for more money on the part of users, leading to more users becoming desperate, leading to more murders committed by fewer users. That's convincing, isn't it! Data released by the Defense Department claim one percent of Peru's coca crop was destroyed by U.S.-assisted forces last year. According to the Peruvian Ministry of Agriculture, 20 percent of the crop was destroyed by insects. Perhaps United States visibility created a friendly insect cadre. Someone may believe that; someone may believe almost anything.

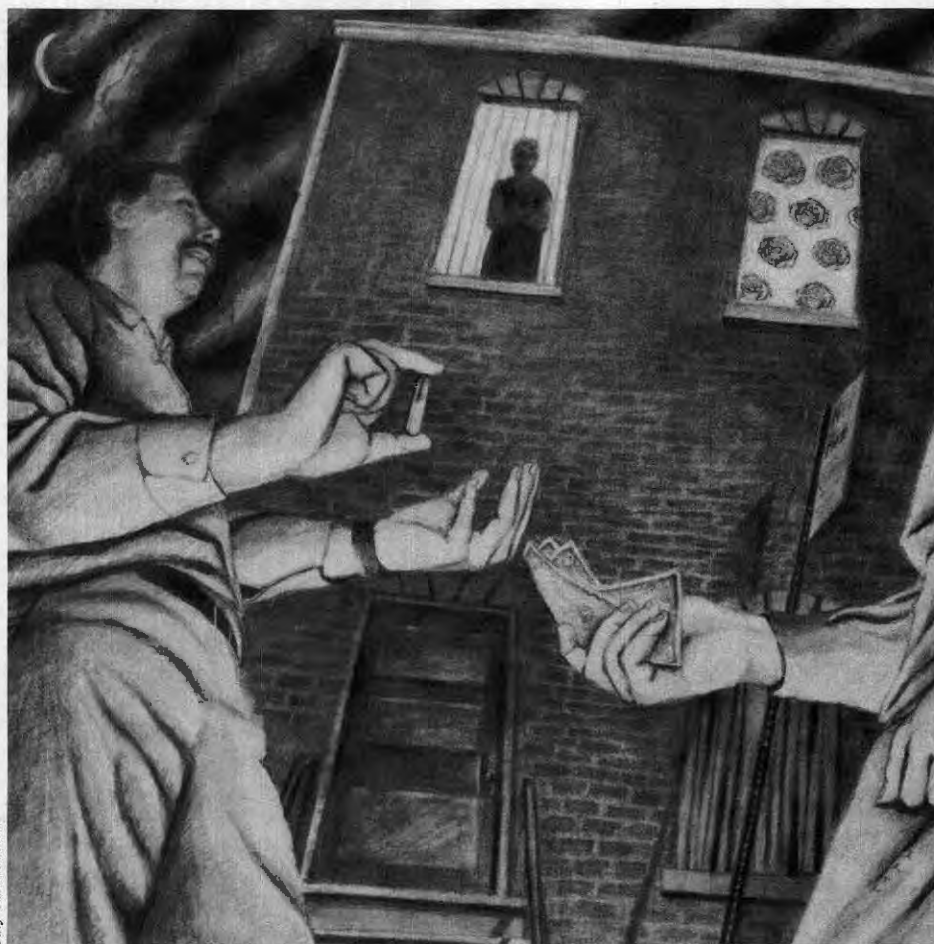
Is it possible for us to consider drugs

our problem? We must seek effective ways to exert social control over the use of drugs that directs the lives of too many of our people. Consider legalization of drugs.

We must carefully distinguish between two sources of opposition to legalization. The first source is the visible, rhetorically effective cluster of cohorts who clearly profit from the illegal status of drugs. First among these is organized crime, whose practitioners stand to lose massive income should drugs be legalized. Next, the Righteous Right, whanging their phylacteries, for whom legality is morality. We can no longer ignore the relationship between "legitimate" business and the drug trade, nor can we turn our backs on the relationship be-

tween support of international subterfuge and illegal drugs. These are not people concerned with people who are victimized by drugs, but rather are those who mask their motives and greed with ideological fervor. We have nothing to say to them, nor they to us.

The other group is that with which we identify, those concerned with the impact of drugs on the lives of people, and who are reluctant to add yet another lethal but legal dimension to the lives of people. The list is formidable: parents whose kids have died because of their involvement in drugs; attorneys and social workers, nurses and doctors who daily confront the tragedies of drugs; teachers watching minds decay; walking cops who sadly see those they are sworn to



Cary Bartholemew

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protect become culture's muck, yet know the futurity of arrest; kids who watch their stumbling friends become the Awful Other captured by the charm of drugs. "There ought to be a law. . . ." There are laws, most of which are not working, nor were they designed to work. May we not talk and think and reason together to address our nightmare?

Legality is not legitimacy. A sleazy business is sleazy, regardless of whether or not it is legal. The drug trade will re-

fiance of unjust law. This is not to say we're lawless. In humility, we make judgments about law.

Consider cost. This is a shabby argument for most Friends. We ask, "What should be done?" If consensus says it needs doing, we find the means to do it. The "war on drugs," brings constraints. Support for the "war," as long as drugs remain outlawed, is a function of nondesignated funds from the public sector. Those who

For the cost of invasion, occupation, and rebuilding of Panama, every pregnant woman below the poverty line in the U.S. for the next quarter century, at least, could be provided superior prenatal care!

tain its sleaziness, right up there with presidents who lie, attorneys general who cheat, televangelism, pornography, reducing funding for school lunch programs, invading Panama, tax breaks for the very rich flying in the face of poor, and a thousand points of dark we routinely tolerate. Legality puts sleaze into an environment that makes it possible to assign a portion of the social and personal costs made necessary by sleaze to the sleazy. Taxes designated from the revenues of legalized drugs will enable the fiscal costs of human agony to be met. If we can designate taxes to repair our highways, we can designate taxes to repair our people. The administration required will be a fraction of that required to enforce present laws. Facilities needed will be insignificant compared to the costs of projected new prisons, prosecution, etc. Peripheral crimes associated with user desperation will significantly diminish; tragedies accompanying child and infant victimization by drugs will be brought under some form of social control. What are the issues?

Morality matters. Most of us refrain from doing something because of ethical considerations regardless of the law. This is not difficult. Most of us refrain from beating our wives, killing our children, driving drunk, not because it's against the law. We just don't do that. We don't feel pious not to, nor do we assume a sanctimonious posture because we don't. For most of us, law is not a motivator, nor punishment a deterrent when it comes to doing something or not. Most who read this article define some of their lives' finer moments in nonviolent de-

profit from the industry are above taxation. There is little money forthcoming from those who declared the "war." There are, ostensibly, reasons for that. Now, across the country, referenda call for more police, more jails, more judges, more courts, *ad nauseum*. Even should all these referenda pass, bringing the accused to trial is an issue. Most cops on the street must, for their own sanity, ignore what is happening in their territories. They are consistently frustrated within the system. The courts are full, the jails are overcrowded. Judicial hours are spent deciding which of the present prisoners can be released early to make room for the new crop. We have no more to spend for the judiciary, nor for human warehousing.

Yet, in good faith, we must defend the accused. We know, given current circumstances, that those arrested on drug charges will be primarily people of color or without influence. Of those arrested, those brought to trial will be people of color or without influence. Of those brought to trial, those convicted will be people of color, or without influence; of those convicted, those who serve time will be people of color or without influence. Enforcing drug laws is a matter of convenience. We cannot support a system wherein, whether by accident or by intention, villains are preidentified. We must support defense for those caught in the undertow.

It is reasonable to suppose that a system designed to correct a problem should employ corrective procedures related to the problem. There is no evidence that incarceration reduces drug consumption. Enforcement officers claim the opposite. We know that timely pre-

natal care reduces the use of drugs by expectant mothers. We know treatment centers work for a significant fraction—not enough, but some—of those who can avail themselves of that resource. Waiting lists are long for current facilities. We need to consider how we spend money designed to reduce the consumption of drugs. For the cost of one spare toilet seat cover for a C-5B cargo plane (\$1,868.15, according to the Air Logistics Center, Kelly Air Force Base, San Antonio, Texas) two drug-using pregnant women below the poverty level could have been provided prenatal care, one of whom would have stopped using drugs during her pregnancy, increasing by a considerable margin the chance of giving birth to a healthy child.

Our invasion of Panama was, ostensibly, a significant part of the war on drugs. Do we want to identify with that? For the cost of the invasion, occupation, and rebuilding of Panama, every pregnant woman below the poverty level in the United States for the next quarter century, at least, could be provided superior prenatal care. The cost of Noriega's incarceration and trial would have supported the cost of prenatal clinics for every woman below the poverty level in New York City and Los Angeles for the next three years. Enforcing drug laws does not deal with our drug problem. It only punishes the previously punished—for being poor, for being weak, for simply being. The "strong," the "connected," buy out of consequences. The way we enforce drug laws offends our moral sensibilities. Let's get serious about drugs.

Our legitimate anger demands punitive measures be taken against those profiting from the agony of others. Is this our motive? Do we not wish rather to address the problems in our communities that make escape to drugs more interesting than living? Is it not our intention to wash the feet of victims of drug traffic, even though many, if not most, have victimized themselves? Designated taxes, drawn from the legally controlled manufacture, distribution, and sale of drugs can make that possible.

Is it time for us, in silence, rationally, intentionally, to come to compassionate consensus with respect to social control of drugs in our culture? Young people die because we can't afford a prison. Is it our negligence, in failing to address with compassion the use of drugs, that contributes to their dying? □

The meeting settled into quiet on a cool breezy First Day morning. Silence prevailed, then was broken by the question of how one can extricate oneself from the past and future and be aware only of the present. This set the theme for the morning's meditation, and various worshipers spoke to needs such as how to face ourselves now rather than through past regrets or future anxieties.

I found myself trying to imagine what time may mean to God. What is God's time? An impossible task, for the mystery we call "God" never can be grasped in its essence by the members of its creation. God, we are told, is omniscient, omnipotent, and omnipresent. God has no beginning and no end. This means that God has never not been, is never not everywhere, is the supreme power behind all that is, and must know everything there is to know all at one time. Therefore, it seems, God's time is always now: an indivisible, unending present. Perhaps, then, we can say that time and infinity are the same. On the other hand, we mortals, with our limited understanding, our inability to focus upon much more than a single thing at once, and our awareness that we move steadily towards our inevitable departure from earth-life, see time as something we must measure and apportion. We see time passing from sunrise to sunset. We say we waste it or we use it up; we have too little of it, or sometimes too much; we feel it to be running out while there still is so much to do. Sometimes we panic or become paralyzed because time seems to be slipping through our fingers and running away from us.

But, if we can pause to contemplate time as the infinite, eternal pres-

WHAT IS TIME?

by Rachel Fort Weller

ent, it may be possible to see that time does not run out or away; it is we who run. Within the divine present, all created things, whether material or mental, are in a state of unrelenting flux: phenomena appear and disappear, form and re-form, integrate and disintegrate, are born and reborn in an endless multiplicity of creative activity. Because time is always now and is infinite, there is enough of it to allow everything to happen.

However, this concept does not bring much comfort if one cannot see creation in general and human beings in particular as having an existence beyond the life we live on our tiny planet. Evidence that we, ourselves, are not our bodies, which will even-

tually disintegrate, but are immortal souls free of bodily imprisonment, would comprise another essay. I can do no more here than to suggest that the most important thing about us may be that we exist now, here on earth, both consciously and unconsciously in a dimension that needs no time or physical boundaries in which to operate. This dimension is, of course, the inner world of emotion, thought, and spirit. Call it imagination and dismiss it as insubstantial and unreal if you will. But imagination is not to be equated with fantasy. Imagination is the reality. It speaks to us of immortality, of eternity of infinity beyond life in the body. It assures us of worlds beyond worlds to be discovered and experienced, now and forever, in the spiritual realm. It bestows upon us all of the time we need in which to accomplish our unfolding journey into ever increasing knowledge of divine realities.

If we pay attention to our "intimations of immortality," then we are able to deal quietly and, yes, wisely with ourselves and our problems. In the quiet of the present we may become aware that all the aspects and experiences of earth-life, even the most catastrophic of disasters, can be lived through and be transformed into positive values. Abasement can be turned into glory, doubt into certainty, and we know ultimately all is well when we have found our center.

An English Friend once sent me a Christmas card bearing the words of Thomas Kelly. They seem to bring our finite sojourn from physical birth to death into the dimension of infinite, ever-present time:

Life from the Centre is a life of unhurried peace and power. It is simple. It is serene. It is amazing. It is triumphant. It is radiant. It takes no time, but it occupies all our time. And it makes our life programs new and overcoming. We need not get frantic. He is at the helm. And when our little day is done we lie down quietly in peace, for all is well. □

Rachel Fort Weller joined the Bahai faith in 1970 following long-time membership in Urbana-Champaign (Ill.) Meeting. She still values close association with Friends.



Edward Terzian

Who Is My Teacher?

by Rima M. Segal



**At its best,
religion leads
us to caring
for one another,
and to
good stewardship
of the world
we live in.**

I have listened recently to a number of Friends complain that Universalist Quakers have made Christian Quakers uncomfortable about speaking of their faith in Jesus. I do not understand this discomfort in a Society whose roots are undeniably Christian, and I wonder why someone else's different belief makes them so uncomfortable that they must lash out so. Only they can answer that question. Yet it distresses me, because I feel the Religious Society of Friends has long gloried in not requiring a doctrinal test for acceptance. I wonder why, in New York Yearly Meeting as well as in other places, so many Friends seem to be upset again by theological divergence at this time. I will attempt to answer for myself the question one particular Friend raised: "We must ask them," she said, "if Jesus is not their teacher, who is?"

Perhaps because my background is what I would call nonsectarian and secular, though within Western civilization, I am moved to be a universalist in religion. I confess to being eclectic, to learning from many great teachers. Abraham taught that there is only one God. Moses taught rules for living according to God's will. Job taught steadfastness in belief in God's goodness. Hosea taught that love—a fellow-feeling for others caught in the unkindnesses of life—is what counts. Micah taught what the Lord requires—that we act justly, love mercy, and walk humbly with God. Jesus taught that the spirit of the law, the loving and caring for one another, especially those in distress, is more important than the letter of the law. Hillel, asked by a heckler to teach the Torah (law) while standing on one foot, answered, "That which is hateful to yourself, do not do to your neighbor; all the rest is commentary." Paul taught the non-Jewish world. St. Francis taught to Christians gentleness, and the responsibility of caring for the nonhuman Creation. Martin Luther taught Christians they did not need inter-

mediaries to understand God's word. George Fox taught people to trust their own experience, that God does call each one of us. Mahatma Gandhi and Martin Luther King, Jr., taught that the practice of peace and acceptance of suffering can right injustice.

There have also been some very personal great teachers as well. G. P. Moon, the author of *The Desirable Shawl*, was for me a great teacher, who taught in a particular time and place the brotherhood and sisterhood of all people. Henry van Dyke, the writer of *The Other Wise Man*, wove a story to graphically illustrate Jesus' own teaching of the importance of living compassionately in one's own time and place. Khalil Gibran wrote *The Prophet*, a succinct little book of wisdom for living. Certain people have been personal great teachers, touching my life and enlarging my vision at some teachable moment. Some universalist Quakers have been touched by great teachers of the Asian world, about whom I know little, or teachers among the Native Americans, who taught reverence for the Great Spirit and caring stewardship for its expression in the myriad forms of life we see around us.

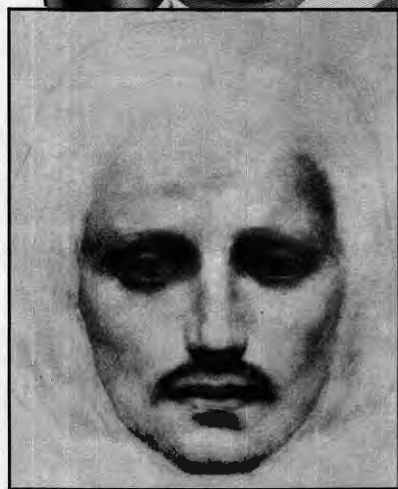
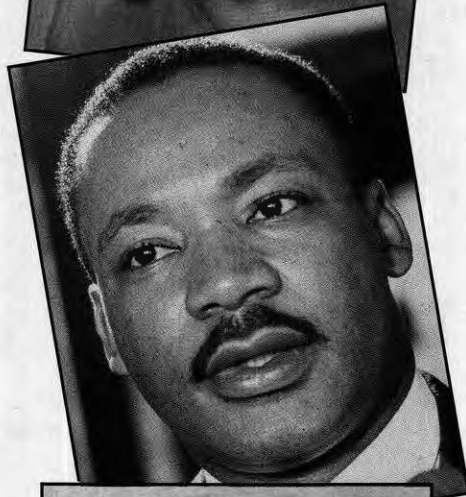
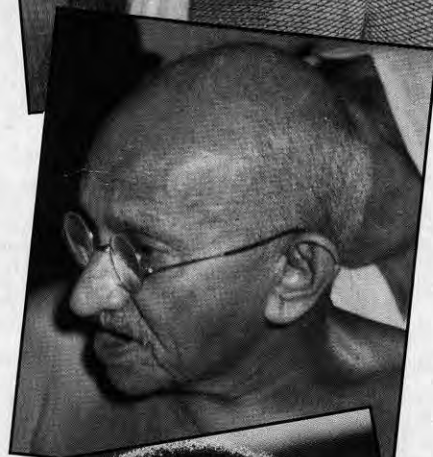
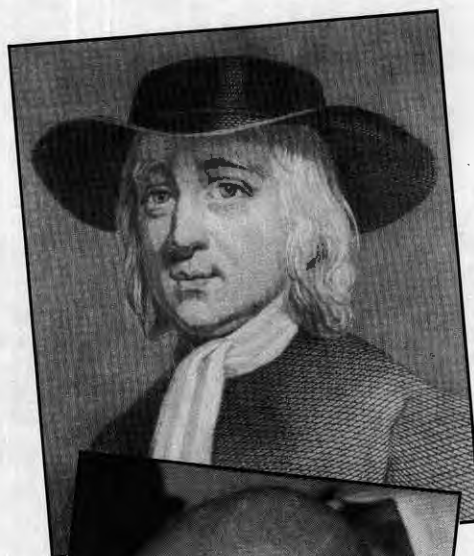
George Fox asked questions of many, many people before he found his own solution in his own experience. He said, "There is One, even Christ Jesus, who speaks to my condition." He would not condemn a questioner. I respect the Christian's statement of belief, but I wonder that my inability to honestly affirm what they believe leaves Christians so uneasy. I wonder why Christians seem so determined that everyone must follow the same path (theirs). This refusal to let others alone in their own seeking of God has led in the past to the Crusades and the Inquisition, pogrom after pogrom, and other beastlinesses. Institutions of religion have not always lived close to Godliness.

Many churches use theology to separate the acceptable from the unacceptable, the sheep from the goats, the wheat from the chaff, those they will care for and those they will not even care

Rima Segal is newsletter editor of Rochester (N.Y.) Meeting and clerk of the Epistle Committee of New York Yearly Meeting.

about. Jesus, however, urged his followers to care for the least among us: the poor, the ill, the lonely, the homeless, the sinner, the outcast. Despite my background, maybe because of it, I believe the vital function of religion in society is to lead us out of our personal selfishness and self-centeredness to caring for the distress that is always all around us. My own yardstick for measuring a religious group is how far it enlarges its adherents' concerns beyond their merely personal environment and self-interest. It is natural to care about the fortunes of our own children, or siblings, our town, or even our countrymen. But how far can we be encouraged to stretch our caring to those who look different, speak differently, behave differently? At its best, religion leads us beyond parochial concerns alone to caring for one another, and to good stewardship of the world we live in, to loving and caring for all God's creation.

My Emmaus occurred during a year spent in Europe in 1966. I lived in Austria and also visited several East-bloc Communist countries, which I found very different from prosperous Italy and Austria. In Yugoslavia and Hungary, people were shabby, there was little to buy, and everything was sad and grey. Those repositories of history, the churches, were ignored, dark, dusty, and decaying, inhabited only by a few ancient black-clad women. Soldiers were everywhere, seeming to be on guard against people lifting their vision. Despite the rigorous searches of our car by the border guards, Czechoslovakia came as a revelation. It was the most well-off of the Communist countries of Europe at that time. Czechs were stylishly dressed and had money to spend, and the shops contained things to buy. Czechs had money to travel, too, and they came in caravans of buses to visit the magnificent, gilded churches of Prague, touted to be seen and understood as symbols of a bygone and superstitious era that the country had moved beyond. It was the state, the only alternative institution, that was to be honored. The exalted value was power, whether personal, as



in martial arts and body building which we saw advertised everywhere, or national, expressed in police and military institutions. There seemed to be no agency in the society poised to expose an alternative, gentler set of values, right as opposed to might, able to express caring, or kindness, or gentleness in relationships as worthwhile, as ultimately a better way to live.

Although my ability to use religious language was then very limited, I felt I must align myself with religion for my own and my children's sake, with an institution whose values opposed naked power, that spoke truth to power, and that expanded a person's consciousness of suffering, and willingness to confront and do what one could to try to ameliorate it as much as possible. I found Rochester Friends Meeting welcoming, and after many years, sought and was accepted into membership.

I believe each person, if thoughtful at all about ultimate values, finds a way to inject one's own particular meanings into commonly used religious terms before being able to use them. Perhaps I move more slowly than most, but I am almost astonished that I now find myself able to speak words like *God* and *prayer*.

I am still seeking. I discover something new that enlarges my spirit every day, though it is often very difficult for me to express these findings. I continue to use the word *God* reluctantly, because I cannot say that I know God, only perhaps a little piece of him (or her or both). I stand in awe of the word, and even more, of the reality of the creative life-enhancing power that the word is used to convey. I believe it is this reality at work that enables us from time to time to clear our vision, to perceive the connectedness of things, to grow in bigness of heart, to enhance life. But in my finiteness, I know I cannot comprehend the totality of what God is, and I believe others, in their humanness, are just as stuck with their vision blurred in the same mud puddle. (I understand but do not share feminists' objection to what they feel is "male only" language, but

I am not helped by their new offerings, so I hope they will hear inclusion beyond the language I use.)

We are all like the blind men and the elephant in our search for God; this humbles me to allow to others their own rhetoric to express in public the piece they have experienced of this reality. I feel rather bludgeoned by those who deplore my statement of where I am, and who find it impossibly hard to accept that for me to say something else would prostitute my integrity, dishonor my honesty. Why do we continue to waste our time wrangling about the description of God, when our limited time is better spent taking care of the creation we live in, as we are admonished to do in Genesis?

A God worthy of my respect would not damn me for using my intellect to ask questions. Either God speaks to my condition, or he doesn't. If he does (a believer in the Inner Light must believe that he does), it seems arrogance to impugn my current condition. This statement does not permit me complacency, or allow me to resign from the task of seeking to know God and his will, or, insofar as I can determine his will, to refuse to do it. Either God eventually will lead me to grow beyond Universalism to a normative Christian belief, or God eventually will lead Christians to grow beyond Christianity to a more universal belief, or neither will occur. It is clear that God enjoys enormous variety in his creation.

What is the use of theology? Too often it is used as a screen between one person and another, or between a person and God, rather than as a prism to see the previously unimagined reality God calls us to make visible. Perhaps God finds religious labeling unimportant, despite its obvious importance to so many people, and perhaps personal taste in choosing a style of worship is irrelevant to him.

What matters, I think, is reverential and caring stewardship of the creation, human and otherwise, close at hand and at a distance, great and small, and at all times to work to ameliorate suffering however we can, singly and in concert. If a particular theology helps a particular person expand his or her consciousness to fashion a life of greater caring, that is to be welcomed. To be able to accept the possibility that each person's theology may be different may be a sign of one's own growth toward godness. □

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When I was a little girl, death and dying were very real to me. This was because my parents had lost four children before I was born. One of my favorite games was to play at having funerals. I found a mossy spot beneath a large tree in our yard, and there I laid out a little cemetery. Everytime I found a small, dead animal I buried it carefully and marked the grave with a piece of wood or stone.

At about this time some English hunters happened into a group of mountains which rose out of the Yangtze River valley. They were bare of shrubbery because Chinese fuel gatherers had cut off all of it they could find. The English hunters saw before them a wide valley high above sea level. They thought, what a wonderful place this would be for a resort where families could come to save their children from the risk of epidemic diseases that prevailed in the valley. These huntsmen decided to negotiate with the Chinese government for a lease on land. The plan went forward, and my parents were among the first to buy a lot upon which my father had a small three-room house built.

I cannot remember the first few years we were there, but I can remember the feeling of magic beauty, a place where I could take off my shoes and stockings and run barefoot; where we could drink cold water from springs and where there seemed to be beauty everywhere.

When we went there my mother seemed like a different person. In town she was always sad, but in the mountains, called Kuling, she delighted in everything. She said it reminded her of her old home in West Virginia. There were the mountains and the streams, ferns and wild lillies and skies. When a storm was brewing or when the fog was nestling in the valley, the sky was beautiful.

As I grew older a certain spot in the corner of our yard came to have a special meaning for me. In some way it was connected with the graveyard, but this was not a sad place; this was a place where I could go and sit on a rock

Grace Yaukey, a poet and author of several books, lives in Takoma Park, Md., and is a member of Sandy Spring (Md.) Meeting. She was born and raised in China, with her sister, Pearl Buck. Now sight-impaired, Grace dictated this story to a friend.

and see what went on, in and around the pool. First of all, the sky was reflected in it, then overhanging trees and sometimes the quick flight of birds. If I sat still I might see a green toad peep out from under a rock or water spiders suddenly appear.

Mosses of several varieties grew along one side of the pond. There were soft green cushions or taller varieties

with their blossoms. There was a certain kind we called club moss, which I later learned was a separate group of mosses. There were tiny flowers that grew along the edge of the pond, forget-me-nots, some much smaller than I had ever seen. There were dainty ferns of all kinds. It was a small place of great beauty. I came to think of it as mine. I went there when I was hurt or angry

or when I felt lonely. I seemed somehow in touch with something larger than myself, something good.

Years passed. I went to boarding school in Shanghai and then to college in Tennessee. I returned to China as a missionary, married, and had children there. The meaning and feeling of that little pond came and went with the stages of my life.

As I reached to middle life I found a great need for some kind of a center of understanding. I looked for it in different places: in watercoloring, in ceramics, in books, in different religions, in all varieties of beauty. Once I suddenly thought of a painting of God touching Adam's hand as Michelangelo had painted it on the ceiling of the Sistine Chapel. God was giving him eternal life.

One day I went to a Quaker meeting, and in the complete silence of that room, before anyone spoke, I had the same feeling I had had as a child with my cemetery and my pool and then with great music. When, at last, that morning someone rose and spoke the words he thought God had given him to speak, I felt as if I had again caught that sense of the eternal which I had lost for a while.

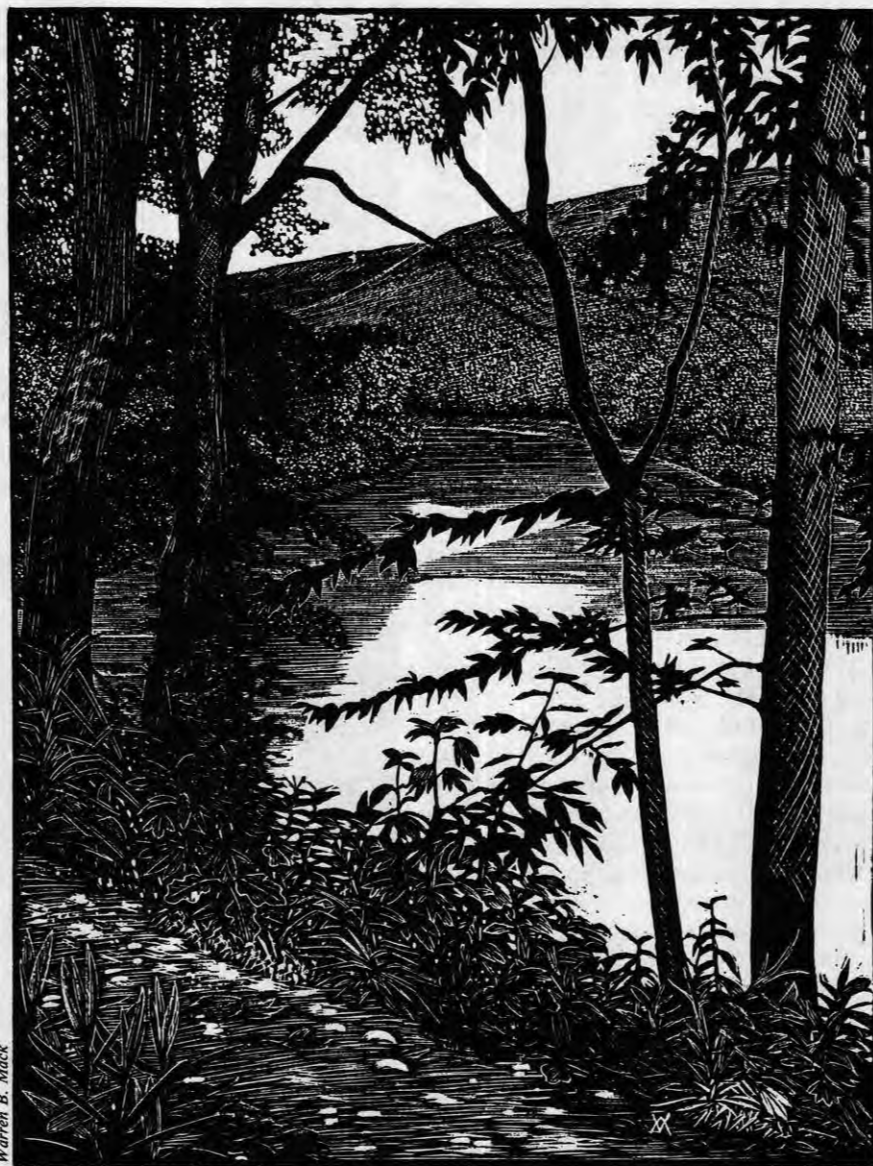
More and more, as time went on, I tried to find what I had come to think of as my Center. During a period of several years I did this. I wanted to find a way in which God could touch my hand. There are times when I feel an intimation that I am not far from it. I get the same feeling that comes to me when I go to hear an orchestra. The musicians are seated, there is a pause, the curtains are opened, the concert master steps forward, bows to the orchestra and the audience and taps his baton on the music rack. Then after a pause the music begins.

Or when a thunderstorm is brewing, the black clouds gather, the lightning flashes, then the skies open, and rain pours down, accompanied by deafening thunder.

When a thunderstorm is roaring I always feel secure, and I say to myself, "Someone is in charge, someone is in charge." Perhaps I just need to recognize the fact the Someone is in charge all the time, but is revealed to me in only short glimpses. □

CENTER

by Grace Yaukey



Warren B. Mack

Clarence Pickett, the AFSC, and the Society of Friends

by Irwin Abrams

In the current discussions about the relationship of the American Friends Service Committee and the Society of Friends, we would do well to ponder the words of Clarence Pickett, written as he looked back upon 22 years as AFSC executive secretary. He wrote that the Friends meetings

are at the very core not only of the Society, but of the Service Committee as well. If ever the meeting for worship ceased to be the heart of our undertakings, no matter how great the latter might be, at that time our course would begin to go downhill.

The close relationship between AFSC and Friends meetings and schools and colleges is a relationship which must grow stronger with every expansion of program, if our growth is not to run away with our roots and so defeat itself in the end. (*For More Than Bread*, Boston, 1953, p. 304)

In recent research in the AFSC archives on the Nobel Peace Prize, which the AFSC shared with the Friends Service Council of London in 1947, I found some interesting documents which illustrate Clarence Pickett's convictions about this relationship and his concept of the nature of the AFSC.

The first indication that the Quakers might be nominated for the award came when a member of the Norwegian Nobel Committee wrote to a Norwegian Friend in November 1946, asking where "a possible prize for the Society of Friends" should go—was there a "head church"? The Nobel Committee was informed by Norwegian Friends that the proper recipients of such a prize might be the service organs of the Society, AFSC in the United States, and the Friends Service Council (FSC), a committee of London Yearly Meeting.

When asked for information about their activities, these two Friends bodies had quite different reactions. In London, at Meeting for Sufferings, the executive committee of the yearly meeting, some Friends expressed hesitation as to whether the Society could rightly accept nomination for a prize given for "work undertaken under religious concern." The clerk's minute expressed "the hesitation of this meeting at accepting the suggested prize if it should be offered."

The AFSC Board strongly disagreed with this action and asked Meeting for Sufferings to reopen the question. Clar-

ence Pickett and Henry Cadbury, board chairman, wrote a joint letter to London, which led English Friends to change their position. It is worth quoting as indicative of how the AFSC leadership viewed the significance of a possible prize:

We agree with you that the Society of Friends is a religious body and not a peace organization. But some of its organs, whether official or unofficial committees of the Society, are, we feel, in a somewhat different position. . . . If Quaker Service Agencies have made a distinctive contribution to the ideals in the charter of the Nobel Peace Prize, and if those responsible for its award recognize this fact, should we categorically refuse it in advance?

We as Friends believe that we should appeal to that of God in every man. If the response is to recognize our way of life and peaceful spirit, we have some responsibility to let the Nobel Committee and the general public acknowledge their recognition. . . .

Indeed the AFSC has long recognized that alongside of whatever service we can render to the needy victims of war, we have a duty to call forth and invite others to share in this service by their approval and financial support. They count it a privilege and inspiration to share in our way of life. It is possible that still others would rally to the same ideal if it were made known that so responsible a body as the Norwegian Storting [the Norwegian parliament, which appoints the Nobel Committee] understood what we modestly try to represent in our service.

Clarence felt this exercise was somewhat hypothetical, since he did not expect that the Quakers would actually receive the prize. But on October 31,

Clarence Pickett, in a 1963 photo



Emeritus professor of history at Antioch College, Irwin Abrams is a member of Yellow Springs (Ohio) Meeting. His recent book Words of Peace is a collection of selected quotations from the Oslo speeches of the Nobel Prize winners.

Photos courtesy of AFSC archives



Above: Henry Cadbury delivers the Nobel Peace Prize Message, 1947. Below: The prize medal.

1947, the Nobel Committee announced its decision, and after spending a hectic day in the office with reporters and photographers, Clarence wrote in his journal:

It is very humbling to have so much attention centered on the Society of Friends, and I hope it will give us a new sense of responsibility for the way in which we conduct our lives and our affairs, home and abroad, so that we may not too seriously disappoint those who long for another way of meeting the world than that of violence.

On November 7, Clarence wrote on behalf of the AFSC to all Friends meetings throughout the United States, notifying them of the award and declaring:

The Service Committee arose out of the religious life and concern of the Society of Friends. Its roots go down deep in the Society of the past and present. Such service as it has been able to render for 30 years has been possible only because of this deep spiritual rootage.

It has, therefore, seemed appropriate to write to every meeting in this country and anew to acknowledge this relationship to Friends and Friends meetings since the conferring of this award puts us all under common obligation and responsibility . . . the life and work of the whole Society has been recognized in this award.

While most Friends will be grateful for this tribute, one hopes that it may bring to us a deep sense of dependence on the guidance of our Heavenly Father into more venturesome and daring ways of interpreting the Spirit of Christ in the ongoing life of the world.

In presenting the award at Oslo, the chairman of the Nobel Committee declared that the prize was being granted to the Quakers not so much for their good works as for the spirit in which these were performed. He recognized that this was the Quaker religion being translated into action, that this was the spirit that must form the basis for lasting peace.

It is indeed the life of the spirit to which Clarence calls our attention in declaring that the heart of AFSC undertakings must remain the meeting for worship. After all, it is in the nurturing of that of God within us that we are impelled to outward efforts for peace and social betterment. It would seem that in the dialogue between Friends and the Service Committee one query always be kept before us: to what extent is this service project rooted in the spiritual life of the Society of Friends? □

Gaston Devigne/AFSC archives



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Reports

IMYM-AFSC Peace and Service Caravan, 1990

Fourteen Friends left the 1990 sessions of Intermountain Yearly Meeting in Durango, Colorado in a big red van—packed to the gills with people and gear. The goal was to introduce IMYM Friends to AFSC work and service in the region of our yearly meeting. Our ages spanned 60 years and three generations.

Our first stop was Ghost Ranch, in northern New Mexico, where we spent a day resting, learning to camp together, building our own community, and discovering the importance of water to community life. Fred Vigil and Joseph Vigil, AFSC staff members from Espanola, N.M., met us in tiny Medanales, N.M., where our service project was to whitewash the inside of the small fire station, which serves as a community center for town meetings, village celebrations, and dances. Friends from Santa Fe and Albuquerque joined us that day. We watched a video about AIDS and learned about the People of Color Consortium Against AIDS (POCCA) and the community health education efforts of



local AFSC staff members.

An overnight stop in the Albuquerque Meetinghouse, sharing a potluck and our story, put us on U.S. Route 40, heading west for Navajo lands. Stopping for lunch with the Gallup Worship Group was a treat, reaffirming that Friends are never limited by numbers when gathering in the Spirit. Navajo Community College in Tsailie, Arizona, was our next stop, to learn about the joint land use area from the Navajo perspective. We learned what government policies have done for more than a century to make their

lives more than difficult; how our culture's greed for electricity, uranium, and water is destructive to their families; and how land, sky, freedom, and community are differently understood in Navajo religion and life. Pausing at Canyon de Chelly on our way out, looking into the ancient fertile fields so long protected by deep rock walls, it was hard not to think that Anglos and our values have raped the earth, with little awareness of our arrogance and violence. And still we invent new ways!

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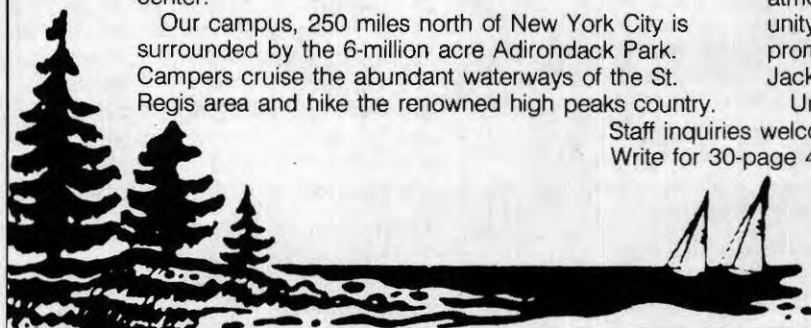
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area, we drove to Hopi Third Mesa, camping out at Hotevilla, eating with and listening to Hopi men and women tell us their views. After a night in ancient dust on the edge of the mesa, we watched the summer solstice corn dance at the village square in Sichomovi. Mudhead dancers provided us with food gifts and some laughs, while Kachina clan dancers and their rhythms carried us deep into the powerful, mysterious energies of earth's growth cycles. Then we started south for Flagstaff, driving into one of the worst heat waves of the decade. Friends in Flagstaff were most welcoming: personal showers, worship-sharing and excellent meals renewed our sagging vigor, and a trip to the cliff-dwellings in Walnut Canyon taught us more about Anasazi history. Rising early after a restful weekend, we started north for Utah, driving past Marble Canyon and across astonishing Glen Canyon Dam. The heat pursued us, making the van nearly intolerable. An unplanned stop in the Richfield, Utah, home of one caravaner gave us a chance to rest before tackling 103-degree heat in Salt Lake City.

Following an afternoon to explore this once utopian city—dominated by Tabernacle Square, its Mormon history and religion—we began our training in nonviolent methods of demonstration and peaceful protest, grounded in spiritual principles taught by Gandhi. We learned a new appreciation for the meaning of consensus and new ways to test for its presence. We witnessed for peace with the Utah Peace Test and Agape Community (ecumenical) in front of the federal building downtown in response to the government's detonation of the 701st nuclear device at the Nevada Test Site; and outside the gates of Hercules Manufacturing Plant to the west of town, where motors for Trident II missiles are mass produced and shipped to other cities in North America. We also visited a shelter for homeless families in Salt Lake City, sharing our gifts with children in summer school sessions there. We made new mental connections between money spent for military preparedness and not spent for human services. Diana Hirschi and Russ Rish, our nonviolence trainers, joined us and headed for Steamboat Springs, Colorado.

In Denver we joined AFSC staff members and others for a march to Lowry Air Force Base, the management and accounting center for the war in Central America. There were potlucks with Mountain View Friends and Boulder Friends in their meetinghouses, which gave us more opportunities to tell what we had seen and heard. Then we took part in another peace vigil in the heat outside Rocky Flats, where plutonium triggers for nuclear weapons are manufactured. More Young

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Reports *continued*

Friends joined us, wondering at our exhaustion and tension. Then we spent a day in the Denver AFSC offices, learning about its work, and another service day: heavy cleaning in a housing project in Denver. The information was coming in so fast, the heat so taxing, that some of us began to wonder if we could go on. We needed some fun!

Fourth of July fireworks, an extra day of rest, clean clothes, and favorite foods restored our energies. We drove south to Erimias Retreat Center in Cokedale, Colorado, where Genie and Bill Durland helped us reflect upon and begin to articulate the impact of it all. Most importantly, we wanted not to feel hopeless or helpless, but to find the ability to tell others about our caravan, empowering ourselves and our meetings to take appropriate action for peace. First, we would need rest. We had travelled 2,735 miles in three weeks, covering four states, visiting seven Friends meetings and worship groups, sleeping in a dozen new places.

Caravaners are still writing to say their internal processing continues. It was challenging for all of us. We became a family; we'll never forget each other, or our struggles and fun together. At least 17 more IMYM hearts are now committed to peace and service.

Cynthia Taylor

Global advancement for women studied

"Women's advancement is a matter of efficiency as well as equity."

This statement was addressed to the United Nations Economic and Social Council at their meeting in May, by the New Zealand ambassador, Dame Ann Hercus. It encompasses the essence of the work for global advancement of women. Looking at the status of women in a global context, it is becoming apparent that when women are left out of the development process, projects fail, often miserably. Another statement made during a discussion at the UN about literacy: "Educate a woman and you educate a nation, educate a man and you educate an individual," puts emphasis on women's important role in global development and how our participation sets the premise for success or failure.

How to include women in the process to make the advancement of women equitable and efficient becomes the real challenge. The primary goal is to get women involved in the political process that affects their lives. This is a challenge in both developed and developing countries. As a measuring stick, we can

take a look at the number of women in political power in our own governments and whether any of them are involved in political decision-making directly affecting women's lives. At the annual meeting of the Commission on Women in Vienna in spring of 1990, a delegate from a Scandinavian country gave a good example of the challenge facing women who participate in politics. Scandinavian countries pride themselves on having mechanisms in place to increase participation of women. The delegate said women have a somewhat different political and economic focus than men. As an example, women would rather spend money for day-care centers and longer parental leave, than support funding new sports arenas. She also said it was evident women favored more political involvement in meeting people's basic needs.

The following model was used by a delegate from a developing country at the commission. It illustrates one kind of socializing through which the next generation of women may have a chance to become actively involved in the political process: The challenge is first to educate women about their rights and possibilities, then give girls the same opportunities as boys to education and health-care, and, when they are educated and physically able, encourage them to enter the work force.

Projects aimed at socializing rural women in developing countries help them organize cooperatives, lend them starting capital for small businesses, and educate them about the politics of their involvement, thereby encouraging them to become more independent and self-sufficient.

Following these discussions, there are encouraging signs. There is increased awareness that one has to start with the largest group of people in the worst conditions, and this is women and children. Women in the industrialized world should look for similarities between their situation and the situations of women in the developing countries. They should inform themselves and participate in the local politics. Perhaps then they will be able to understand the dreams and aspirations of sisters everywhere and how local actions affect women globally.

The Quaker UN Office is arranging a meeting with delegates from different UN missions on the issue of African women and food security, and another on broader questions of women and the environment. We may also host a meeting for off-the-record discussion, like the others, at Quaker House, about the future of the International Research and Training Institute for the Advancement of Women, which is celebrating its 10th anniversary this year.

Berit Collett

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Notes Between Measures

He Came with Guitar

by Rebecca Martin Young

The young man came into meeting for worship carrying his guitar and quietly took a seat near the front of the meetinghouse. Though no words were spoken, body language gave some definite clues to the reactions of the Friends already gathered.

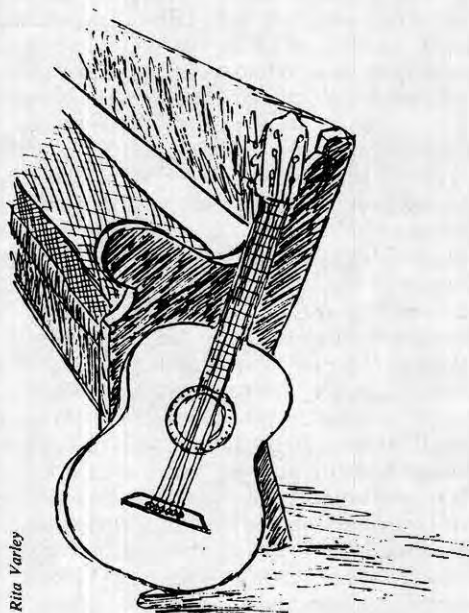
Of those who noticed his entrance, some smiled, a few glanced about with eyebrows raised to see if other Friends had noticed, the backs of some stiffened, and their faces creased in disapproving frowns. Very few appeared to stay centered and open to the will of the Spirit. Most seemed to pass judgment.

When, on rise of meeting, the young man and his guitar left as quietly as they had come, without playing so much as a single note, not a few Friends were perplexed. Discussion during the coffee hour made it quite clear that a person bringing a musical instrument into an unprogrammed meeting for worship raised Friends' expectations.

Those whose expectations were raised in hopes of hearing the young man's music were disappointed by his silence. Those who suspected that he came prepared in advance for a specific performance or who were otherwise irritated by his presence seemed relieved that he had not broken the silence. The person who recounted this incident to me said the young man was a musician who later returned to meeting several times, always bearing his guitar, and—at least when my friend was present in meeting for worship—never did "perform."

My reactions to the story surprised me. I have personally described in this column (Dec. 1990) experiences I found uplifting and appropriate where music was introduced into a silent meeting. I find music a fitting way to deliver the message of the Spirit. Yet, my reaction to someone carrying a musical instrument into a silent meeting was *resistance*! That left me asking myself, why? When I return to Howard H. Brinton's definition of a meeting for worship as "... a very special kind of spiritual exercise where every effort is made to attain spontaneity, sincerity, and a fresh facing of reality," I find nothing that says "thou shalt not deliver the message of the Spirit through music."

Why did I react negatively to someone carrying a guitar into meeting, when we all come carrying our voice boxes? I am not offended when one of us spontaneously sings a message. To a musician, sometimes the most sincere, spontaneous way of expression (especially of emotion-charged messages such



Rita Varley

as those from the Spirit) is through music, using whatever instrument his or her gifts require for that expression.

I am reminded of an interview I once heard in which the country-western singer, Mel Tillis, talked about his difficulties with severe stuttering. He said it is especially difficult to communicate during highly emotional situations, but he can always communicate fluently when he sings. One time, while on tour, he woke in the middle of the night to find a burglar in his hotel room. He desperately wanted to communicate with his brother, who was sharing the room and was asleep in the next bed, but he was unable to utter a sound. Finally, knowing he could always sing, he burst out in song: "We're being robbed!"

I wonder how many of us who find it so hard to deliver the message of the Spirit would do well to explore whether there are other channels, means, or instruments that would aid us in making that delivery. And I also ask myself, and those like me who reacted negatively to the idea of musical instruments in silent meeting, to be more open. We do not ask singers to park their voice boxes at the door of the meetinghouse—although I suspect those of us who determine in advance that we are not going to be moved to speak in meeting effectively do just that with our own—so should we expect other musicians to separate themselves from their best means of expression?

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News of Friends

Rural Guatemalans aided by scholarships

Since 1973 the Guatemala Friends Scholarship Loan Program (GFSLP) has enabled Latin American students to pursue careers in nursing, home economics, industrial arts, law, medicine, and agriculture. More than 200 students have participated in the program.

The 18-year history began when six families in a small Guatemala worship group pledged \$10 a month to help a local student complete high school. The student repaid the loan, and the worship group established a revolving fund for education. Throughout the '70s the number of students slowly increased. Indian attitudes toward education changed, largely due to the work of Maryknoll priests and nuns and the La Salle Christian Brothers, a teaching order with two large Indian boarding schools. These groups referred students needing financial assistance to the Guatemala Friends Loan Program. Similar contacts were made with public nursing schools, home economics schools, and social welfare departments at the national university of San Carlos.

A student can attend a university or school for \$600 a year, and \$60 will cover a student's expenses for one month. The program seeks Indians, especially women from rural areas, who are interested in careers in nursing, home economics, rural health, and industrial arts. When the student returns to the home community, he or she is able to contribute much-needed knowledge and services to places often neglected. However, many requests for loans are received from those wanting to be lawyers, doctors, and agronomists, careers which require long and expensive studies. For such requests, preference is given to those from remote areas where such professions are in short supply. Students may apply from all over Latin America.

The GFSLP also sponsors excursions and organizes conferences for students and graduates on topics such as bilingualism, education, and the role of women in Guatemala. In April 1990, trips were made to successful village cooperatives that grow vegetables for international markets, part of the developing export market that relies less on cane and coffee.

U.S. Quakers have been an essential factor in the increase of students. In 1978 FWCC Right Sharing Committee and a group headed by Bob Schutz of Santa Rosa, Calif., provided money for the San Juan community center. In 1979 a tour by the Right Sharing Committee generated interest in Guatemala, and through the initiative of Betty McCorkel

of Swarthmore (Pa.) Meeting, the RSWR Committee of Philadelphia Yearly Meeting started a program of textile sales and slide shows of scholarship students.

On the West Coast, Meg Gaona of Santa Barbara (Calif.) Meeting, one of the program's founders, has developed textile sales at Friendly gatherings in California and with other groups. From the beginning, Orange Grove (Calif.) Meeting has accepted checks designated for the program and passed them to the proper hands. Now Redwood Forest (Calif.) Meeting is the primary channel. Helen Perkins of Santa Rosa has provided the vital link between supporters in the United States and the Guatemala program, maintaining a mailing list of nearly 400, sending out mailings, depositing donations, and reporting to the Guatemala committee. Tom and Trudie Hunt, who live in Guatemala, have been constant members of the program from the beginning. For more information, contact Tom and Trudie Hunt's courier service: Club 747, Sect 35, P.O. Box 52-7270, Miami, FL 33152-7270.

Trudie Hunt

In Brief

The new dean of religion at Earlham College is Andrew Grannell, a 1965 graduate of Earlham, who earned a master of ministry degree at ESR, a doctor of philosophy at Boston University, and a master's degree in religious education from Princeton Theological Seminary. Since 1986, he has served as field secretary for New England Yearly Meeting. Andrew replaces Tom Mullen, who retired a year ago. Andrew is a charter member of the Rhode Island Call for Racial Justice and helped found the peace studies program at St. Johns University.

Stephen Cary and Melissa Kay Elliott will lead a weekend to provide information about Quakerism and answer questions from inquirers on April 12-14 at Camp Onas in Bucks County, Pennsylvania. Steve recently retired as clerk of the American Friends Service Committee's Board and Corporation. Melissa is associate editor of FRIENDS JOURNAL. Hosted by Bucks Quarterly Meeting Worship and Ministry Committee, the weekend is one of a series co-sponsored by Philadelphia Yearly Meeting and Pendle Hill. The weekend will touch on the subjects of Quaker worship; commonly held tenets of faith; practices, such as the decision-making process and expressions of faith in daily life; terminology; and organization. To find out more about future weekends or about spon-

soring one in your area, contact Shirley Dodson at the Religious Education Committee of Philadelphia Yearly Meeting, (215) 241-7221, or Linda Lyman at Pendle Hill, (215) 566-4507.

A judge in Sudan recently freed five Palestinians who had served less than three years in prison for a bombing that killed a Quaker couple, their two children, and three others, in a Khartoum hotel in 1988. The Quakers, Chris and Clare Rolfe, were from the London area and were awaiting assignment to work with drought victims for Ockenden Venture (*FJ* Aug. 1988). They were known among Friends for their earlier work with refugees for Quaker Peace and Service in Somalia and for the American Friends Service Committee. The other three victims were a Sudanese army officer, a waiter at the hotel, and another relief worker, Sally Rockett.

Following Sudanese *sharia* law, the families of the victims were asked to decide the fate of the convicted men, choosing between pardon, execution, or the payment of "blood money." Statements from two of the British families were read to the court, but were held not to be in accordance with *sharia* law. The families explained that Sally, Chris, and Clare would have opposed the death penalty on principle. The British families also rejected any financial compensation. The alternative chosen by the judge was to set free the convicted men, since they had served 2½ years with good behavior.

The men paid \$30,000 to the family of the army officer and \$25,000 to the waiter's survivors. When commuting the men's sentences, the judge said he was being lenient because the murderers were politically motivated. The five Palestinians admitted they targeted U.S. and British interests to avenge an earlier killing of a close advisor to Yasir Arafat. The advisor's death was thought to be brought about by agents of the Israeli intelligence service.

Jimmy Carter is the American Friends Service Committee's nominee for this year's Nobel Peace Prize. The AFSC's nomination letter noted that Jimmy Carter has rejected lucrative opportunities since leaving the presidency, to devote himself to public service on a global scale. Jimmy Carter's efforts include mediation in Ethiopia, the Middle East, Sri Lanka, and Somalia, as well as work on the Nicaraguan, Haitian, and Panamanian elections. His work for Habitat for Humanity is widely known and respected. The AFSC, as a 1947 recipient of the Nobel Peace Prize, is entitled to make a nomination each year.



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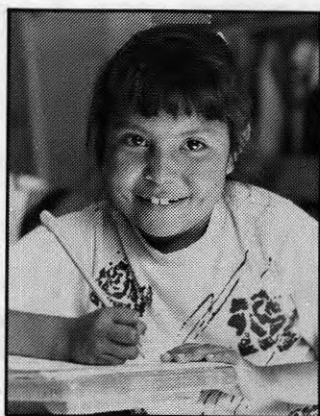
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Bulletin Board

- The Alternative Revenue Service organizing kit offers material for immediate action to oppose the war machine that survives on our tax money. Sponsored by the War Resisters League, the National War Tax Resistance Coordinating Committee, and the Conscience and Military Tax Campaign, the ARS organizing kit provides a 1990 EZ Peace Income Tax Form, action ideas, an explanatory brochure, a camera-ready flyer and ads, background papers, and a resource list. The 1990 EZ Peace Income Tax Form is a take-off on IRS's 1040EZ form. The alternative form begins with a section in which the taxpayer figures the amount of his or her taxes that will go toward military spending. It then offers a choice of areas in which the money might be re-directed, such as education and culture, international conflict resolution, human resources, environment, or justice. The form provides a space in which to choose an amount to withhold from the IRS, from \$1 to the full amount of income taxes. The forms are to be filled out and mailed to the IRS, with one's income tax return, to Congressional representatives and senators, to organizers of the campaign, and to friends and neighbors. The ARS organizing kit costs \$5, postpaid, and may be ordered from the Alternative Revenue Service, 339 Lafayette St., New York, NY 10012. More information is available by calling 1-800-955-PEAC(E).

- April Fool's Day falls the day after Easter this year, an especially propitious time for celebrating the spirit of Christianity with joy and humor, according to the Fellowship of Merry Christians. The group urges Christians to follow the Apostle Paul's lead and be "fools for Christ's sake" (1 Cor. 4:10) on April 1 and throughout Holy Humor Month (April 1-30). Those who have joined the group's efforts in the past have used clowns, parades, and practical jokes. For information about the Fellowship or to receive its monthly newsletter, *The Joyful Noiseletter*, its catalog, Holy Humor Month program ideas, and its ministers of humor list, write to Fellowship of Merry Christians, P.O. Box 668, Kalamazoo, MI 49005. Please specify which items you wish to receive, and include a self-addressed envelope, with \$1 for postage and handling.

- *Quakers World Wide*, by Herbert Hadley, details the development of Friends World Committee for Consultation (FWCC) from its meager beginnings just before World War II, to the years when its role as a consultative body was appreciated and used. Herbert Hadley was the principal staff person at FWCC for 25 years. The book has been re-

leased in time for the Fifth World Conference of Friends, to be held this summer at three sites: The Netherlands, Honduras, and Kenya. The book sells for \$15, plus postage and handling. It is available from Friends bookstores and from FWCC, Section of the Americas, 1506 Race St., Phila., PA 19102.

• "Telling the Story of All Creation: The Spiritual Journey in Native Experience" will be the theme of the Northeast Regional Gathering of Friends World Committee for Consultation. It will be held May 31-June 2 at the Villa Madonna Retreat Center, Torryburn, New Brunswick, Canada. For information, write to Keith Helmuth, Debec RR #5, New Brunswick, Canada, EOJ 1JO

• Submissions on the theme "Imagining a Peaceful Future" are sought for the summer issue of *Friendly Woman*. Deadline is May

15. Articles might address the questions: How do we defuse the power of our hidden fears? How do we discover common ground with those who seem hostile to us? What positive experiences of a peaceful community do we have? What are the moral choices we need to make for the future of our children? For guidelines, contact *Friendly Woman*, Eugene Friendly Women, 84889 Harry Taylor Rd., Eugene, OR 97405.

• FRIENDS JOURNAL is starting a new department, entitled "Sufferings," to share news of Friends who have been arrested, imprisoned, brought to trial, or have otherwise undergone difficulties while bearing witness for their beliefs. Information from Friends in these circumstances or from those who know them may be addressed to Melissa Kay Elliott, Friends Journal, 1501 Cherry St., Phila., PA 19102-1497.

Calendar

APRIL

Easter Week—Bolivia Yearly Meeting, at Calle Morales No. 2, Viacha.

Easter Week—Inela-Bolivia Yearly Meeting, at Max Paredes No. 776, La Paz.

3-6—"Literacy and Power: Exploring the Connections," the 1991 Quaker Youth Seminar, at William Penn House, 515 East Capitol St., Wash., DC 20003, telephone (202) 543-5560.

3-7—Southeastern Yearly Meeting, at Lakewood Retreat Center, Brooksville, Fla. Contact Vicki Carlie, 3112 Via Dos, Orlando, FL 32817, or call (407) 678-1429.

12-14—FWCC Midwest Regional Conference, at Canton, Ohio. Theme is "In Spirit and in Truth," in preparation for this summer's FWCC World Conference.

12-14—Nevada Test Site gathering in Las Vegas, Nevada, to stop nuclear testing. Features dozens of international speakers and world class musical artists. Contact Nevada Desert Experience, Box 4487, Las Vegas, NV 89127, or call (702) 646-4814.

19-22—East Germany Yearly Meeting, at Hirschluch/Storkow.

20—"Quakers and Industry," conference sponsored by Friends Historical Society, at Carlton Hill Friends Meeting House, 188 Woodhouse Lane, Leeds, England.

26-28—National conference on nuclear power and alternative energy, in Wash., D.C., commemorating the fifth anniversary of the Chernobyl nuclear disaster. Sponsored by Greenpeace and the Safe Energy Communication

Council. For information, contact the Nuclear Information and Resource Service, 1424 16th St., N.W., Suite 601, Wash., DC 20036, or call (202) 328-0002.

28-May 5—Soil and Water Stewardship Week, sponsored by the National Association of Conservation Districts.

MAY

3-5—Denmark Yearly Meeting, at Copenhagen.

3-5—The Netherlands Yearly Meeting, at Woudschoten, Zeist.

9-10—"Governance with Foresight," a seminar on changes in values and institutions, to be held in Wash., D.C. Sponsored by the World Future Society. For information, contact Susan Echard, World Future Society, 4916 St. Elmo Ave., Bethesda, MD 20814, or call (301) 646-8274.

9-12—Sweden/Finland Yearly Meeting, at Fristads Folkhögskola.

10-12—Southern Appalachian Yearly Meeting, at Hiwassee College, Madisonville, Tenn. Contact Steve Meredith, P.O. Box 125, Alvaton, KY 42122, or call (502) 622-6175.

12-14—"Harmony Amidst Diversity: A Multi-religious Vision for Today," a conference sponsored by North Atlantic Region Interfaith Forum. To be held at Hyatt Regency Hotel in Buffalo, N.Y., it will feature speakers from many religious traditions, displays from 12 faiths, discussion groups, and celebrations. Contact Mary Greatbatch, Conference Coordinator, BAMM, 775 Main St., Suite No. 405, Buffalo, NY 14203-1310, or call (716) 854-0822.

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Books

The Ways of the Spirit

By Evelyn Underhill, edited by Grace Adolphsen Brame. Crossroad Press, New York, N.Y., 247 pages. \$19.95.

Evelyn Underhill

By Dana Greene. Crossroad Press, New York, N.Y., 1990. 197 pages. \$18.95.

It has been said about Evelyn Underhill (1875-1941) that she did more than anyone else to keep alive the spiritual life of the Anglican Church between the world wars. Indeed, Dana Greene's biography concentrates on the preparation and work that went into Underhill's spiritual life as retreat leader and author of *Mysticism* (1907), *Worship* (1935), and the pacifist volume, *Postscript* (1941). Evelyn Underhill was surely a pioneer: the first woman to lecture on religion at Oxford, to lead retreats within Anglicanism, and to lead a retreat in Canterbury Cathedral.

Of interest to Friends as well will be the fact that many of her beliefs included "strong Quakerish leanings" (a subtle criticism leveled at her by Roman Catholic clergy), such as her labeling of mysticism in daily life as the "invisible church," her use of silence in corporate retreat worship, and a controversial advocacy for pacifism, which she developed in her later years.

Friends could read the biography on these levels and do nicely, but for some, there may be too little that specifically addresses some aspects of the woman described as having "brought about an amazing change in the position of women in the Church." Dana Greene admittedly chose to concentrate not on "life circumstances" but the development of an "individual consciousness," and this limits her book. Many questions come to mind which remain largely unanswered: How did the religious and social climate of her time affect Evelyn Underhill's faith and its expression? How did being a woman help or hinder her freedom, her religious growth, and her career? How did her relationship with longtime women friends affect her life and thought? What kind of woman was she?

Evelyn Underhill believed in the mystical potential of everyday life, yet we see little of that in Dana Greene's book. In addition, the author provides only glimpses of Evelyn Underhill's personal struggles. Evelyn Underhill, whose life work was devoted to God and the "care of souls," nevertheless suffered from what she herself called "psychic storms": periods of terrifying spiritual blackness that stemmed from her lifelong habit of self-reckoning. As Dana Greene observes in her

afterword: "Underhill epitomized what has been called the greatest female sin—the devaluation of self and the inability to love oneself. It was her greatest failure." Add to that her conflicts with organized religion, her difficulty in accepting the solely Christocentric view of God that was strongly encouraged by her almost exclusively male spiritual mentors, and her courage to venture into such a traditional male milieu, and it seems clear this biography is only one of many calling to be written.

Thankfully, *The Ways of the Spirit*, which contains the contents of four recently unearthed retreats led by Evelyn Underhill in the 1920s, begins to find a way into these themes. Grace Brame, editor and author of the book's introduction, describes Evelyn Underhill as "in one sense very much alone" in being a female spiritual thinker and leader and as a woman who responded to her times with expressions of feisty courage. This included innovative (often "Quakerish") retreats for both clergy and lay people, written and spoken challenges to church dogmas and practices, and even an occasional fast ride in the sidecar of her husband's motorcycle.

Although in her writings here, Evelyn Underhill occasionally sounds a bit heavy-handed (too many paragraphs weighed down with the necessity of suffering, sacrifice, humility and self-renunciation), she expresses in extended imagery a poetry of ideas. The believer is reminded that the good feelings which may result, for instance, from Sundays spent in religious community are but momentary cream puffs, brief treats, and that the real and rewarding work of faith must be done every day in life's "grubby corners." It can be a poetry of the sharp edge: "Joy is not a luxury, it is a duty of the soul," or "The full grandeur of religion is not in the consolations it gives us but in all which it demands and evokes from us." She presents some queries that could be of great benefit to monthly meetings, such as, "Are we accepting now, with courage and without reserve, everything our daily life contains?"

Finally, she once claimed that she would not mind if God "(hid) me like Julian of Norwich in a little cell by a country church and let my message wait for centuries before it makes its effect on the world." Many have not had to wait that long—Friends will benefit from her messages as presented in both new texts. One hopes, however, these recently published volumes are only a beginning.

Wendy Henning

Wendy Henning is a member of Milwaukee (Wisc.) Meeting, where she edits the newsletter and is on the Spirituality and Worship Committee.



A Living Faith

By Wilmer A. Cooper, Friends United Press, Richmond, Ind., 1990. 217 pages. \$13.95.

This book originated in a course in basic Quaker beliefs at the Earlham School of Religion. It is comprehensive, condensed, and has a quiz at the end of each chapter. It is organized topically, including such basic and controversial items as sources of religious authority: Quaker views of God, Christ, human nature, the church, sacraments, and testimonies; eschatology; and mission/outreach. The author states that his purpose is to delineate "those beliefs and practices that, through the test of time, have formed a central theme and position in Quaker history." Although he tries to "remain open to competing points of view," those at the extreme ends of the theological spectrum—Quaker universalism and Quaker fundamentalism—are given relatively short shrift because they are not in the mainstream of Quaker faith and practice.

The book will be useful to Friends as a concise articulation of the core beliefs held by the majority of Friends over the years. It is important for those who want to move the Religious Society into pre-Christian or post-Christian modes to first understand the fullness of experience in the unique Quaker-Christian life. Wilmer Cooper also shows briefly how this experience was modified in various ways by different branches of Friends in the 19th and 20th centuries. The discussion of our testimonies is particularly helpful.

Wilmer Cooper writes clearly, with a minimum of theological jargon. It is good to have in a single book such a systematic presentation of Quaker beliefs. It should be widely read. Each chapter is followed by questions, but they are disappointingly academic. Their answers are usually to be found in the preceding chapter, rather than in the heart and life experience of the reader. If this book is to be of full value for adult discussions, additional questions need to be raised, such as, "What do you believe about. . . ?" "How

does your daily life demonstrate this belief?"
 "What is your experience with . . . ?"

This book won't be the final word for liberal Friends, but it is an excellent place to begin. It is important to see ourselves within the entire spectrum of Quaker belief. We should know what we have before we discard or change it. And there is hope, of course, that having learned what we have, we may choose to possess it more fully.

Marty Grundy

Marty Grundy is a member of Cleveland (Ohio) Meeting, clerk of Lake Erie Yearly Meeting, and a scholar of Quaker history.

In Brief

Living with Dying: A Guide for Relatives and Friends

By *Glen W. Davidson*. *Augsburg Fortress, Minneapolis, Minn.*, 1990. 143 pages. This is a useful little book geared toward helping families and friends understand the feelings of the person who is dying, while at the same time encouraging family members to respect their own feelings. It is directed toward all ages and situations. A companion volume, *Understanding Mourning*, is designed to help mourners provide better care for themselves. It deals with the process of mourning, as well as providing resource information about support groups. Some Friends may find the biblical quotes and references a bit heavy going, but the concrete suggestions outweigh this aspect.

A Piece of the Wind and Other Stories to Tell

By *Ruthilde Kronberg and Patricia C. McKissack*. *Harper & Row, San Francisco, Calif.*, 1990. 164 pages. \$9.95/paperback. This book is a culturally diverse collection of stories best suited for young children, although adults will enjoy it as well. It is also a guidebook, making storytelling an art accessible to all. The book is organized into four sections: "Stories for Easy Telling," "Stories that Involve the Audience," "Stories to Act Out," and "Stories for All Occasions." Stories in the final section are meant to generate discussion about issues such as blended families, personal safety, death, and sharing. Notes give helpful hints on how to increase audience participation and discussion. The co-authors draw on folk tales and add new stories that are full of wisdom and fun. The richness of the characters from distant places and times gives the book a sense of wonder and enchantment.

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Resources

• Current events in Nicaragua are reported by *The Friends Newsletter from Nicaragua*. The newsletter is available free of charge from Pro-Nica, The Friends Meeting House, 130 19th Avenue S.E., St. Petersburg, FL 33705. Tax deductible contributions are welcome and will help continue the work of the Friends Center in Nicaragua.

• *The Human Rights Library* is a catalog of books, videos, and reports relating to worldwide human rights abuses. For a copy, write Amnesty International USA, 322 Eighth Avenue, New York, NY 10001, or call (212) 807-8400.

• "How to Make Capitalism Fair to Humans and Benign to the Earth," by Robert Schutz, examines and critiques "the most effective machine humans have yet devised for destroying the earth." For copies, write to Do Right

Publishers, 7899 St. Helena Road, Santa Rosa, CA 95404.

• The Coalition on Women and Religion publishes *The Flame*, a quarterly journal of resources, reviews, events, and writing that focus on women and religious experience. Membership in the coalition is \$12 and includes a subscription to *The Flame*. Write Coalition on Women and Religion, 4759-15th Avenue, N.E., Seattle, WA 98105.

• *The Workbook* is a catalog of information sources on environmental, social, and consumer problems. Published quarterly by the Southwest Research and Information Center, this catalog provides in-depth reviews of films, books, and magazines whose common theme is improving the world in which we live. The people at the Southwest Research and Information Center believe that "war,

Milestones

Deaths

Dunn—*Anna Belle Croasdale Dunn*, 98, on Dec. 29, 1990, at Overland Park, Kans. She was a life-long member of Trenton (N.J.) Meeting and the wife of the late Albert Dunn. At one time, she served as assistant matron of the Friends Home in Trenton. She is survived by her son, Clifford R. Dunn; two grandsons; and two great-grandchildren.

Fernald—*Sue Sampen Fernald*, 45, on July 30, 1990, in Charlotte, N.C., of a brain tumor. A native of El Paso, Ill., she was reared in a musical family. Helping in the family hardware store was also an important part of her youth. She was valedictorian of her high school class, and in 1967 she graduated from Beloit College, where she studied psychology and English education. She then earned a master's degree in psychology at Indiana University, where she met and married Denny Fernald. After teaching psychology at Radford College in Virginia and at several colleges in Charlotte, N.C., she spent a year at Linwood Children's Center in Baltimore. She then worked with autistic children and their families in Charlotte, N.C., a job she continued until the time of her death. In 1977, she and her family moved to a home in the country, where she loved to walk in the woods. She sang with the Charlotte Oratorio Singers and helped form the Mecklenburg Consumer Council, a county-wide organization that lobbied for fair utility rates. She helped create a day-care program for handicapped children in Charlotte. Surgery for a brain tumor in 1982 did not lessen, but strengthened, her involvement with her community, family, and friends. She and her family focused on the things they valued most, enjoying special vacations together and visiting friends around the world. She regularly volunteered at schools and with

cancer patient support groups. She was a beloved member of the Charlotte (N.C.) Meeting, where she ministered through her love of music and children, and her actions in caring for those in need. Many people in the meeting remember her as the first person who cared to get to know them when they were new attendees. She was genuine, unpretentious, and not afraid to speak her mind, with an uncanny gift for recognizing someone else's need and quietly responding to it. She is survived by her husband, Denny Fernald; daughters, Beth and Lori; parents, Raymond and Hazel Sampen; and brothers, John, Don, and Kurt Sampen.

Huff—*Anna Cocks Huff*, 81, on Nov. 18, 1990, at Stockton (Calif.) Hospital after a long illness. A 13-year resident of California, she was a native of Cornwall-on-Hudson, N.Y., where she was a member of the girls' basketball team in high school. She graduated from George School in 1927, then from New Paltz Normal School, and New Paltz State University. She later received a master's degree from the University of Buffalo. She was a birthright member of the Cornwall (N.Y.) Meeting, a member of the National Association of Social Workers, the Democrat Women's Club, and the Retired Federal Employees Association. She was appointed by Franklin D. Roosevelt to a federal post to work with Native Americans in New Mexico and Arizona. She was married to the late J. Wesley Huff. She is survived by her brother, Anthony R. Cocks; sisters, Dorothy Cocks Pennell, Edith Cocks Decker, and Florence Cocks Daniels; a daughter, Elizabeth Huling; and three grandchildren.

Johnson—*Barbara Johnson*, 84, on Oct. 24, 1990, in Sandy Spring Nursing Home, Md. She was born in Worcester, Mass., graduated from Mount Holyoke College with a degree in zoology, and later received her master's degree in bacteriology from the University of Chicago. From 1931 to 1941 she was a research



Betsy James/The Workbook

racism, sexism, poverty, crime and environmental destruction are all parts of the same problem." The purpose of *The Workbook* is to make alternative sources of information more accessible. Subscriptions available for \$12/year from SRIC, Box 4524, Albuquerque, NM 87106.

- The Peace Resource Center of Wilmington College publishes a quarterly newsletter as a service to teachers, religious educators, and others involved with peace issues. Videos are available for rent; books, posters and pamphlets may be purchased. To receive the newsletter, write Peace Resource Center, Hiroshima/Nagasaki Memorial Collection, Pyle Center, Box 1183, Wilmington, OH 45177.

- The diaries of Anna B. Temple, a Quaker woman who grew up in Lionville, Pa., are available through the Uwchlan Township Historical Commission. The diaries, which cover the period from 1859 to 1865, describe Anna's activities and interests and mention many Quaker families of southeastern Pennsylvania. Copies of the diaries are \$20 each, postage and handling \$3. Write the Uwchlan Township Historical Commission, Box 255, Lionville, PA 19353, or call (215) 363-9450.

assistant to Albert Sabin, developer of the oral polio vaccine. Through her work, she contracted poliomyelitis in 1941, was in an iron lung for two years, and remained partially disabled for the rest of her life. Albert Sabin saw to it that she had treatment at Warm Springs, and she could have remained there for the rest of her life. However, she was not content with that and returned to part-time lab work. Yale University was her last place of work. She came to Friends House in 1969. She was a member of Sandy Spring (Md.) Meeting. As one friend put it, "Barbara was a very special person. Her life was full of hurt and disappointment, but, with courage, intelligence, and honesty, she always rose above it."

McCoy—Judith Harmon Davis McCoy, 67, on Jan. 10, in Chicago, Ill. Born in Detroit, Mich., she attended Clissold Grammar School, Morgan Park High School, and graduated from Macalester College in 1944, with degrees in sociology and music. On July 10, 1944, she married George McCoy and traveled with him during his training days in the Air Force. They had three children, Peter Gwin, Robert Stuart, and Marion Leslie. Wherever George was stationed, she always created a special home, while also working outside the home. In 1950, the McCoy family moved to Oak Lawn, Ill., where she became involved in schools, church, the Girl Scouts, and the League of Women Voters. In the mid-'50s, she became Sunday school director of the Chicago Monthly Meeting of Friends, building an active program with the children. She also served on many other meeting committees and became involved with the American Friends Service Committee, where she served as chairperson of the executive committee of the Midwest regional office and for six years on the national AFSC Board. After deciding to pursue pastoral counseling, she enrolled in the Chicago Theological Seminary and earned a master of divinity degree in 1980. During the 1980s, she and her hus-

band sought to recover from the sudden death of their son, Peter. She also began an in-depth study of the family's genealogy. In 1990 she came down with leukemia, which brought frequent hospitalization for chemotherapy. These were difficult periods for her, but she maintained a positive attitude and cheerful willingness to help other cancer patients. Gentleness was one of her outstanding characteristics, as she practiced the presence of God. She was a caring and loving person, an attentive and concerned listener, and a trusted counselor to many. Her participation in life with thoughtfulness and firmness qualities will be missed by a large circle of friends.

Morehouse—Stephen Byron Morehouse, 85, on Dec. 1, 1990. He was a member of Newtown (Pa.) Meeting and previously a 40-year member of Doylestown (Pa.) Meeting. Born in Sharon, Conn., he became an electrical engineer and worked on electric power systems worldwide for Leeds and Northrup Co. of North Wales, Pa. He is well-known as co-inventor of the tie-line load bias concept, which made the integrated operation of power systems possible. He was a fellow and life member of the Institute of Electrical and Electronic Engineers, a member of the National Society of Professional Engineers, a life member of the Franklin Institute, a permanent member of the Conference International des Grands Réseaux Electriques, and a delegate to the biannual meetings in Paris. He also served many years on the New Britain School Board, the Board of Chandler Hall Nursing Home, clerk of Doylestown (Pa.) Meeting, clerk of Worship and Ministry for Bucks Quarterly Meeting, clerk of the Intervisitation Committee of Abington and Bucks quarters, and a member of the Yearly Meeting Field Committee and of the Friends Village Building Committee. He is survived by his wife, Betty Wenzel Morehouse; son, Stephen H. Morehouse; daughter, Julia M. Lonnberg; and two grandsons.

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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, country breakfast.

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).

Community Living in Quaker-sponsored house of 20 interested in spiritual growth, peace, and social justice. All faiths welcome. Preference to applications completed by 4/1 for June opening, 7/1 for September. For application, information: Beacon Hill Friends House, 6 Chestnut Street, Boston, MA 02108. Telephone: (617) 227-9118.

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, DC 20003. (202) 543-5560.

NYC-Greenwich Village Bed & Breakfast. Walk to Fifteenth 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: 071-636-4718.

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. Asociacion 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

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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.)

continued on next page

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

For Sale

Solar Greenhouse 2800 sq. ft., adjoining 1,850 ft. building. 3½ BR home, barn, outbuildings, 2 A. Secluded valley, scenic river, waterfalls. \$69,000 owner financed. H. Black, Route 14, Cookeville, TN 38501. (615) 268-9889.

Sale: Half-interest in community land trust. \$23,000. Share retreat house with Bill & Genie Durland. 22 rooms, rural Colorado, Quaker Meeting. (719) 846-7480.



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.

Opportunities

Quaker Resident Opportunity—Orlando Friends Meeting (unprogrammed) seeks individual or couple to assist and nurture our meeting community. Cottage and stipend provided. Please respond to: Search Committee, Orlando Monthly Meeting, 316 E. Marks Street, Orlando, FL 32803.

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.

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

Field Secretary of New England Yearly Meeting. A Friend experienced with diverse theologies, committed to work-

ing with strong committee structure. Skills and requirements include: membership in the Religious Society of Friends, spiritual leadership, pastoral counseling, organizing, teaching, writing, oversight of Residential Yearly Meeting, and extensive travel in the region. Send inquiries to: Search Committee Clerk, NEYM, 901 Pleasant Street, Worcester, MA 01602.

Head for Wichita Friends School: WFS will open in September, 1991. We seek an experienced administrator/teacher who understands Friends' educational philosophy. The school will initially serve K-5, expanding gradually through middle and high school. Experience and post graduate training are required—some teaching responsibilities initially. Send letter of application, resume, and references to: Wichita Friends School, PO Box 9584, Wichita, KS 67277-9584, or phone: (316) 729-0303.

Old First Reformed Church (UCC), offers volunteer "hands-on" experience in urban ministry. Includes working with homeless, summer day camp, jobs program, urban work camps, and congregational activities. One year commitment begins September 1, 1991. Housing, stipend, insurance. Send resume - OFRC, 4th & Race, Philadelphia, PA 19106.

United Friends School in Quakertown, Pa. seeks Head with background in administration, elementary education, and development. A consensus oriented leader with a clear understanding of Friends beliefs and practices is needed to start July 1, 1991. Send resume to Search Committee, United Friends School, P.O. Box 31, Quakertown, PA 18951. Applications accepted until May 1, 1991.

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.

Coordinator for 9-12 year olds. Ohio Valley Yearly Meeting, Wilmington College, August 7-11, 1991. Room and board plus stipend. Contact Susan Hyde (513) 767-7756.

Executive Secretary, Friends World Committee for Consultation, Section of the Americas. Based in Philadelphia. Administers programs of the Section, manages office and field staff in several locations, articulates a vision of the world Society of Friends, participates in fund raising. For application information, write Miriam K. Brush, clerk of Search Committee, 101 Overbrook Rd., Piscataway, NJ 08854. Early application is encouraged.

Smell the pines and feel the cold water at Friends Camp, South China, Maine. We are seeking counselors with at least one year of college and skills in one or more of these specialties: amateur radio, music, crafts, ceramics, sports, drama, sewing, maintenance. We also need a cook, assistant cook, nurse, W.S.I. Write or call Susan Morris, Director, P.O. Box 84, East Vassalboro, ME 04935. (207) 923-3975.

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

Need counselors, cook, and nurse for small Quaker-led farm camp. Skills in life-guarding, nature, pottery, shop, farming are useful. Younger children. Emphasize non-violence, simplicity, environmental awareness. Carl and Tim Curtis, Journey's End Farm Camp, Box 136, Newfoundland, PA 18445. (717) 689-2353.

Psychotherapist to practice within a chiropractic office that considers the mind, body and spirit together for health. Quaker values, holistic orientation, family and individual therapy experience required. Contact Frank Lichtner DC, 347 Second Street Pike, Southampton (Lower Bucks Co.), PA 18966. (215) 322-1880.

Rentals and Retreats

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

Explore George Fox's territory. Lake District, Yorkshire Dales. Friend welcomes paying guests at her small hill farm. Excellent food. Peacocke, Dummah Hill, N. Stainmore, Kirby Stephen, Cumbria CA17 4DZ England. Phone: 093 04 218.

Friends Retirement Community in Sandy Spring, Md.

Convenient public transportation to D.C. Age 62 or over. One bedroom and den in 4 unit house. Available May through Oct. Rent \$700 negotiable. Chuck and Eleanor Harker (301) 570-3249.

Prince Edward Island, Canada. Secluded seaside cottage. Private beach, warm swimming, excellent birding, bicycling, fishing. Regain contact with the natural world. Completely equipped, \$350/week. Available late June and July. (215) 399-0432.

Short or long term rental—Small, furnished apartment in four-season recreational area. 30 miles south of Albany, N.Y.; 2½ hours north of N.Y.C. Reasonable. Call Liberty Goodwin, (317) 935-2807.

Quiet retreat in Pennsylvania's beautiful Pine Creek Valley. 3BR, 2 baths. By week or month. (301) 270-0086; or write Rosalie Dance, 7406 Jackson Ave., Takoma Park, MD 20912.

Mid-coast Maine. Spacious modern house, deck overlooking pond, salt-water cove, beautiful woods. Two double bedrooms, dormitory. Furnished except linens. Near beaches, Friends meetings. \$600/week up to four people. \$50/week each additional. David and Nancy Hall, PO Box 235, Bath, ME 04530. (207) 443-9446.

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

Montego Bay—Unity Hall. Stunning view. Bed and breakfast accommodation with single Quaker woman. Couple or two women to share room. Hot and cold water. Contact Alice Rhodd, Radio Waves, Montego Bay, Jamaica.

Vermont. Comfortable housekeeping cabins in Mt. Holly near Appalachian Trail. Simple, secluded, swimming, boating. Molly Duplisea, 193 Essex St., Bangor, ME 04401; (207) 942-7255.

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.

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

Electrical Contractor. Residential and commercial installation and repairs. (Phila - suburbs.) Call Paul Teitman: (215) 663-0279.

Genealogical Research—Quaker and non-Quaker ancestry. Write for free brochure. Gordon Remington, Box 11685, Salt Lake City, UT 84147.

Make sure your taxes pay for peace, not war. Return your EZ PEACE form today! To order: Alternative Revenue Service: 339 Lafayette Street, New York, NY 10012. (800) 955-PEACE.

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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 DC, 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



Camp Woodbrooke, Richland Center, Wis. A caring camp with Quaker leadership. 34 boys and girls; ages 7-12; 2 or 3 week sessions. Jenny Lang, 795 Beverly, Lake Forest, IL 60045. (708) 295-5705.

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.

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

ANCHORAGE—Unprogrammed. Call for time & directions. (907) 248-6888 or 345-1379.

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

JUNEAU—Unprogrammed. First Day 9 a.m. 592 Seatter Street. Phone (907) 586-4409 for information.

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. to 11:30 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 BARBARA—Marymount School (above the Mission), 10 a.m. Children's program and child care. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: 965-5302.

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—Whiteleaf 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.

COKE DALE—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 06512, (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) 762-5669.

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

Delaware

CAMDEN—Worship 11 a.m., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 284-4745, 697-7725.

CENTRE—Meeting for worship 11 a.m. 1 mile east of 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—3825 Wisconsin Ave. NW, in the Arts Center. Worship at 11:00 a.m.

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. 482-3201.

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

KEY WEST—Meeting for worship, First Days. For location and time, phone 296-2787.

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

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 822-6031.

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. 318 E. Marks St., Orlando, 32803. (407) 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) 898-0310.

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 and First-day school 10 a.m.; Hillsborough Developmental Center, 14219 Bruce B. Downs Blvd. Phone contacts: 238-8879 & 977-4022.

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) 748-0896, 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 Kamui 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 e.m. in homes. (309) 343-7097 for location.

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

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

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

OAK PARK—Worship 10 a.m., First-day school (children and adults) 11 a.m., Hephizbah House, 946 North Blvd. Phone: 388-5150.

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 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, 292-2061.

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) 966-1745.

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) 923-3068.

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, 386-3293.

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

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

CAMBRIDGE—Meetings, Sundays, 9:30 and 11 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 8:00 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, Queset 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.

KEWEENAW—Unprogrammed worship, First-day school. P.O. Box 94, Houghton 49931. (906) 523-4191.

MARQUETTE-LAKE SUPERIOR—Unprogrammed worship and first-day school, P.O. 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 3:00 p.m. followed by second hour discussion. 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. each First Day at Unity Church, 2214 E. Seminole St. Contact Louis Cox, (417) 882-3963.

Montana

BILLINGS—Unprogrammed worship, 10:30 a.m., Meeting for Learning 11:15 a.m. Child care. 2032 Central Avenue or call (408) 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) 728-6643.

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: 763-4743.

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.

GONIC—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, 924-8150.

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 Canter 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) 846-8869.

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

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

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

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

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

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

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

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

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

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

TRENTON—Meeting for worship 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. Chama 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) 268-3223.

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. (518) 664-6567, 692-9227, or 677-3693.

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 10:30 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: 96 Hempstead St., Sag Harbor. (516) 725-1132.
Southampton—Administration Building, Southampton College. (516) 287-1713.
Southold—2060 Leeward Drive. (516) 765-1132.

FLUSHING—Discussion 10 a.m.; FDS 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

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

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

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

MANHASSET—Adult class 10 a.m., FDS 11 a.m., Winter. (Worship 10 a.m. June - August). (516) 365-5142.
St. James—CONSCIENCE BAY—Friends Way, off Moriches Rd. Adult discussion, FDS, and singing. (516) 862-6213.

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178.

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, 334-9433.

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

POPLAR RIDGE—Worship 10 a.m. (315) 364-7244.

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

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

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

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

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

SARATOGA SPRINGS—Worship and First-day school 11 a.m. Phone: (518) 399-5013.

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.

BREWARD—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. 60 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) 399-8485 or 537-5808.

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

FAYETTEVILLE—Unprogrammed. Phone 485-5720.

GREENSBORO—Friends 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—Eastern Hills Friends Meeting (previously Clifton Friends Meeting), 1671 Nagel Road, 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. 238. Phone: (513) 278-4015.

DELAWARE—Unprogrammed meeting and First-day school, 6:30 p.m., chapel room on the second floor of the OWU Memorial Union Building. (614) 389-0947.

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 10:30 a.m. Betsey Mills Club, 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.) 884-2865.

BIRMINGHAM—First-day school and worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 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.

CHEL TENHAM—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.

DOWNINGTOWN—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile east of town). 269-2899.

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

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

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

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

FALLSINGTON (Bucks County)—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from 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. Summerville Pike and Rte. 202.

HARRISBURG—Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.

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

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

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

HUNTINGDON—Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4036.

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 & Sicks. Betsy McKinstry, clerk, (215) 444-4449.

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

LANS DOWNE—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, 1/2 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. 698-6538.

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

PHILADELPHIA—Meetings 10:30 e.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.

CHEL TENHAM—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., Friday eve. 7:30 p.m.

GERMANTOWN MEETING—Coulter St. and Germantown Ave.

GREEN STREET MEETING—45 W. School House Lane.

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

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 Sproul Rds. Del. Co. 328-2425.

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

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

UPPER DUBLIN—Worship 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 Helmuth, 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.

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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 Arguell, (512) 991-2505.

DALLAS—Sunday 10 a.m. 5828 Worth St. Clerk, Ward Elmendorf, 826-2071; or call 821-6543.

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 76028. 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) 862-6885 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 102 Belknap, San Antonio, TX 78212. Third First Days, 9:30 a.m. Meeting for Business with potluck at rise of worship; Lori Ratcliff, clerk, 13647 High Chapel, San Antonio, TX 78231. (512) 493-1054.

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 Clay 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.

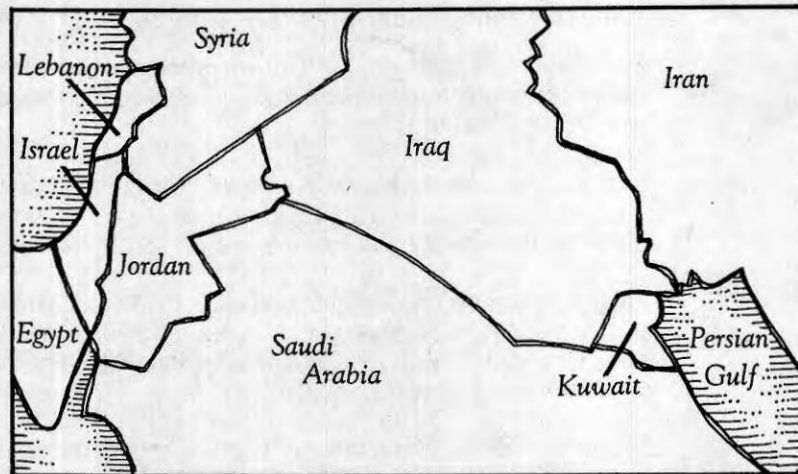
JACKSON—Unprogrammed meeting and First-day school; Information phone: (307) 733-5680 or (307) 733-9438.

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

WILL YOU HELP?

The bombs have stopped falling on Baghdad, the missiles are no longer threatening Israel, the terror of Iraq's military occupation has ended in Kuwait, and the armies have disengaged. We at the American Friends Service Committee are grateful for the end of the fighting, and we mourn for all of those who have been the victims of this war and for their families and loved ones.

Since August the AFSC has aided military resisters and conscientious objectors. We have provided humanitarian assistance to civilian victims. Our staff and volunteers around the country have advocated—in vigils, teach-ins, rallies, and the media—alternatives to the relentless use of U.S. military might. Our staff in the Middle East have pursued dialogue in Israel,



the West Bank, Syria, Egypt and Jordan—seeking a basis for a negotiated settlement and sharing their findings in writing and extensive speaking tours.

During this turbulent time, we also have sustained ongoing work for justice at home and for development and peace in thirty countries around the world—testifying to a vision

of a different kind of world order than the one enforced by weapons of war.

Our gratitude at the war's end is combined with concerns that will help shape our work in the months ahead: we will continue in our efforts to redirect distorted national priorities, to strengthen the United Nations as a *peace-keeping* organization, to advocate national and international policies that will bring peace to the Middle East and to support the rights of those in the military whose consciences led them to resist.

And we will continue more than seven decades of AFSC practice by providing aid to civilian war victims regardless of their politics.

Please support AFSC's practical efforts to witness to Friends' testimonies in these critical times. Your help is needed.



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What our residents and others say about us

Retirement communities aren't for everyone. Nor are they all alike. But if you're pondering a retirement move, study your options and consider the advantages of living at Stapeley.

- 1.** Stapeley residents are happy that we offer continuing care. Whether they live independently, need a little assistance or skilled nursing care, Stapeley can serve them today and into the future.
 - 2.** Stapeley residents know they can rely on the health care that we offer, and area hospitals and doctors who treat our residents agree. Stapeley staff cares for residents with respect and affection with a regard for dignity, self-confidence and independence.
 - 3.** Stapeley residents appreciate our Friendly service, which is synonymous with our Quaker tradition. One of our residents summed it up this way: "I know that when I have needs, Stapeley will meet those needs."
 - 4.** Stapeley residents like the family atmosphere and nostalgic charm of Stapeley Hall, our turn-of-the century building. We've added traditional touches to Stapeley West, our bright, modern apartments and health care center.
 - 5.** Stapeley residents are pleased that we're experienced. We've offered a homelike atmosphere to retirees at this spot since 1904. Stapeley's reputation for excellence is built on that experience.
 - 6.** Stapeley residents like being in historic Germantown, a location which provides them with opportunities for cultural and recreational activities. Public transportation and the Stapeley van make libraries, stores and downtown Philadelphia easily accessible. Residents have created a prize-winning garden in our urban oasis.
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