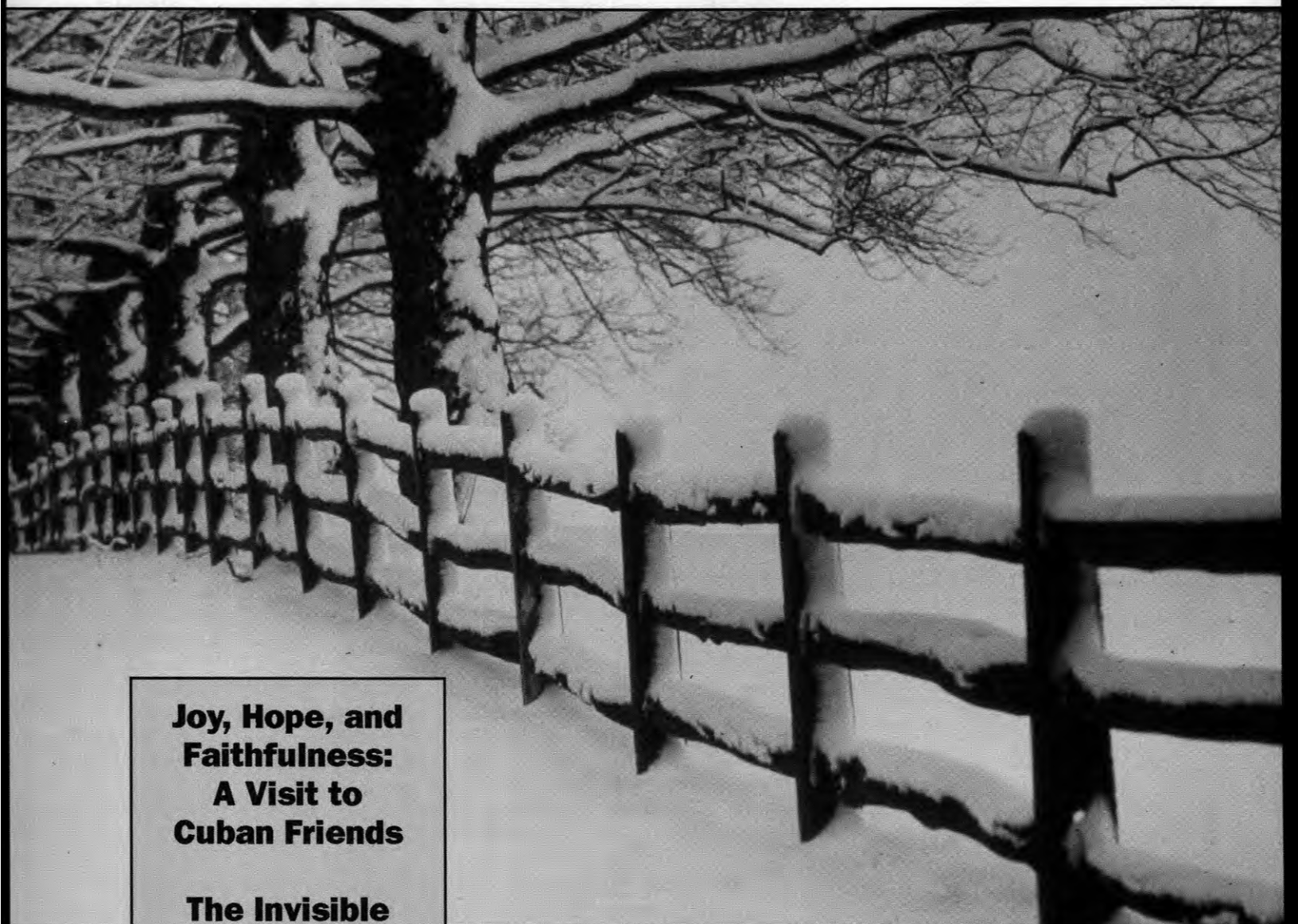


February 1993

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



**Joy, Hope, and
Faithfulness:
A Visit to
Cuban Friends**

**The Invisible
Meetinghouse:
Quakers in
an Electronic
Community**

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**Among Friends**

A Different Cover

As I compose this column in mid-January, it is difficult to keep my mind clear of the world news. The situation in the Balkans has continued to deteriorate; thousands there face starvation and death with the arrival of winter. Events in Somalia show some signs of hope, but the problems are enormous. A resumption of the U.S. bombing of Iraq has occurred; threats and counter-threats consume the attention of newspeople, and a peaceful settlement is not in view. My list could include Israeli-Palestinian disputes, Central America, the precarious state existing in the former Soviet Union, the plight of Haitian refugees, and much more.

Nothing, it appears, is getting much better. I find myself seeking messages of hope, glimpses of human beings coming together to say no to militarism, violence, and despair and offering other models for human behavior. There are many such examples, but too often they go unnoticed, largely ignored by TV newscasters, who prefer to cover "hot news."

It was a pleasure, therefore, to receive this month an account by our friend Marcia Mason of a peace project undertaken by Friends in her meeting, Burlington, Vermont. These Friends launched the Peace is Possible Bookcover Project, which offers an alternative product to that offered by military recruiters in our schools. In case you haven't heard, the Pentagon PR people bombard our schools with bookcovers featuring war planes and tanks, covers that glorify the use of military force and invite participation by young people.

The Burlington bookcovers are different. Designed in shades of pink, turquoise, and purple, they declare "peace is possible" in 11 different languages superimposed on a vivid map of the world. Engaging photos of children represent different countries. The message conveyed is that the world is a global neighborhood where interdependence is possible and necessary.

From a first printing of 35,000 copies—offered free to students and schools requesting them—the project has taken off beyond Friends' grandest expectations. As word of the bookcovers spread, volunteers have been busy taking orders. In less than a year, requests for copies have been received from 369 communities in 38 states and five foreign countries. Tallahassee, Florida, has asked for 5,000 bookcovers; Whitefish, Montana, 15,000; more than 30,000 copies have been distributed in Vermont.

Apparently the bookcovers provide opportunities for parents, teachers and others to talk about peace and related issues. A teacher in New Haven, Vermont, writes: "The nicest thing about the covers is that they give students choices. We distributed them as part of a school-wide peace-keeping theme." A North Carolina seventh grader says it best: "The bookcovers helped raise our spirits to the excitement of peace. If we all work for peace, then maybe we will one day find ourselves loving everyone."

Idealistic? You bet. But we can use a bit of optimism just now. And no better place to start than with the next generation. Saint Exupéry said it well: "Perhaps love is the process of my leading you gently back to yourself."

(For more information about the bookcovers project, write to Peace is Possible, 173 N. Prospect St., Burlington, VT 05401.)

Finally, two notes to our readers. First, we regret the subscription price increase beginning in January. It was necessitated by rising production costs and hard economic times. Second, an apology for the slight delay in mailing this issue, and possibly the next few issues. We have a new computer system that eventually will speed production and cut costs, but for now we're struggling to learn how to use it! Thank you for your continuing support.

Vinton Deming

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Building the network

Because many of the ideas expressed in the Forum, Viewpoint, News of Friends, and the longer articles stimulate thought, written responses between readers and authors might well lead to a more detailed examination and constructive development of points, issues, or criticism the authors raise. I suggest, then, that (where the editor so wishes) the addresses and possibly the telephone numbers of authors be included.

Many are the times I have responded to items in your columns, but the futility of writing to John Smith, New York City, is obvious. I am grateful for the thoughts of those who have responded to my Viewpoint article (*FJ* September 1992), and welcome constructive comment from others who may disagree with me but are willing to explore more fully the root causes of the decline of our Society in numbers, resources, and influence.

George Newkirk
4910 N.E. 16th St.
Ocala, FL 34470-1151

Good idea. Friends, after all, are an extended family of sorts, and family members should know one another's whereabouts. We'll start including addresses with Forum letters in this issue.

But don't just write to authors. We want to hear from you too! —Eds.

Friends and alcohol

"Amen!" to Francis W. Helfrick (*FJ* October 1992) for stating good reasons for a policy of not using or serving alcoholic beverages. An additional reason would be the example it provides for young people, who are particularly susceptible to social pressure and advertising promoting indulgence and over-indulgence.

I have been gathering material on the history of Friends' long-standing concern about alcohol problems, which I trace back to George Fox. I see Friend Helfrick standing in a worthy succession of those who have understood and done what they could in their day.

Sabron R. Newton
5406 S. University
Chicago, IL 60615

A fine collection

As a United Methodist and Japanese American, I say only the Quakers could produce such a fine collection of remembrances of personal support for Japanese Americans during WWII (*FJ* November 1992). I wish to correct, however, your

otherwise fine reportage on four small but critical points:

1) Executive Order 9066 served as an order for detention as well as exclusion. The military was authorized to restrict the "right of any person to enter, remain in, or leave" military areas. Each of the ten camp sites were declared to be military areas, from which internees were denied their right to leave.

2) The loyalty oath required more than allegiance to the U.S.A.; it required *unqualified* allegiance. Unqualified allegiance to a government subverts personal conscience and should be resisted under any circumstance.

3) While 805 male internees volunteered for military service, 315 refused induction under selective service. Many of these draft resisters were not pacifists; they were protesting the denial of their constitutional rights. They became pariahs in their communities. Only in recent years are they becoming recognized as true upholders of our Constitution.

4) The list of books on our internment omits many significant titles on the subject while including some that deal with it only peripherally.

William Hohri
4717 N. Albany
Chicago, IL 60625

Thumbing through the November 1992 issue, I was delighted to find the article "The Good Lives On" by Esther Torii Suzuki. Esther was my assistant when I was a professor at Macalaster College in 1945 and she was a junior. The following year I joined the faculty at Boston University and I lost contact with her.

I am a frequent reader of your excellent journal and want you to know how much I appreciate its content and quality.

G. Norman Eddy
31 Bowdoin St.
Cambridge, MA 02138

Dehumanization

The letter from John Glass (*FJ* November 1992) addresses what his position is or would be should he decide that his life was not worth living. The concern I had expressed earlier was not over people who have capability of deciding—freely—to end their own lives for good reason, but over the idea that people with permanent disabling conditions *ought* to have resources withheld from them: The argument seems to be, since they can't be cured, they might as well be killed.

What I did say in my earlier letter is that if what had happened to Nancy Cruzan—

the deliberate, state-condoned starving to death of a helpless individual—had occurred in, for instance, South Africa a few years ago, we would have called it torture; and, if the victim had been nonwhite, we would have added the charge of racism as well.

However, what I found particularly disturbing in a Quaker publication is the notion that those with permanently disabling conditions or who are terminally ill do not have a share of the Inner Light and are thus eligible for killing, in the name of saving resources that may be used by the more deserving. This idea, at the heart of what has been called the "deathmaking" movement, is deliberate dehumanization of people who are poor.

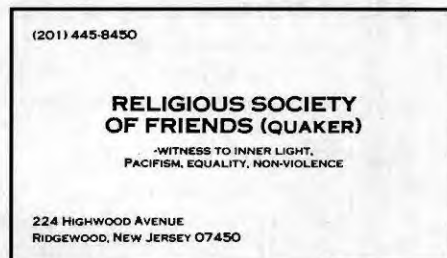
It may be that in some situations a case may be made for terminating the life of a disabled person without his or her consent. In such a case, however, we should not pretend our course is something other than deliberate killing of a human being.

Timothy Lillie
102 Comanche Dr.
Hattiesburg, MS 39402

Friendly outreach

Friends generally might be interested in an inexpensive and useful tool for Quaker outreach—a business card with information about a Friends meeting. Our clerk at Ridgewood (N.J.) Meeting, Bob Meenen, had this idea, and several meeting members carry the cards in their wallets and hand them out to those interested in Quakerism.

Jeremy Mott
143 Woodside Ave.
Ridgewood, NJ 07450



Everyone is needed

At the end of the courthouse pavilion in Doylestown, Pa., shortly after the Vietnam War, a wall was erected, bearing an inscription: "To all those who gave of themselves during the Vietnam War." I knew all the veterans were included, even the ones who threw their medals on the Capitol steps or flew the American flag at

half mast upside down from the Statue of Liberty.

But how about the peace people? Were we included? Were we, who rejected the government's reasons for the war as false; were we, who mourned the death of young soldiers in public memorials; were we, who refused to pay IRS if the monies were to be squandered on napalm to burn children, or on Agent Orange to destroy the forests of Vietnam; were we, who wept with the Gold Star Mothers for their precious sons; were we, who filled buses to swell crowds at Washington, D.C., rallies; were we, who were arrested for reading the names of the war dead, or for trying to block trains shipping bombs to Vietnam; were we, who prayed for the child who asked her mother, "Suppose the government gave a war and nobody came?"—were we included?

Even while experiencing bitter polarization, we know it is important to examine the tragedy of war from all points of view. Everyone is needed to speak their piece of the truth. If everyone then helps to weave together the varying opinions into a whole, we will rejoice in the inclusiveness of the words inscribed on the courthouse pavilion wall in Doylestown: "To all those who gave of themselves during the Vietnam War."

Mary Bye
50 South Congress
Newtown, PA 18940

A common error

The question, "are we willing...to give up a fearful world view and 'return to paradise'?" is a challenge to all Friends. Undoing the mystique of Columbus is another. We are indebted to Damon Hickey for bringing up both in "undoing Columbus" (*FJ* October 1992).

Europeans in the New World behaved atrociously by modern standards. They conquered with firearms and horses, which the natives did not have. In Mexico and Peru, Spaniards conscripted Native Americans into debt slavery, forcing them to work long and hard in gold and silver mines or on cattle ranches. Brutal punishments, executions, and European diseases, to which natives were not immune, brought massive death, in some places to 90 percent of the people. Europeans destroyed places of worship, forcing the Native Americans to become Catholic and often herding them into special villages for their "protection" and conversion.

A common error of modern liberals, however, is to think that the Native Americans of the 16th Century behaved better. Except for the diseases and the firearms, virtually everything the Europe-

ans did to them, they had already done to each other. They conquered and enslaved, formed empires, tortured and executed enemies. Damon Hickey writes of hunter-gatherers: "When they killed, they did so with courtesy, asking the animal spirit's permission to take its body for food. They took only what they needed, used all that they took...." Perhaps so, in some places. But the Aztecs cut out the still-beating hearts of enemies, and native North Americans stampeded buffaloes over precipices, killing entire herds, while taking only the bit they could eat and leaving the rest to rot.

Sometimes, in extending our immense human sympathy and (I believe) our "need for guilt," we forget that others are as bad as we are. Judging other cultures and other eras by the morality of our own is also precarious. Recognizing all this, of course, does not expiate our sins. But objectivity and truth help us achieve the understanding that alone will bring about a righteous world.

Jack Powelson
45 Bellevue Dr.
Boulder CO 80302

Not just consensus

I do not take issue with Aaron Barlow's contention (*FJ* October 1992) that decision-making by consensus has limitations when used in the world of commerce or academia. I do differ with him, however, in my understanding of the process whereby Friends attend to the business of their meetings. It is not by consensus, in which compromise is sought. Rather, it is a search for a deeper unity in God's Truth, lying beyond differences. It is the experience of Friends that when the way forward is allowed sufficient time and is sought earnestly and deeply, often a third solution—not a compromise but an entirely new way of seeing the problem—emerges, one that neither side was able to imagine before this process was undertaken.

Let us not confuse our seeking of oneness in God with the secular process of consensus.

Doris B. Ferm
812 Surrey Lane
Lexington, KY 40503

I believe the expressions *consensus* and *sense of the meeting* are too often equated by Friends and friends of Friends. It seems to me the distinction between them is extremely important.

Consensus is a good process technique for many situations. Being involved in a consensus decision means you are part of that decision, and therefore have to support

its consequences. But one can reach consensus from many different levels. It is not the final answer to any situation; it is the level at which all present can agree. Some call it the lowest common denominator. The decision reached is fragile, as fragile as the participants and the situation allow. The interpersonal politics that lead to the decision may have long-lasting consequences, affecting other decisions we can't anticipate.

But the sense of the meeting is another matter entirely. In a meeting for worship (of God) with a concern for business, it is the participants' job to determine God's will in the matter at hand. Note: the participants



must agree on this supreme force we loosely call *God* and must have agreed in advance that they want God to be the final arbiter in the matter. Under such a discipline, each person recognizes that he/she only has a bit of the answer. The spoken and unspoken clues that are voiced are an introduction. When God's will is revealed, all recognize and accept it. It is usually the clerk of the meeting who senses and enunciates God's answer, but it can be revealed by another.

God's decision may in fact be one quite different from those voiced by people. God has no time sense, so such a conclusion may not come quickly, or in a time bind. Once the "sense" has been recognized by the group, they can move forward without further reference to the previous issue. No political allies or enemies have been created, because everyone starts and finishes from the same place. It is an exhausting and exhilarating exercise.

So, there are at least four types of decision-making processes available to us to

use at any time: autocratic, democratic, consensual, and sense of the meeting. The administrator must choose the process for the issue and the time. And the community must also understand the variety of techniques available, appreciate good choices, and use them appropriately.

Philip Gilbert
174 Kilburn Rd.
Garden City, NY 11530.

Aaron Barlow has put his finger on a pervasive problem in Friends' organizations. Because we believe there is that of God in every person, we tend to believe that one person is the equal of and can substitute for another. Thus, we see little need for role definition. When we neglect to define roles at the group level, we get into trouble, particularly with newly convinced Friends who have had little opportunity to absorb the unspoken role expectations of our meetings.

It is, of course, true that any group's needs may be different from, or even in conflict with, those of another. If the roles of, and the relationships between, the groups are properly defined, there may be no need to assemble the groups for a common consensus. Suppose the students of a school should agree they want the band in uniform, and the parents find uniforms inappropriate and too costly. The issue of intergroup consensus would never come up if the roles of each of these groups, in regard to such issues, were clearly and overtly limited to making recommendations.

Here another potential conflict arises if roles are inadequately defined. Does the administrator decide about band uniforms, or is this a policy issue for the board? If this is defined as a policy issue, the board might decide to have uniforms. There the board must stop, for it is administrative work to contract for them.

Some Quaker groups seem unable to distinguish policy from administration. It is sometimes helpful to remind such groups that administration is commonly defined as including all decisions for which the promptness of the decision is more important than the direction of the decision. It is inefficient, even dangerous, to allow policymakers to try to settle administrative matters by consensus.

Sidney Cobb
248 Medford Leas
Medford, NJ 08055

CPS memories

In response to your issue on Civilian Public Service (*FJ* January 1992), I thought

these two stories might give you a chuckle:

When at Camp Coshocton, I made a one-time purchase of camp supplies at a local feed store. Obvious that I was under scrutiny by other, older customers, nonetheless when the clerk/manager asked what name to put on the sales slip, I boldly replied, still with some trepidation, "CPS Camp." I paid as he handed me the receipt. Going out the door I glanced at what he had written: "C.P. EsKamp."

Also, a Minnesota draft board dutifully sent a wire advising the arrival of a new camper, whose name we knew to be Gordon Reid Coffin. The telegram, thanks to Western Union, said: "GORDON DIED COFFIN ARRIVING PENN RR 11:15 AM."

And finally a question. I recall very pleasantly a Ray Deming, a fellow camper at Coshocton, a good guy. As I remember, he was from Canfield, or Poland, or Hubbard—one of those towns near Youngstown, Ohio. I believe he had a brother, maybe a twin, who came to camp on occasion to visit him. Is he any relation to the JOURNAL's editor?

Richard Wager
120 Gristmill Ln.
Chapel Hill, NC 27514

We don't know. Others have asked your editor the same question. Do any of our readers know of Ray Deming, what he did after CPS days, information on his work and family? We'd be grateful to learn more. —Ed.

Feeding the hungry

As one who grew up in the Great Depression and suffered from hunger along with millions of others, as a member of Purchase (N.Y.) Meeting, and as a former member of FRIENDS JOURNAL's Board (all of the above!), I am writing to ask a favor of Friends who deal with the suffering of those who experience hunger in this country at this time.

I am writing at Christmastime, when the 103 food pantries, soup kitchens, and shelters in affluent Westchester County, N.Y., are overburdened with the enormous increase in families coming to us for food. Our volunteers are wearing out, new ones are coming in, our funds are thin, and we lack the food we need to help feed more than 100,000 people living in poverty in this area.

I have been working with the Westchester Coalition of Food Pantries and Soup Kitchens (Box 1266, White Plains, NY 10602-1266) for six years. I have watched the numbers grow, have been

actively soliciting support from the community, and have served meals and provided food as often as I can.

I know Friends around the country are engaged in this vitally important work, and would like to hear from them. The publication I edit for the Coalition, titled *Hunger Front*, would be glad to publish significant items about how others are meeting this crisis. And I would personally like to learn from others as we attempt to go on dealing with this growing emergency. (Do write to me at the address above).

Richard J. Crohn
Hastings on Hudson, N.Y.

Sell the car

Vacations are wonderful, as "Call it Family" illustrates (Among Friends, *FJ* September 1992). Has the editor, however, thought of taking a vacation without using an automobile?

How much stuff does one need—really need—to take on vacation? A duffle bag was sent by bus. Why not travel by bus, or, better yet, by train? Less driving means less pollution, and better health for all.

I owned three automobiles during twelve years of my life. The third was sold 21 years ago! They are not missed. Moreover, I don't have a driver's license any longer either. As a result, my life has been infinitely richer. It sounds like the editor and his family had an enjoyable vacation. May they continue. Enjoy and celebrate life.

Allan Durrant
27 Linden Ave. #A4
Irvington, NJ 07111

What good questions Allan has raised. I plead guilty to the charge: I'm car dependent. Ever since I was 15, I've enjoyed the sense of mobility it affords, also the convenience. It's hard to imagine making grocery shopping trips to the local Pathmark, delivering kids to and picking them up from friends' houses, and, yes, having a family vacation in northern Michigan without a car. But Allan's right. It's time to cut back, look for other options (bus, train, bike, walking), work for the day when cars will be solar powered, and admit the part we play in polluting the environment. —Ed.

Joy, Hope, and Faithfulness— A Visit to Friends in Cuba

by Val Liveoak

Despite the easing of restrictions on the church and its members in recent years, Friends in Cuba are still quite cautious to speak publicly about conditions in their country. Therefore, their comments below are not attributed to any individual by name, nor should the words of any individual be thought to represent the opinions of Friends in general.

When I received the invitation to visit the Family Camp of Cuba Yearly Meeting on behalf of Friends World Committee for Consultation (FWCC), I was very excited. I'd traveled throughout Mexico and Central America for many years, had attended the Fifth World Conference of Friends in Honduras the previous year, and had met many Friends from Latin America.

I looked forward to widening my understanding of Friends' testimonies by traveling to Cuba, so near to the United States but, because of laws limiting U.S. citizens' travel there, so far away. In Cuba, I was joined by two British Friends, Marigold Best and Harry Kingham, the only other foreigners able to attend the camp.

The Society of Friends has had churches in Cuba since the early days of this century, when missionaries from Iowa Yearly Meeting (Friends United Meeting) arrived at "the Island," as Cubans call their homeland. As Friends tell it, it was almost by chance, or by divine providence: As a ship carrying a Quaker missionary from Jamaica to the U.S. passed the northeastern shore of the Island, the ship's captain spoke of the need there for the gospel message and offered to underwrite some of the costs of establishing a mission. The first missionaries were Sylvester and May Jones; Zenas Martin and his wife; a Mexican Friend, Maria Trevino; and a missionary from Mexico, Emma Phillips, who taught them Spanish. They began work in the city of

Author of several FRIENDS JOURNAL articles on El Salvador, Val Liveoak is a member of Friends Meeting of Austin (Tex.).



Val Liveoak (left) with Clara Ajo and Maillio Ajo, the superintendent of Cuba Yearly Meeting.

Holguin, in Eastern Cuba. The cornerstone for the Friends Church in Holguin was laid in 1905. Cuba Yearly Meeting is still centered in the eastern provinces of Holguin and Las Tunas, where there are five churches and over 300 members.

In the past, members of churches, Protestant and Catholic alike, faced a number of difficulties, but Friends say that things have been getting better for the last five to eight years. After the Revolution, Christians were excluded from some professions (psychology, for example) and were barred from joining the Communist party, effectively barring them from political participation in this one-party state. These restrictions have recently been removed, and at least one young Friend is an active member of the Young Communists group. Friends' church buildings and other property were subject to expropriation. One church was given to a family who used it as a house for 15 years, and was recovered only after considerable efforts by the monthly meeting. Their schools were taken over by the state and converted into public schools. All churches except the Catholic church were recognized by law only as "religious associations," and, as such, were required to obtain permission for public meetings and to file copies of the minutes of their

meetings with the government. Young people were educated to be atheists in state schools. Religious meetings in private homes were prohibited. As a result of mass migration after the Revolution, membership in the Society of Friends declined to a few hundred, but as one Friend told us, "The members who remained in the church were true Christians because they truly loved

Christ. The church was purified."

Even during difficult times, Friends received a certain amount of acceptance from the government. When Quakers sent aid to the Island after a major hurricane, it was welcomed because it was not labeled as a donation from them, as were other groups' donations. Friends participate in union groups, work brigades, womens' groups, and neighborhood defense committees as do other Cubans. Quakers are recognized as law-abiding citizens, and their testimonies against drinking and smoking are admired in some circles of the government.

Friends hope that, in the near future, Protestant churches will receive the same constitutional recognition the Catholic church does. Official acceptance of religious activity has greatly improved, and the most important effect of this, according to Friends, is the revival of interest in the Good News among young people.

The family camp presented ample evidence of this exciting trend. More than a third of the over 200 participants were young people. Their dynamism was expressed in many ways: enthusiastic hymn singing, large Bible study groups, energetic corps of water carriers and food servers, and presentations of hilarious skits on family night. Many gave vivid

and moving testimonies of God's power in their lives.

The testimony of one young man was particularly touching. "I was involved with a gang of youths who spent all our time on the street listening and dancing to rock music and generally being public nuisances. When I was invited to a church service, I had never heard of the Gospel or of Christ. However, God touched my heart and saved me. Soon I had all the gang members coming to church instead of hanging out on street corners. Although all but one have fallen away from the church, none of them have returned to their former life on the street." The former gang leader is now training to become a pastor, and is an active "co-pastor" in one of the churches. Perhaps due to his musical past, he is a gifted and tireless choir leader.

The music at the camp was one of the most enjoyable aspects of the programmed worship. Young and old enthusiastically sang Spanish versions of many old and beloved hymns, as well as songs with a Cuban rhythm. A favorite of mine was a children's song where they made the noises of the animals on Noah's ark. "Onward Christian Soldiers" was sung almost daily along with a song whose words were the camp's theme: "For if you tell others with your own mouth that Jesus Christ is your Lord, and believe in your own heart that God raised him from the dead, you will be saved. For it is by believing in his heart that a man becomes right with God ["just" in

Spanish] and with his mouth he tells others of his faith, confirming his salvation" (Rom. 10: 9-10).

The theme of how to be a faithful witness to God's power was discussed in the adult Bible study class, taught daily by pastors and experienced Friends. Topics discussed included: preaching the Gospel, "How far does my Light shine?"; living the Gospel; the importance of unity among Christians; "What is true worship?"; and gifts of the spirit. These classes generally involved 35 or more adults, numerous biblical citations, a 20- to 35-minute presentation by the leader, and discussion of the experiences of the participants.

Other activities included trips to the beach or times to rest in the afternoon, evening worship, and meals. The meals were simple: the food was lovingly prepared by Friends, but there was not much variety. Except for us guests and folks who lived near the camp, the participants slept in folding cots crowded into rooms in the camp building (still under construction), and the pastor's house.

Water was somewhat scarce and did not run all day, but people managed to

keep themselves and the place clean.

As guests, we received lots of special attention. Marigold and I stayed with a Friend who is a single woman in a house two blocks from the camp. We got to sleep in real beds, sharing a bathroom only with our hostess. Friends brought us

special treats like canned fruit juice, although we ate at the camp. These courtesies made us feel almost uncomfortable, as did the special foods given me during my three-day visit to Friends in Holguin afterwards. We knew we were receiving scarce resources. Even the children made a point of sharing their candies with us. We finally convinced folks that we enjoyed waiting in line for meals instead of being ushered to

the front as were the children and older folks, because it was there that we had many interesting and exciting interchanges with Cuban Friends.

Cubans have seen many changes in their lives since the Revolution. They are proud, justifiably I feel, of their country's achievements. They know their country is different from other Latin American countries. Many Cubans men-

Certain economic hardships exist, yet Cuban Friends take joy in their knowledge that the spiritual aspects of their lives are flourishing.

A gathering of family camp attenders

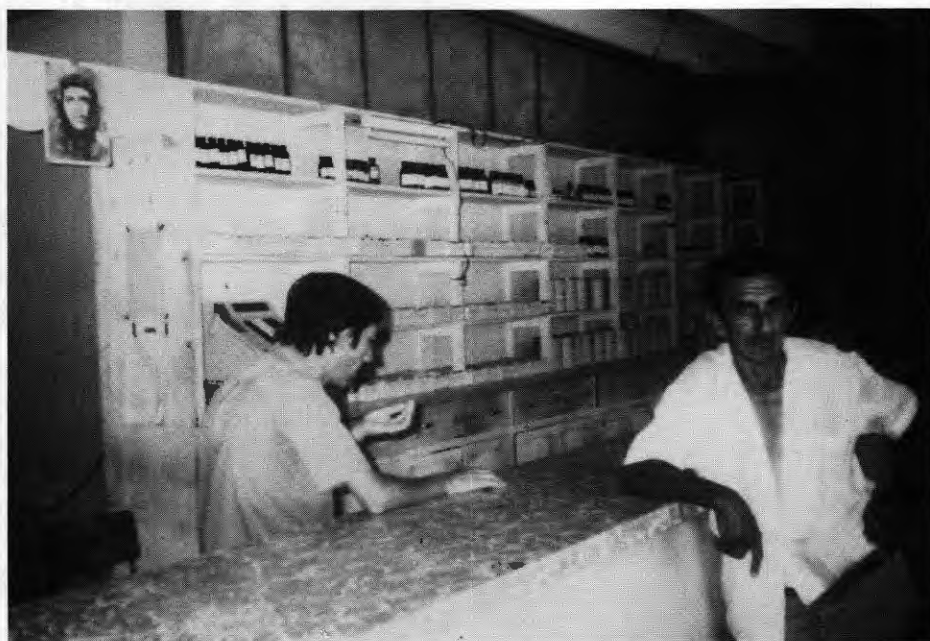


tioned the absence of beggars in the streets, the lack of children working as peddlers or being abandoned to the streets, and the provision of housing for all. Repeatedly we were told of complex and expensive medical treatment delivered free of charge in the well-staffed medical centers spread throughout the country. As we visited hospitalized Friends, we witnessed the fruits of a well-developed national health service: one of the lowest rates of infant mortality in the developing world, services available to all at no cost, and access to preventative care provided by family physicians, who monitor the health of 120 families on a monthly basis. We also observed the widespread literacy of Cubans, as all Friends proved to be avid students of the Bible. Most Friends we met had received state-supported education for professional or technical careers, to at least the 12th-grade level. (By way of comparison, in Honduras the program at Jorge Fox College to train pastors can only require a 6th-grade education, and some entrants don't even have that much previous education.)

Cuba is also famous for developing a nearly racism-free society. Everyone claims there is no racism, but I was glad for the opportunity to ask a young Cuban of African descent if this was true. He said there was absolutely none from official sources—no laws or practices that were condoned to keep the races separate. But he alleged that getting a job in the tourist industry was especially difficult for a person of color, although my limited experience (three nights in hotels) disproved his contention. The desk staff at the beach resort were mostly of African descent, and the custodial staff had many people of European descent. He claimed that police tended to harass and be more suspicious of young people of African descent. He did say there was little of what I have become accustomed to in Central America—the automatic association of white skin, light eyes, and blond hair with beauty, and the depreciation of dark skin, hair, and eyes. Some Cubans did express discontent with the African scholarship students who were able to buy products with the dollars they received from home, and allegedly resell them on the “black market.” (This term reflects some of the racism built into our language and into Spanish, as it is the same in both.) There were only a few Friends of African descent at the camp, but I saw no indications they were dis-

criminated against.

Material prosperity seemed more widely distributed than in Central America. In the limited traveling we did, I saw very few houses constructed of makeshift materials: no shanty towns outside the cities, nor mud and stick huts in the countryside, although everything was shabby looking for want of a coat of paint. Electricity and potable water were available everywhere. Every home we visited had a refrigerator, and all but one a working television, along with numerous small appliances. To my surprise, several homes had automatic washing machines, a rarity in Central America.



The shelves are nearly empty in this Gibara pharmacy.

On reflection I realized that the middle-class homes I visited had not had, as do middle-class homes in Central America, a maid to wash all the household's laundry by hand, mind the children, and keep house. One other noteworthy difference was that nowhere did the majority of houses have burglar bars over their windows, which indicated a level of domestic security nearly unthinkable in other countries.

But amidst these comforts, there was also evidence of hard times. Every Cuban I met complained of the lack of certain consumer items for daily use. Soap, shampoo, detergent, and other personal hygiene products, for example, are very difficult to obtain. They can be bought at stores where only U.S. dollars, rather than Cuban pesos, are used, but there are

few legal ways for Cubans to obtain dollars. The dollar stores' stock is less varied than what is found in most Central American markets, but far superior to that found in other Cuban stores, where display windows stand virtually empty or have elaborate displays of the one or two items available that month. When I visited the downtown of a large city, straw hats and plastic bracelets were displayed in almost every window. While great creativeness was demonstrated in the many different shapes of the arrangements of the bangles, that didn't change the fact they were available only in mottled green or orange. A few other

stores displayed clothing. Most of it looked home-made, and most was for children. The prices on the clothing compared favorably with those in Central America, but there were few buyers as these items are rationed and only certain items could be sold on specific days. Most shop windows displayed a calendar of available items: on the 10th, stockings, on the 21st, blouses, etc.

Rationing, along with long lines of people waiting to buy whatever is available, is a vital part of the Cuban distribution system. Cubans have a way of lining up that I've never seen before: They stand in a crowd that is increasingly less orderly the further one is from the entrance to the store. Each new arrival cries, "Ultimo?" ("Who's last?") and that person identifies him- or herself. The new

**Friends visit
in the plaza
at family camp.**

arrival then becomes the "ultimo." Cubans say that rationing and lines make things difficult, but a fair distribution of commodities is assured to all. Though many Cubans complained of the unavailability of certain foods, all said they were sure everyone received an adequate and fair share of the country's food.

Where things are available without rationing, such as at state-owned pizza parlors and ice cream shops, the lines are even longer, and the quantity limited. The world-famous Coppelia ice cream parlor in Havana is surrounded by lines that make patrons wait over two hours for service. At the same time, the salon dedicated to tourists who have dollars is nearly empty but offers immediate service.

The special treatment tourists receive is the result of Cuba's dire need for hard currency. Before the fall of the Socialist block, Cuba traded its sugar, tobacco, and citrus products for almost everything it consumed—from soaps, to tinned food, to buses, and military hardware. Petroleum was supplied by the former USSR in exchange for sugar. Factories were constructed on the Island for certain products including agricultural machinery and canneries. But it seems that the small and middle levels of production that proliferate in the rest of Latin America were neglected. Consequently, there is little national production of a wide range of goods for daily use such as personal hygiene products, most medicines, clothing, and so forth.

Agricultural production is collectivized, industrialized, and centralized, leading to more efficient production and distribution of certain crops—mainly for export—such as sugar cane, tobacco, rice, potatoes, and citrus fruits. With the shortage of petroleum products due both to the fall of the Socialist block and to the U.S. embargo, farmers have had to relearn how to use animal-powered plows and human labor. As a result of the post-

revolution changes, small farms where vegetables and fruit for local consumption were grown were virtually eliminated. Additionally, the availability of education to rural children has increased the trend toward urbanization, resulting in a shortage of agricultural workers—hence the famous brigades of city workers and international volunteers to the countryside for planting and harvesting.

Despite these problems, the most difficult aspect of Cuba's economic life has always been the U.S. blockade. Since the early years of Castro's government, the U.S. market has been closed to Cuba, which formerly was the Island's greatest trading partner. Recently the United States has tightened the blockade by forcing or persuading other Latin, Caribbean, or European nations not to trade with Cuba. This U.S. action was condemned by the UN General Assembly in November 1992. Cubans feel threatened by this policy, and although it is intended

to bring about the downfall of Castro's regime, it has mainly succeeded in creating a siege-like mentality that justifies placing most of the blame for economic difficulties on the "enemy." Cubans say that even Castro has announced that an end to the blockade won't solve all of Cuba's problems, and that the government recognizes it has committed "errors," which it has promised to correct. Most Cubans seem satisfied by this admission and promise.

Cuba's defensiveness is also seen in its military stance. We were shown the system of hand-dug tunnels designed to shelter defensive forces in the event of an enemy invasion. This seems to be a real possibility to Cubans, who cite the U.S.-sponsored Bay of Pigs invasion in 1961, Grenada (1983), and Panama (1989). Like every other Latin American country except Costa Rica, Cuba has obligatory military service for young men, and



**How can we
help? Cuban
Friends hope we
will join them
in opposing
U.S. economic
sanctions
and travel
restrictions.**

there is no recognition of conscientious objection. Cubans listen to the propaganda of their own media as well as the attacks of the U.S. government's Radio Marti, and most believe there is a real threat of violent counter-revolution. Some said, "It's not so much that we fear a U.S. invasion but that we would never want the Cubans in exile to come back to run things. They want to restore the Cuba of the '50s, a country full of poverty, vice, and corruption." The same neighborhood patrols that help keep burglary to a minimum are organized to mobilize the citizens to resist an invasion. Thus the military plays a large role in Cuban life and monopolizes a large amount of Cuba's economic resources.

Individual Cubans' response to these difficulties have been to emphasize the positive—health care, education, lack of poverty and racism—and to develop inventive ways to survive. Some women told us of washing clothes in salt, agave (heniquin), or baking soda. A great interest in natural medicines and home remedies has developed as a result of the lack of chemical medicine. Cuba is famous for its fleet '50s Chevrolets held together with baling wire and little else, which loving owners coddle into continued service. The government has imported hundreds of thousands of bicycles, which circulate on the otherwise nearly empty highways around Havana. Horsecarts provide public transportation in some towns.

Although they do it with some regret and considerable precaution, most Cubans resort to illegal or black market methods to obtain the things they need. The Latin American pattern of widespread family relationships, exchanges of favors, and patronage provide an alternative to the state-owned system of distribution. For a few years, there were legal farmers' markets, but when it was discovered they were rife with speculators, these markets were closed.

Goods from the dollar stores find their way into people's homes, sometimes at greatly inflated prices. Tourists (who have access to dollar stores) are frequently asked by Cubans to make purchases for them with dollars they have somehow obtained. This is so common that clerks in the dollar stores deal directly with the Cuban customers, although in the end, the tourist must hand over the dollars and the passport to document the legality of the sale. Additionally, selling homemade candies, foodstuffs, and other items is an

illegal activity. State control over production and distribution has thus greatly hindered most productive initiative. It has also led to many tediously bureaucratic practices, such as triplicate sales slips, painstaking copying down by hand of the full name of the product and its inventory number, and refusing to allow customers to serve themselves, even in many dollar stores where presumably the customers' dollars are highly desired. These practices have also created a healthy black market economy.

Cuban Friends accept such hardships with Christian resignation, taking joy in their knowledge that the really important aspects of life, the spiritual aspects, are flourishing. This does not mean they ignore the difficulties. Last year the yearly meeting did not feel it could afford a family camp. This year's camp cost \$4,000. All the food for it had to be purchased in dollar stores. Repairs and renovations of church buildings have become increasingly difficult and expensive, and since they must be paid for in dollars, the yearly meeting has become more dependent on contributions from

abroad. Transportation to and from the camp was also difficult. It took participants from one town more than 24 hours to arrive via horse carts and trucks.

Cuban Friends appreciate the financial help they've received from FWCC and FUM. They requested aid to set up their own seminary program (pastors have been educated previously in the evangelical seminary of the Methodist, Episcopalian, and Baptist churches), to purchase and maintain an automobile so the yearly meeting could have more reliable transportation of its pastors and superintendents, and a ditto or mimeo machine for inexpensive reproduction of bulletins. They'd like to have more books in both Spanish and English on Quakerism. They especially request Friends everywhere to pray for them as they strive to meet the challenge of new members and widened interest in Friends' testimonies. As a yearly meeting, they have recorded their opposition to the U.S. economic and travel restrictions and ask that Friends work against them. They send their greetings, and hope that Friends may share in their joy, hope, and faith. □

Let Winter Come and Go

All shall be well, and all shall be well, and every manner of thing shall be well. —Julian of Norwich

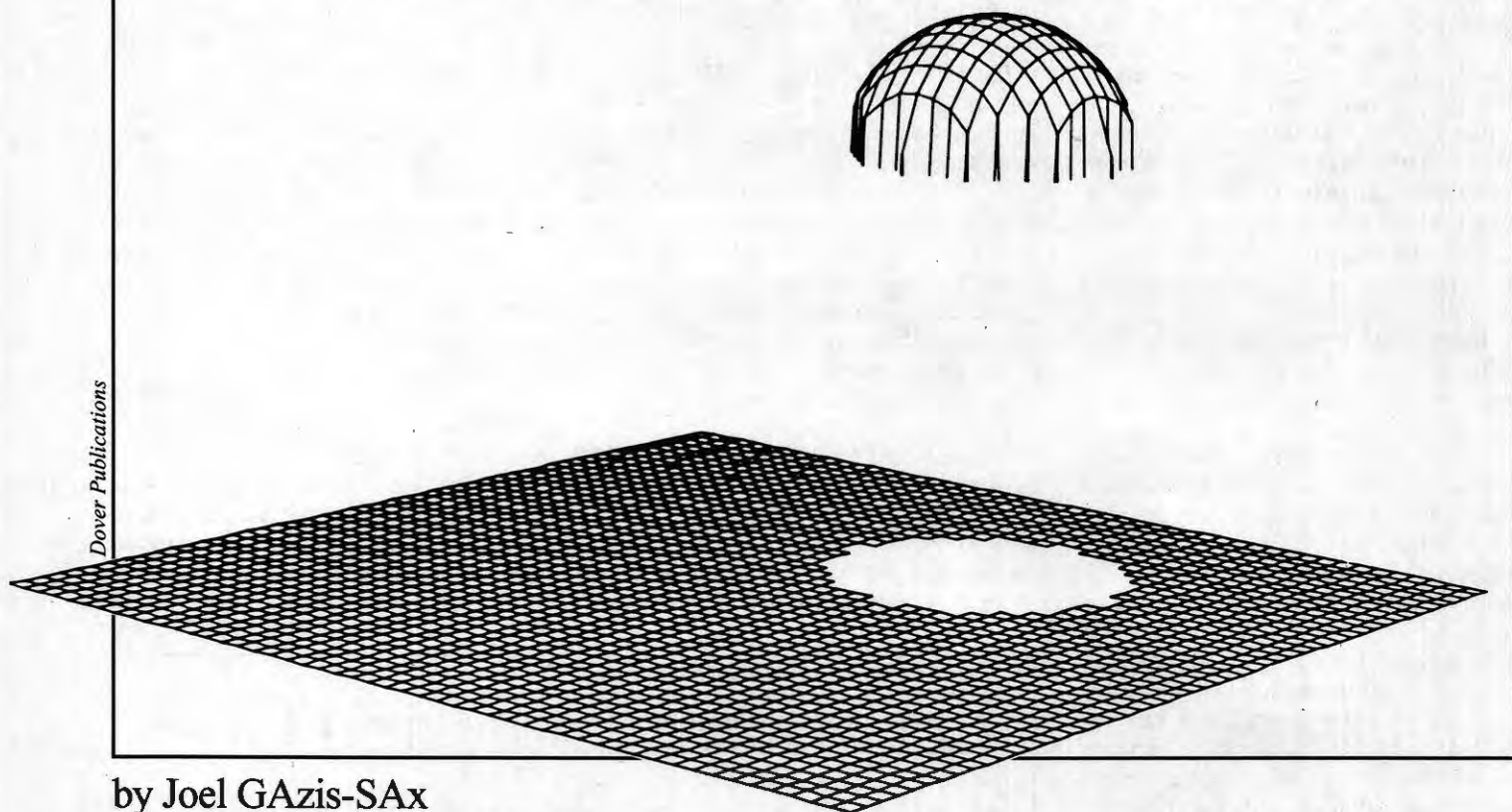
If I let it *come*—the ice
of winter with its prison-hold,
I will not find it difficult at all,
when April comes, to let the winter *go*.

If I *let* it come—the winter
snow, willingly endure its frozen mold,
invite its crystal light—will I not surely
know that all is well, and all will be well again?
Even before the melting of all snow
and ice, daffodils will begin to unfold
their new blossoms. Let winter come and go.
All is well, and all will be well again, I know.

—Emily Sargent Councilman

Emily Sargent Councilman is a member of Friendship (N.C.) Meeting and a regular contributor to FRIENDS JOURNAL.

The Invisible Meetinghouse



by Joel Gazis-Sax

I am the keeper of an invisible meetinghouse. Many Friends and others attend here, although I have never met most of them. They speak as the Spirit moves them, share their concerns, and just chat. They come from far places—in fact, they stay in their homes—but their words can reach other Friends and me in minutes. For almost three years, I have been working alongside Friends without meeting them, seeing them, or speaking to them. Together, we have been building a new kind of Quaker community: an electronic one using our personal computers and the APC electronic networks.

Our meeting on a hard disk began in February 1989. With the spiritual guidance and support of Wisconsin Friend Scott Crom and Pennsylvania Friend Robert Shaffer, I started the Quaker Elec-

Joel Gazis-Sax facilitates the Quaker Electronic Project and the ex-Yugoslavia conference on PeaceNet. During the Gulf War, he facilitated the Middle East conferences. He and his wife, Lynn, are members of Palo Alto (Calif.) Meeting.

tronic Project. QEP is an electronic conference based on PeaceNet and shared with EcoNet, ConflictNet, GreenNet, the Web, Pegasus, and NicaNet. The conference is a place on the PeaceNet hard disk that collects articles by Friends and Friends of Friends on Peace, justice, and environmental issues. There is also a lot of just plain talk.

When he describes the idea of a conference to Friends who are not computer literate, my fellow Palo Alto Friend, Don Harris (one of the few electronic Quakers whom I can pick out in a crowd), says something like this: Imagine some people seated in a circle. Each person has a typewriter. From time to time, someone types out a message and throws it in the circle for everybody to read. The new message goes into a folder. The other folks in the circle read what is in the folder. If the Spirit moves them, they can write their own responses and add them to the folder. Or they can write new articles and create new folders to go into the circle.

Every now and again, somebody from another group of Friends sitting somewhere else arrives with new articles and responses to bring to the other group. The circle where the folders get stacked is the PeaceNet hard disk. The Friends are actually sitting many miles away from one another at their personal computers. The other circle of Friends is another computer network, and the person who carries new articles between groups is a communications link between the networks.

Through these links, QEP can be shared by Friends in the United States, Europe, Australia, Sweden, New Zealand, Central and South America, and Canada. With the arrival of GlasNet and AdriaNet, we can reach Friends in the Soviet Union and Slovenia.

For those of us who use it, QEP is an ongoing yearly meeting that Friends around the world can join any time. It is, at once, a library, a meetinghouse, a social center, and a bulletin board. We have created both a community and a resource

center as exemplified by the Friends who use it:

Scott Crom of Beloit (Wis.) Meeting, the pioneer among Quaker electronic activists, posts the weekly FCNL Legislative Updates every Friday. "For some years," he writes, "we had been calling Washington to hear the tapes, sometimes attaching a recorder to the telephone so we could replay the tape and get the correct names, bill numbers, etc. Having the material available in 'written' form was a great convenience." It's a convenience now available to Friends not only on PeaceNet, but also the Inter-Net, UseNet, Genie, and Compuserve.

Alastair MacIntosh and other Friends from Edinburgh Meeting, Scotland, created a daily synthesis of news and information from GreenNet and the alternative press. Gulfwatch was distributed by mail to Scottish clergy and, through the APC Middle East conferences, activists all over the world.

Margaret Phillips, clerk of the American Friends Service Committee's St. Louis Program Committee, now facilitates a criminal justice conference on PeaceNet. "I'm not a Friend myself," she writes, "but I feel a bond to Quakers. QEP has welcomed Friends and non-Friends alike; no one is made to feel like an outsider. . . . I have found a marvelously supportive atmosphere. I have not been as brave as some participants who have poured their inner thoughts and pain onto the screen for all to read and pick over, but I have learned a bit of courage from those who have. It's as if I have gotten to know some people from the inside before ever knowing them from the outside first."

Pablo Stanfield of Salmon Bay (Wash.) Friends is another prison activist who attends QEP. He has been writing an inline Faith and Practice to supplement the on-line bibliography of Quakerism to which many QEP Friends contributed.

"For me," FWCC Right Sharing Program Secretary Johan Maurer writes, "written communication is almost effortless through QEP. It has much of the convenience of calling on the telephone, but with the added dimension of preserving both sides of the conversation. I've exchanged information via PeaceNet with other Friends who needed addresses of meetings and churches in other parts of the world, news about Friends United Meeting and issues of realignment, bibli-

ographies of Quaker materials for newcomers, and spiritual encouragement of many kinds.

"There are several Friends on PeaceNet," Johan continues, "whom I feel free to contact for advice on aspects of my work with FWCC and especially Right Sharing. (Two of them, for example, have helped me stay in contact with FWCC Right Sharing work in Africa.) These electronic resources help me feel well connected with the wider world of Quakers and Quaker concerns from my home office in small-town Ohio."

While I was writing this article, I especially valued the notes that Robert Shaffer of East London (Pa.) Meeting shared with me. Robert numbered for me the ways in which QEP strengthens the expression of Friends' concerns. For example, he found that QEP enhanced our testimony to equality by putting "the emphasis on the written communication and eliminat[ing] those initial prejudices and biases of sexism, ageism, racism, physical appearance, etc., which we bring to face-to-face encounters." Simplicity was another concern which his use of QEP enhanced. "QEP is a much simpler, more efficient, more expedient, and less costly way for Friends/friends dispersed over the globe to communicate and collaborate on timely and urgent issues. . . . [It is] certainly not a substitute for all meetings but it is a viable option in many cases."

QEP and its associated Quaker networks, Quaker-L, Quaker-P, and UseNet's soc. religion. quaker, help Friends in many ways. For me, it helped me share the needs of the people of former Yugoslavia through my electronic newsletter MIRacles. During the Gulf War, I

and many other Friends were frustrated by the lack of firsthand accounts from the war zones. We knew we were not getting the whole story. When I traveled to Croatia, I shared my notes of interviews and lists of needs with Friends back in the United States. Electronic communication enabled me to get reports to Friends throughout the APC network in a matter of hours. MIRacles helped Friends see how the war divided families and neighbors. It also revealed the source for hope in the large and active Serbian peace movement. Patty Lyman of University Friends, Seattle, Wash., Steve Harris of Humboldt Friends, Arcata, Cal., and David Finke of Chicago, Ill., were some of the many Friends who downloaded and reprinted my reports.

Other Friends use QEP and the other Quaker networks for speaking to their concerns. For Germantown, Pa., Mennonite Art Rosenblum, it provides a receptive audience for his campaign to abolish all military systems, which he calls "satanism." "Free-style Quaker" Cathy Flick of Richmond, Ind., shares her concerns for human rights and tax protest. Arlin Adams, a Methodist who became a Friend after reading QEP, uses it to express his own deeply-held spirituality.

QEP is, then, for the activist who wants to reach beyond her or his local meeting. It is for the shy Friend who finds it easier to interact through the computer than face to face. It is for the Friend who lives where there are no Friends near. It is for anyone who, amid the confusion of our post-Gulf War world, needs to reach out to find the Light. We live far away, but we all come to meet in our invisible meetinghouse, suspended by telephone wire and by satellite. □

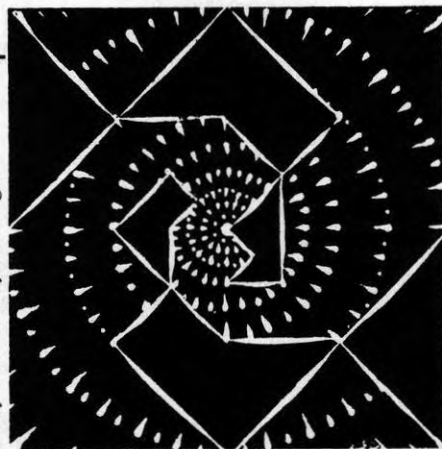
To Access PeaceNet

You will need a computer, a modem, communications software, and a telephone line. Your local computer dealer can sell you the hardware and software you need for your computer. Joel GAZIS-SAX recommends that you get at least a 1200 baud modem (2400 is faster).

To get started, write Inter-Global Communications at 18 DeBoom St., San Francisco, CA 94107, or call (415) 442-0220. Or, with a credit card, you can sign up online (a) from home by

having your computer dial (415) 322-0284 (N-8-1), or (b) from an Internet machine by typing "telnet igc.org". Then type "new" at the login prompt and password = (carriage return). Fill out the information as requested. Be sure to include "Quakers" and "Friends" among your organizations. Canadian Friends can contact The Web, 401 Richmond St. West, Suite 104, Toronto, Ont. M5V 3A8 or call (416) 596-0212.

Art by Gertrude Myrrh Reagan

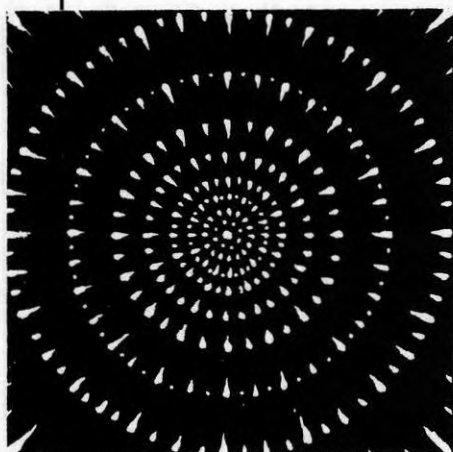


Bonds

They are molecular
if we look that close.
Deep inside
the threads that tie us together
are almost invisible,
yet even in this state
they can attain a certain weight.
A critical mass can accumulate,
doom us to walk lockstep,
chains our only link,
or they may release the energy of light
embodied in our children's smiles,
generate a wavelength
emanating from something sensed
more than seen,
the connection in between.

—Alec Hastings

Alec Hastings's poetry has appeared in various New England literary publications. His home is in Brookfield, Vermont.



Transcendence

You are at the far end of the universe,
Stringing stars like diamonds
On a jeweler's black velvet cloth.
No meeting there.

Here, at a small dark point we meet.
Unheard sounds burst the murky core
Clear.

At the bottom, small precipitant
crystals lie,
Waiting to be laid out
On a jeweler's black velvet cloth.

—Peter Crysdale

A member of Durham (Maine) Meeting, Peter Crysdale is extension secretary at Pendle Hill.

We Need Them, Too

by Joshua Brown

Every Sunday, between three and six adults with a variety of physical and mental disabilities attend our meeting for worship. They arrive in a van from a nearby group home, accompanied by one or two staff members. They are often mildly disruptive, especially during quiet worship. But they have won our hearts, and we wouldn't be without them now.

When we have singing, they all sing. They sing *loudly*, and not always in tune. At first, some of our members were annoyed. Some began to sing more loudly at first to try to support (or even drown out) the untuneful voices of the newcomers. We all soon realized that our whole meeting had been singing too quietly for a long time! Our new friends helped us to rediscover the joy of singing.

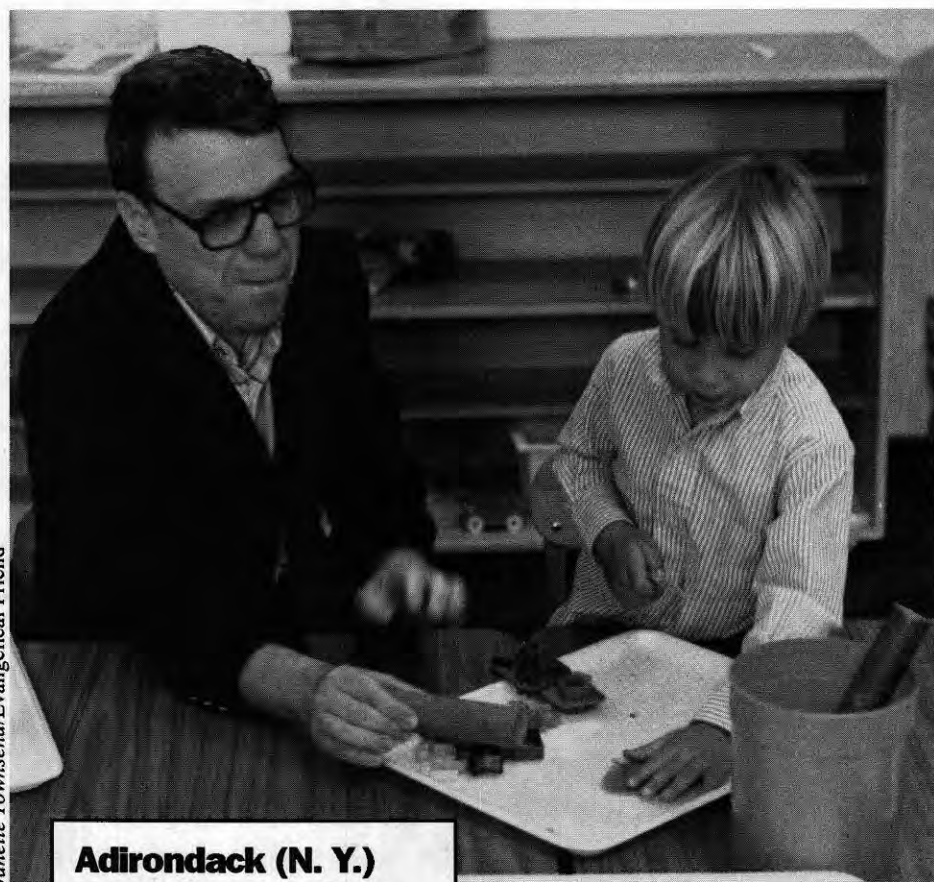
During the quiet worship, one of these new people will often stand and say, "I'm praying for you!" And as we all shake hands at the rise of meeting, another one says, every week, "I just know that Jesus is love."

Again, these new friends have helped us, in their true simplicity, to remember things we often forget.

A child in our First-day school was born with cerebral palsy. He's blind in one eye and deaf in one ear, and he's also hyperactive. He speaks too loudly, and he quickly becomes agitated when he's in a large group.

But last year, Casey wrote our First-day school's Christmas pageant. He also helped to cast it. His vision and understanding of the Christmas story made the pageant a very special one. We couldn't have done it without him.

Out on the street corner by our meetinghouse is a man in his 50s named Ed. He used to be a carpenter, and he used to be a volunteer fireman. A stroke a few years ago left him unable to walk and



Janelle Townsend/Evangelical Friend

**Adirondack (N. Y.)
Friends are finding
ways to make their
meeting more
accessible to all.**

slurred his speech. Most adults have a lot of trouble understanding Ed, but all of the children of the neighborhood understand him easily, and he knows them all.

Anytime it isn't raining, or the temperature isn't below 35 degrees, Ed is out on the corner. He's there to watch the school bus pick up the children and drop them off later. Anytime the fire trucks roll out of the firehouse across the street, or anytime the ambulance goes out on a call, Ed is there to wave to them and let them know he'll be thinking about them, no matter what they find. He's heard the call on his scanner radio.

Ed used to be tied to one location. Then, last year, some of his friends got together and helped him buy a three-

wheeled electric cart. Now Ed zips all over the neighborhood, stopping to talk to everyone, always patiently saying things over when people don't understand him. Ed is the unpaid, unofficial guardian angel of our neighborhood.

There's a world of difference between looking at people like Ed, Casey, or our new attenders from the group home as *disabled*, and recognizing that *we need them, too*. They have problems, and they know it, but the problems aren't all on their side. Too many of the problems are on our side, on the side of the "normal" people, who can't recognize how much we need them.

What has our meeting done? We've tried to take a serious look at the special needs of everyone who is a part of our meeting, and do whatever we can to remove the barriers created by our thoughtlessness or our poor initial design.

Erna, in her 60s, was one of the last victims of polio in this country. Every

Joshua Brown is pastor of Adirondack (N.Y.) Meeting. In his spare time, he serves on the advisory board and teaches WordPerfect to disabled adults at the Center for Alternative Computer Technology at the Glens Falls Independent Living Center. His article appeared in the July/August 1991 issue of the Evangelical Friend.

Sunday she comes up the ramp that our meeting built, leaning on her walker, dragging her weaker leg with every step. Erna is one of the most deeply spiritual people in our meeting. She doesn't speak very often in worship—maybe only two or three times a year. Another effect of the polio was the weakening of her voice. Her speech comes out in short gasps. Whenever she struggles to her feet to speak during worship, it is always with a message of thanks.

People come to Erna for counsel because they know she will listen and that she knows about suffering loneliness. When Erna says she'll pray for you, you know she'll do it, and you feel the support. Erna was one of the most valued members of our Ministry and Counsel Committee.

For 40 years, Walter has been first to arrive at the meetinghouse on Sunday. He takes his job of greeter seriously. Every person who arrives gets a big smile and handshake that numbs their arm to the elbow. If it's your first time to visit our meeting, Walter will see to it that you're introduced to everyone. If you're an old friend, you can look forward to a few moments of warm conversation with him before finding your seat.

Bea has been working in the nursery of our First-day school for more than 40 years. She knows the littlest children so well, she's almost telepathic with them. She remembers every birthday of every child, and keeps track of every child's progress and performance in school. Children know that Bea loves them, and their whole attitude toward our meeting and toward God is shaped by her.

Both Bea and Walter are almost completely deaf. Walter worked in a cement plant near noisy machinery for most of his working life, and Bea has an untreatable nerve deafness that makes her miss most of every conversation.

Several years ago, our meeting bought a special hearing system, with individual pocket receivers and a powerful portable microphone. For the first time in 10 or 15 years, Bea and Walter could hear at worship. Walter, who loves music, almost wept the first Sunday the system was used. He heard the sound of music that brought him so much joy.

The sound system has also proved helpful when we visit members of our meeting with hearing loss, especially in nursing homes. It makes the difference between a frustrating pastoral call and one that brings real communication.

What else is our meeting doing? Last year we installed grab bars on all of the bathrooms to make them easier and safer to use. We've checked the lighting, and we pay more attention to making sure that walks and steps are cleared and sanded in the winter. Not all the barriers are down yet, but we see what the barriers are. Most important of all, we recognize that the barriers are things that we, the "normal" people, have created and maintained.

We're doing our best to remove the barriers, because we recognize that *we need these people*. We don't need them for their financial contributions or to increase the numbers at worship. We need them *because* of who they are, not *in spite* of who they are. They need us, but we need them, too.

Up at the convenience store on the corner almost every morning is a man called Woody. Woody was a fighter pilot who was shot down and spent time in a

prisoner of war camp. When he came home, he was strange and withdrawn, and he's gone downhill since then. He stands by the door of the convenience store, chain smoking, staring, lost in his own private world. Sometimes he talks to people, rambling about his flying experiences. Sometimes he talks by the hour to himself.

The regular customers all know Woody and greet him, and the staff at the store let him stay around, even though he sometimes makes new customers uncomfortable.

I don't know yet what Woody's gifts may be. And there are many more people whose gifts our meeting hasn't discovered yet, or who are cut off by barriers we have erected and maintained. But thanks be to God, a few of those barriers are coming down. And as the barriers come down, as those "other" people become free, we discover how much we needed them all along. □



Joshua Brown, at newly installed wheelchair ramp outside Adirondack (N.Y.) Meetinghouse

Courtesy of Joshua Brown

Marriage Vows

by Steven Post

I, Steven, take thee, my friend Victoria, to be my wife, and promise, with Divine assistance, to be unto thee a loving and faithful husband as long as we both shall live.

I, Steven,

I begin by naming myself. Not my whole name, which is how the world identifies me, but my first name only, which is how I think of myself, my secret personal name, the one that means me.

take

The act of taking can be applied to an object or by force. But it can also refer to freely accepting what is freely given. You give, I take, and I give myself to you in return. Not just once but over and over. For what is marriage but a continuing giving and taking, not just in the sense of compromise but in the original sense of giving oneself wholly to the beloved?

thee,

Thee, in place of *you*, establishes the uniqueness of the bond. It is what Martin Buber called an I-Thou relationship as opposed to an I-You relationship. In an I-Thou relationship, we each give up (or, more honestly, strive to give up) our usual me-centric way of seeing the universe and recognize that we are each only half the relationship. Just as hydrogen and oxygen are each only half the water molecule. You cannot remove the hydrogen and have half water; rather, you have destroyed the water altogether.

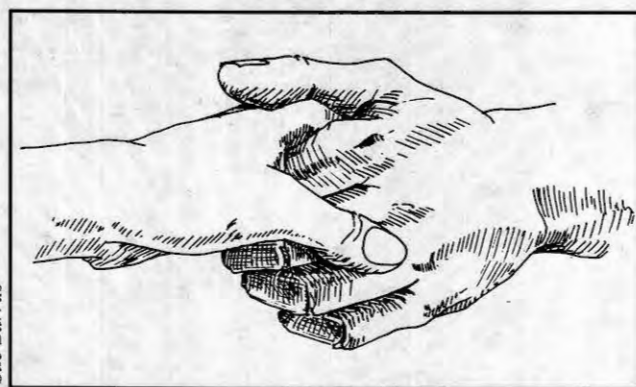
my friend Victoria,

How curious. My *friend* rather than my *beloved*. But the vow has it right, for the marriage is based on friendship. The love grows from friendship. The quickening of the pulse, the insomnia of excitement, the euphoria of the moment, all fade. But the friendship never does. It is the friendship that leads to

love the first time, then again and yet again.

to be my wife,

There it is. That's what it's all about. These days *wife* seems to be too often used to mean "the woman I'm going to hang out with until things get tough or I



find someone who looks better to me." But there is still no better word for the life-long partner.

and promise,

The simplest word for the deepest commitment. Quakers are taught to swear neither by the heavens nor the earth but that a promise is a promise.

with Divine assistance,

Because it won't be easy. I promise, but even at age 27, and with stars in my eyes, I know it won't be easy. So here we recognize there needs to be outside help. Marriage is not just something else we do. It is part of the central mysteries of life.

to be unto thee

Once more I-Thou; the two of us as center. Either alone—nothing.

I, Steven, take thee, my friend Victoria, to be my wife, and promise, with Divine assistance, to be unto thee a loving and faithful husband as long as we both shall live.

a loving and faithful husband

This is the promise, my half of the bargain. It's almost old-fashioned these days, but still a good idea. I promise to share my body with you alone, but also, and maybe more importantly, my soul as well. *Faithful* means not just that I don't jump into bed with other women. It also means I don't complain about you to my sister, I don't whine to my best friend when I discover you are not perfect. Loving means not just kisses and roses; it also means housework and diapers and remembering to call if I'm going to be late.

as long as we both shall live.

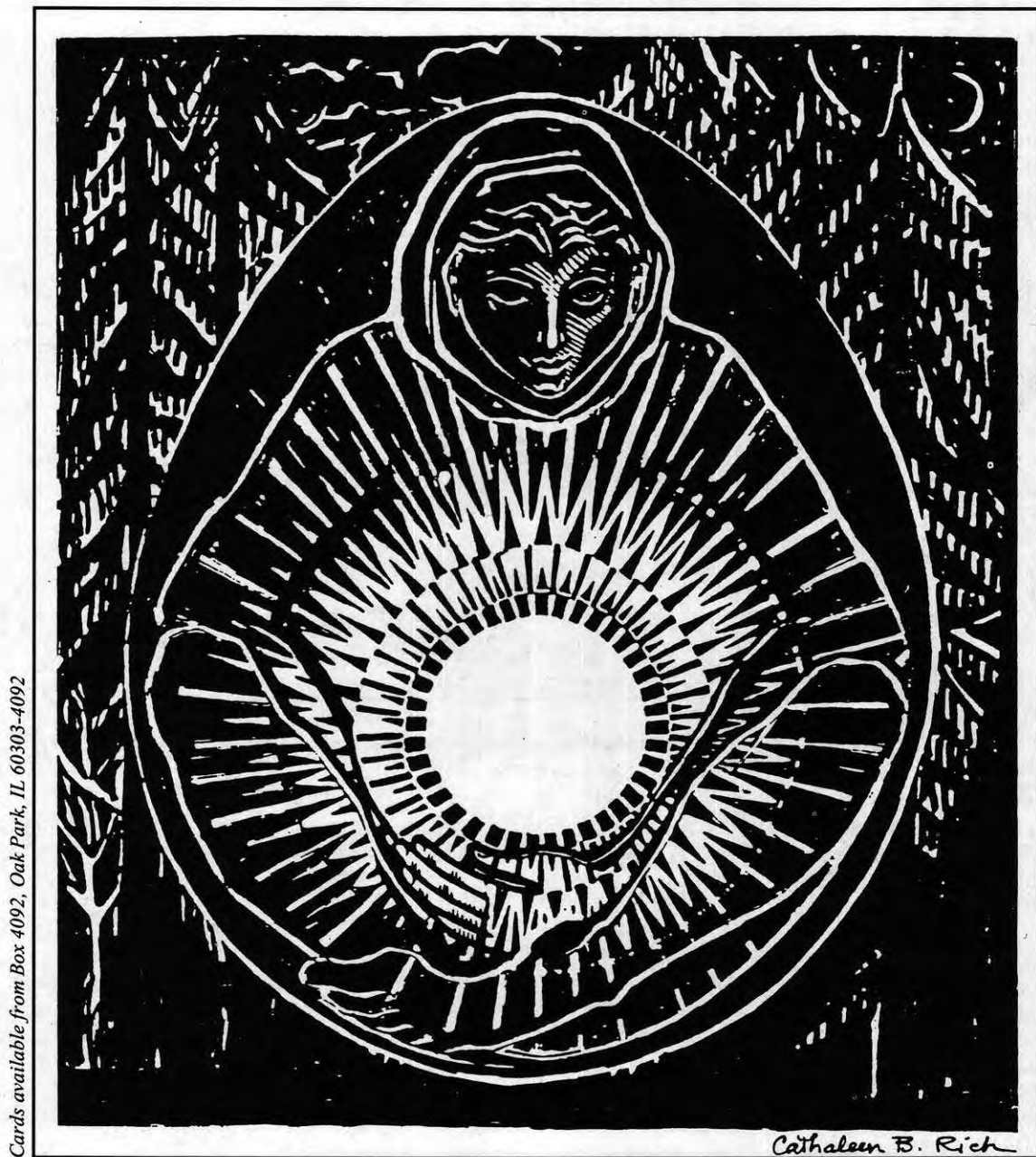
This is serious and for keeps. It doesn't mean that if our paths diverge and we become strangers to each other that we're stuck anyway because of words spoken 20 years ago. It means we work today, tomorrow, the next day, and the day after that to see that our paths don't diverge. I give, you take; you give, I take, so that we can follow the same path.

And finally we have acknowledged that marriage is here on earth between living people. As long as we both shall live—but not longer. If one of us were to die, the other would be free to mourn long and hard—but then love again. In the bloom of life we cannot think about that possibility, but it has been thought of for us and is in the vows. □

Steven Post and Victoria Storck were married June 23, 1985, by Campus Monthly Meeting in Wilmington, Ohio. Steven teaches mathematics at Edgewood College in Madison, Wisconsin.

A World of Wanted Children

by Elizabeth Claggett-Borne



Cards available from Box 4092, Oak Park, IL 60303-4092

Years ago I had to face the decision of whether or not to have an abortion. It was very stressful and morally complicated. Thinking I was pregnant, my boyfriend adamantly felt we should abort; I was unconvinced and horribly torn. I weathered the crisis, but as often happens, it contributed to the end

A mother of two, and a nonviolence trainer, Elizabeth Claggett-Borne is active in ministry at Cambridge (Mass.) Meeting.

of our relationship. That year, with much soul-searching I arrived at a decision. I felt strong enough both emotionally and financially to be able to raise a child; I would not in good conscience abort a child, and I would tell any man such before intercourse. I did not want to destroy a life that I had, in full awareness, created. This is a very personal position: I am grateful for privileges in my life that make such a decision possible, in a society

that does not generally honor women's needs.

Abortion is a difficult topic because it is enmeshed in other controversial morals. Many Friends disapprove of sexual relations before a life-long commitment. For people in a committed relationship, it requires a certain level of trust to talk with one's partner about birth control or sex styles and limits or sexually transmitted diseases. It involves another level of

trust to discuss, if a pregnancy results from intercourse, whether either person would consider an abortion. At some point the clear connection must be made for men and women that when we engage in intercourse we need to accept the responsibility of a pregnancy. For me an abortion is not birth control; it's an act of last resort.

Maybe each of us should take the Hippocratic Oath when, as adults, we have the ability to create and then eliminate human life. Each of us needs to develop a code of ethics. An ancient component of a doctor's ethical code is, "I agree to do no harm." However, nowadays doctors understand this to mean that if harm must be done (for example, radiation treatment), it is with the consent of the "harmee" and with the hope that something better will result in the future from the damaging treatment.

With recent medical technology we are able to control more of who lives and who dies. In accepting the joys and responsibilities of procreation, does each of us enter into that ethical awesome place where we might decide, with divine help, the life or death of our child? Do we need a rite of passage after puberty, to honor the serious responsibility that accompanies intercourse?

A woman's ability to decide whether the fetus inside her womb lives or dies is becoming tenuous in this country. A woman's desire for the freedom to decide what happens to her body will always be with us, whether or not we keep the right to legally abort. Without being able to control the sexual violence against our bodies, women often face unwanted pregnancies or confused and maligned perceptions of their own bodily needs.

Since abortion is very difficult personally, of course Quakers have difficulty discerning what to do corporately. The stereotype of the woman feeling carefree and unencumbered about her decision to abort a child is false. Most women go through a very careful assessment before taking the dire step of abortion.

Two Friends I know, for instance, each found themselves with an unplanned pregnancy. Each had a long-term relationship, but neither had committed herself to their partner nor considered herself ready for a child. One woman tried calling me unsuccessfully several times before she went into an abortion clinic. Later, she broke the news to me saying, "Well, I

just joined the one in four women who get their bodies excavated." She was clear she had made the right decision, yet her cynicism burned my heart. Her spirit was hurting. It was a hard time for her; at the same time she terminated the relationship with her partner.

Another Friend talked with me several times about whether to bear her unplanned child. Her boyfriend was unreachable, out of the country for months, and she had to make the decision without him. She signed up for an abortion, indecisive until the morning she was scheduled to go into the clinic. I had shared my experiences and personal biases against abortion, but I knew she had to decide for herself.

Was she willing to accept the possibility of raising the child as a single mother? Could she love this child without resentment of all she would sacri-

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fice? Would her relationship to God be stronger following one course or the other? I knew it was more convenient for her to abort. In many ways, it would have been easier not to go through the difficulties of raising an unplanned child, considering her own questionable finances. But I wouldn't pray for an abortion; I could only pray for her, the child, and that God would be present through the decision. She woke up the morning she

was scheduled for the abortion, the last week she could have one without serious medical difficulties, and just couldn't go through with it. She cancelled the appointment and later gave birth to the child.

Many of us believe that now, in this imperfect world, the right to abortion should be a personal choice. We must stop laying heavy judgments on each other. "Judge not, that you will not be judged" (Matt. 7:1). We need to look more to the causes of abortion. Asking "What circumstances led this woman to become pregnant?" is more useful than condemning her.

The spiritual consequences of those having an abortion and of advocates supporting abortion are hard to measure. Some medical people working in abortion clinics have seen the toll on people's spirits. Even with the spiritual toll, abortion supporters believe that what they are doing is right. We need to mourn and grieve abortions, the loss of a potential life, just as an orphan may mourn the parents he or she never had. A child is a gift from the Creator. Are we to refuse it? Even when given an unwanted present, we usually accept it. By defending the position, in a conservative climate, that abortion should be legal, are we diminishing the gravity of obstructing this infant's life?

Practically, how can Quakers address the issue of abortion when a person in meeting faces that choice? Some meetings have had clearness committees for women who are undecided. I have thought about two sorts of committees in regard to abortion. One type may offer support for someone who wants the freedom to decide if the abortion is necessary. This support committee is more common, because often the decision of whether to carry and support the child feels very personal for the woman. It may feel like a crisis, and we must act in as loving and tender a manner as possible with the individual.

Less often, a person is indecisive and may actively want a careful clearness process in choosing whether to carry or abort a child. She may be very interested in listening to the committee's thinking about her situation. Can Friends then ask such hard questions as these: Is the mother open to the surprise workings of the Spirit, even if she didn't plan this pregnancy? Has she considered that this child may be a gift from God to be born? If the child was conceived by rape or other tragic means,

is she able to separate the wrongness or ugliness of the violent crime from the wonder and possible blessing of raising a child? The meeting can pray for all the people involved in the decision. I do not know if these are fair questions. If I were unprepared for pregnancy, I might squirm before such queries.

Beyond dealing with abortion among our own members, what can Friends say within the abortion debate in this country? Many Friends rely on continuing revelation, looking for the spirit of God's word. The law of God is not spelled out. We do not all necessarily see that each disaster and tragedy is the will of God, with humans submitting to the consequences. Friends have chosen a path where we are constantly listening for God's voice in each situation. This approach invites ambiguity. A religion without clear right and wrong answers is hard for many good Christians to practice. And the pain of abortion, along with the other pains that can accompany sex and children, make this issue an explosive one among Christians.

We need to wrestle with forming the right questions—questions appropriate for a mother under-

going a decision, questions to ask people who are in the pro-life movement. Most Friends reject the rhetorical trap of pro-life or pro-choice. The narrowness of both views becomes clear as we consider the reversal of those categories. Who would be anti-life or anti-choice? The solution lies somewhere between. The two sides seem to have stopped talking to one another. Have Friends tried to identify or tried to seek common ground with factions who are against abortion? Who are the listeners in this controversy that is gripping our country? Has any meeting reached out to members in groups such as Operation Rescue or the Seamless Garment Network?

Friends believe in supporting life. "Choose life that you and your children may live" (Deut. 30:19). Many of us cannot choose life because of the allocation of power. The homeless, the people without health care insurance, the families bumped off welfare, the poor education offered to students are all examples of the many parents there are who cannot choose life-giving opportunities for their children. Shouldn't we start there when we proclaim the importance of "choosing life?"

Is abortion murder? We cannot know

definitively when life begins. When does the fetus develop a soul? Murder is more than taking the life of another person. Murder is a crime of killing a person with malice, often slaughtering in a brutal manner. Can we call abortion or euthanasia murder if it is done with the utmost love and concern for the other person?

We all kill. We kill to eat, and to live. Many of us approach the abortion issue analytically and logically: What is right and wrong? Many of us become defensive. We all have much to hide and feel guilty about. None of us is without sin. Our life-style deprives people in poorer countries from living. The web of relationships and the impact on who lives and who dies is very complex. Yes, life is sacred, but everything humans do is not sacred. We are called to support what can be sacred about life. We are called to a deeper reverence of life. We are taught to make tough decisions. I want our children, all the children, to be raised in loving environments.

As the bumper sticker says, "A world of wanted children makes a world of difference." Until this world can care well for its living children, the need for abortion will remain with us. □



Signe Wilkinson is a member of Willistown (Pa.) Meeting and is editorial cartoonist for the Philadelphia Daily News. This cartoon appears in her book, *Abortion Cartoons on Demand* (Broad Street Books, Philadelphia, Pa., 1992) and is reprinted with permission.

THE SOLDIER SERIES

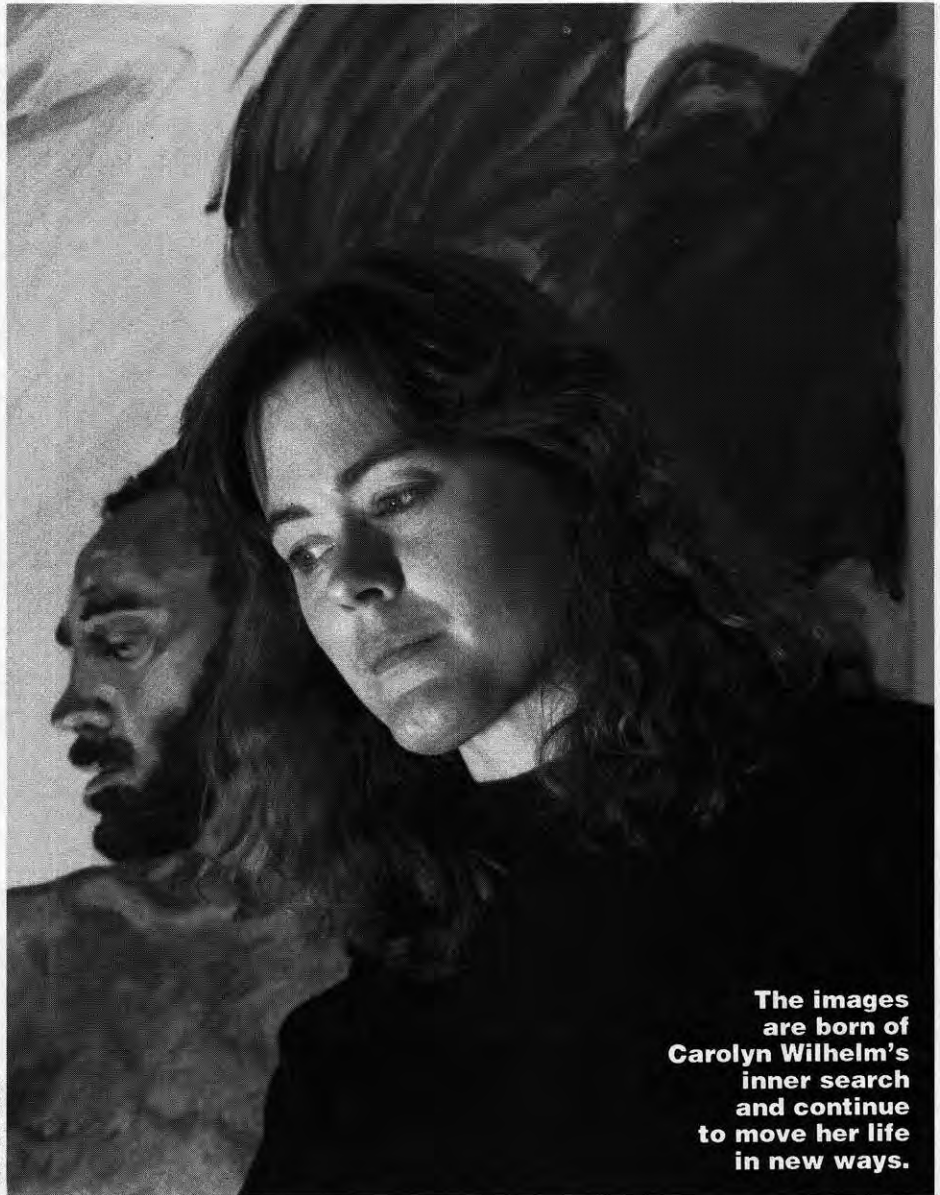
by Melissa Kay Elliott

To view the paintings in *The Soldier Series* is to confront the violence that is thrust upon us and to ask how we are to forgive ourselves. The theme of these paintings is based on the biblical story of "The Massacre of the Innocents." In that, King Herod, after hearing young Jesus had been taken safely to Egypt, angrily ordered all male children under the age of two to be slaughtered. The series, painted by Carolyn Wilhelm of Multnomah Meeting in Portland, Oregon, probes the effect on a soldier who helped carry out the killings.

In the series of paintings, the biblical story is used as a jumping-off point, a premise, going on to portray a contemporary man and woman in a visual drama of violence, compassion, and transformation. The images are gripping in their sensuality, raw emotion, and use of nudity. This artwork is not meant to be pretty, but to elicit an emotional response, and few who see these paintings will be untouched. It uses the unclothed human body as an instrument of intimacy and directness—and connection to the viewer. Who can look at these reflections of ourselves in the most intimate of human moments without squirming inside—or without being riveted to the unfolding panorama?

In a video about creating the series, Carolyn says she knew nudity would have an impact on the viewer. The first time she watched an audience view the paintings, she saw people react with shock. "The combination of weapons and nudity—there's an association in our society between those two things that touches on something perhaps deeper and darker. I don't mean to use this shock to express anything except the depth of the involvement, vulnerability, victimization of the man and the woman in this situation."

The images are born of the artist's own inner search. Here, she uses her



The images are born of Carolyn Wilhelm's inner search and continue to move her life in new ways.

Peter Schutte

medium to come to grips with a tale that wouldn't let loose of her and continues to move her life in new ways. This is how the series began: In a cathedral in Europe in 1987, Carolyn found herself transfixed by a sculpture of mothers and children in "The Massacre of the Innocents." She came home and isolated herself in her studio, "partly because the subject was just so awful." With red Conté crayon,

she did her first sketch, then did a wall-size pastel drawing. The question wouldn't let go of her: How could anyone do such an unspeakable thing and then live with himself afterward?

"It occurred to me then to speak from my religious base, which is a belief that there is that of God in every individual." That helped her see the soldier as a human being who had acted on a command

Melissa Kay Elliott is associate editor of FRIENDS JOURNAL. She is a member of Corvallis (Oreg.) Meeting and attends Chestnut Hill (Pa.) Meeting.

and whose resulting feelings would later prompt his spiritual search. To Carolyn, it was an example of how individuals get caught up in larger actions, but still have to pay a personal price.

At first, the face of the man in the series was featureless, but became more important as the theme developed. She credits model Jeff Burke with not holding anything back, allowing her to capture his feelings. He and his mate, Sharon Chalem, had a baby during the 16 months of painting the series, as do the couple in the paintings. They helped the theme evolve by acting the parts—both the sweet and ugly emotions involved, rather than simply posing for pictures.

The first painting is a scene of a naked man standing threateningly over a crouched woman and child, a dagger in his hand. A cloud of roiling lights and darks surrounds the naked figures. In the second painting, the man's back is to the world, a barrier to emotion, a cloud of darkness pouring from his head and feet. Another woman presses herself against his back, like an unacknowledged spirit there with him.

Although some viewers have interpreted this woman figure to be the mother of the child, Carolyn refutes this, saying she never considered such a brutal thing. "The woman's role could be the role of God—someone you could turn to for support and forgiveness. It didn't even have to be a woman." The series continues, as the man moves through denial and confession, while the woman stays by his side. Finally, in a scene of resolution, the naked couple entwine, leaning into each other in mutual dependence. After the embrace, the series ends with several scenes depicting a growing pregnancy and the advent of a new life, the soldier's own family. The final painting is a nativity scene, a new family created through healing and transformation.

The paintings' titles come from the Latin mass and, if taken literally, follow Christian dogma about sin, confession, forgiveness, and redemption. Fortunately for those who seek looser interpretations of spirituality, these words can instead be used as provocative clues, or queries to hold in front of us, while absorbing the visual images on our own terms. This story is one of transformation and overcoming obstacles, in whatever terms one chooses to use. Each person who views these paintings will come away with something different, seeing them through the eyes of personal experience.

That's part of the mystery—and uncertainty—of releasing a work of art to other people's eyes, says Carolyn. "At a certain point, you put it out in the world and let people make what they will of it. That's part of being an instrument."

For instance, after exhibiting the paintings, she was aghast to discover many people assume that the woman whose child was murdered is the same woman who becomes the soldier's partner. Some people see this as the painfully familiar situation of the woman in sexual and domestic violence—as a victim who is forced into silent acceptance and is nonetheless required to nurture the abuser. Carolyn didn't see this happening while painting the series, because she was so busy focusing on the man's journey.

'As I began identifying with the female role, I came to understand that a strong part of the series is trying to find yourself worthy of God's love.'

"When I was painting the figures, I had no intention that she should have to forgive the person who had murdered her child." However, after the problem was pointed out to her, she questioned her own blind spot and delved into it. "I was avoiding my own female role. I could identify with the man, but I had to do a lot of healing before I could see the female role. . . . As I began identifying

with it, I came to understand that a strong part of the series is trying to find yourself worthy of God's love."

She carried that a step further, again looking to her art to help her find expression and understanding. Now she goes one to three times a week to a center for teen-age girls, most of whom are runaways and have been abused. She draws individual pastel portraits of them, trying to help them see the beauty in themselves. For most of the girls, this is the first time they have ever had such an experience, and they greet it with all shades of emotions, from being thrilled to acting like they don't care. Carolyn usually goes early to the sittings to be alone and pray for the girl who is to be her subject, asking for guidance and releasing the project to God's care. She says her intention is to offer the gift, not to count on the reward.

Healing was the ultimate goal she had in mind for *The Soldier Series*, as well, growing from that day in the cathedral in Europe several years ago. After finishing the paintings, she wanted to get them out where people could see them and where dialogue could begin. The series has been exhibited at Blackfish Gallery in Portland, Oregon, at the Badé Museum of the Pacific School of Religion in Berkeley, California, and among members of her meeting, of the group Beyond War, and of Friends Association for Higher Education.

"I hope the paintings allow people to see healing in a visual perspective. . . . a way of leaving things behind and moving on in a creative way, on to a different life, where the darkness has enriched the light. Where knowing your dark side, recognizing it, and moving on gives you a kind of strength that leads you into the future in a positive way." □

Copies of the catalogue containing The Soldier Series are available for \$10 and copies of the video From an Artist's Point of View for \$30 from Carolyn Wilhelm, 1722 N.W. 32nd, Portland, OR 97210, telephone (503) 224-8023.

A group of Vietnam veterans in Missoula, Montana, are trying to raise money to send The Soldier Series to Moscow for exhibition, to foster international understanding. Exhibit space is available, but money is needed to get the paintings there and back. To help, write to Tom Kumpf, SENATUS, Inc., P.O. Box 3209, Missoula, MT 59806.

Moral Welfare

Perhaps it is time to make personal ethics a national issue, to re-establish connections between private and public morals.

by Alfred K. LaMotte

Alfred K. LaMotte is a member of Chestnut Hill (Pa.) Meeting. He directs the Community Service Program and chairs the Religion Department at William Penn Charter School in Philadelphia, Pa.

Our politicians speak of "family values." Our public schools are re-discovering ethics. Voters keep reminding candidates that their private behavior is just as important as their politics. Some of this talk seems trivial and bland. Many wish to discuss more substantive national issues. But perhaps it is time to make personal ethics a national issue, to re-establish connections between private and public morals. Nowhere is this more important than in the welfare state. We may in fact be at a watershed, a moment when we ask the crucial questions for our urban society. Can we afford to separate economics from ethics? Can we continue to pour billions of dollars into public education and welfare programs that do not reinforce specific personal values? Do we need more welfare, or moral welfare?

I doubt if there is one of us who has not walked by an alcoholic pan-handler and refused for his own good to give him the dollar he would spend on his destruction. It takes some spiritual maturity to realize that blind giving is not always helpful. One of the lessons of addiction and recovery is to see that being "helpful" may be harmful, by enabling the addict to continue his habit. While we have learned this lesson in our families, we have not learned to apply it in our national policies. The greed and hedonism of Reaganomics, and its Right-wing glut of military spending, have been well-attested. But to balance the critique of our national demise, we must also decry the excess of the Left: its wasteland welfare state, and the failure of its Great Society programs.

What has been the moral effect of giving teenage girls an apartment and a monthly check as payment for getting pregnant? What kind of lessons about personal behavior are we inadvertently teaching them? Do such programs not teach that sexual promiscuity is more valuable than sexual restraint?

What has been the moral effect of substituting the state for the role of parent, replacing fathers with foodstamps and their labors with a DHS check, until

many urban males have nothing of their manhood left but rage?

What has been the moral effect of living in government-owned housing projects, where tenants never share in the ownership of property? Might it be easier to loot and burn another's property when you have never cherished your own?

The economic programs of the Great Society were based on the simplistic assumption of the old Left: that human community will automatically improve through a single sleight-of-hand: the redistribution of wealth. We have seen this naive assumption fail not only in Eastern Europe and the Soviet Union, but in our own cities. The assumption of the Left was naive because it separated the spheres of economics and personal morality. Huge sums of money were redistributed simply on the basis of economic need, as "alms for the poor," without considering the personal behaviors these payments might be rewarding. Any attempt to attach welfare payments to personal values as an incentive for improving behavior was greeted with outrage, and regarded as a violation of the separation of church and state. "Don't impose your personal morality on me!" became the mantra of liberalism. The problem with this attitude was that, by default, certain behaviors were reinforced without any intent to do so. And slowly, by default, our great society has fallen into the lowest common denominator of moral values.

At this point I pause to answer the objection I know many readers are raising: that no one has the right to tell another what ethics to live by. I would agree with these voices, that no one has the right to legislate another's morals. But we are not talking about a single individual imposing on another. We are talking about a whole community using the institutions of democracy to determine what is the common good. Community doesn't just happen. To survive, a community must consciously, intentionally articulate its values, and reach a consensus about what is right or wrong. The common good will necessarily place certain limitations on the individual's free-

dom of action. When we stop at a red light or limit our speed to 55, we implicitly understand this. When we put convicted murderers behind bars or take away a drunk driver's license, we don't object that the individual's rights have been abused. Should we then object to a new economic morality that provides incentives for positive behavior?

Let us first examine the values of the failed welfare state, the lowest common moral denominators of our national conscience. They are the values of tolerance, equality, and individualism. Sound pretty good, don't they? They are in fact the values that have been enshrined in public education (and in Quaker schools as well). There is nothing wrong with tolerance, equality, and individualism, just as there is nothing wrong with earning the minimum wage. The problem is,

it just isn't enough.

Of course we must be tolerant. But tolerance isn't enough, because it does not teach us to discriminate between what is healthy and unhealthy, what is creative and what is destructive. During the 1930s in Berlin, the chic and hedonistic cabaret set were so liberal they could tolerate any behavior, even the behavior of Brown Shirts beating up Jews. Ironically, the indiscriminate tolerance of the Left can open the way to the fascism of the Right. The moral tolerance of today's liberal is no less generous: We have learned to tolerate all manner of looting, arson, assault and battery, labeling it as emotional expression instead of crime.

We believe that we are all created equal. We insist on a level playing field, free of racial, religious, or gender prejudice. But equality is not enough, because

it does not encourage us to strive for excellence, to do our best. In today's schools, as in the workplace, the ethic of equality all too often results in a lowering of standards, a willingness to accept mediocrity as democratic, and a confusion of excellence with elitism.

We affirm that individuals have certain inalienable rights. But not unlimited rights. Individualism is not enough, because it does not compel us to serve and to sacrifice for the good of all. Rap music that glorifies racial murder, or skin-head rock that celebrates white supremacy, are violations of a moral order that transcends privacy. There is nothing sacred about "individual self-expression" just because it is individual.

The values of the Great Society begin and end with tolerance, equality, and individualism. I would call these values the



Meg Crocker-Birmingham/Catholic Worker

Ethics of Self-Satisfaction, because they affirm us where we are, as we are, and provide no incentive to further spiritual growth. I would suggest we need a new economic morality, which I will call the Ethics of Community, challenging us to discriminate between right and wrong (something few school children are ever encouraged to do nowadays), and to make sacrifices for our fellow citizens. I call this an economic morality, a political morality, because morality transcends the personal and private. As soon as we enter the realm of the moral, we are dealing with universal principles and not just private behaviors. We are abstracting from the instantaneous and the instinctive. We are reflecting not on our own behavior, but on human behavior. We are taking responsibility not only for ourselves, but for the common good of our community.

Slowly, by default, our great society has fallen into the lowest common denominator of moral values.

If morality does not make this leap from private behavior to public welfare, it is no morality at all.

The kind of welfare programs we finance in the future can no longer separate personal ethics from economics. The economics of the future must consciously link investment of capital with specific personal behaviors in a way that provides reinforcement for the best that men and women are capable of. The Ethics of Community must apply both to the prosperous and the poor, to the investor and

the recipient of public trust. But I do not wish to be rhetorical. I wish to be specific. Precisely what are the new values in the Ethics of Community? They are work, self-discipline, family, respect for person and property, education, excellence, and service.

Can we construct a new kind of welfare system that will provide more than alms for the poor? Can we construct a system that guarantees to every able-bodied welfare recipient the dignity of work? Each man and woman needs to feel a connection between what is given and what is earned. It is a primal need without which a person is haunted by guilt, low self-esteem, and social alienation. "Workfare" should not be regarded as punishment, but as the dignity of participation in community.

We need a system that will reinforce self-discipline, particularly in regard to sexual and addictive behavior. One who dissipates one's energies through sexual promiscuity, or disorders one's mind through excessive use of drugs and alcohol, is not only unhappy but incapable of productive work and thoughtful citizenship. The greater economic reward should be offered to those who demonstrate purity, restraint, and commitment to sexual faithfulness. Jobs and housing go to those first.

We need a system that reinforces the value of the family. The family is the environment evolved by nature to inculcate moral order in children. Schools cannot do it nearly so well. But the family is also the most efficient economic unit nature has conceived: to live in a family is a discipline, which organizes our energy and pools our resources. To violate the trust of family relations is the source of all social disorder. In our inner cities, the fundamental difference between the Asian American's economic success and the African American's economic failure, is the former's family cohesion and the latter's family collapse. It is interesting to note the etymology of the word economy. The Greek *oikos* means "household." *Nomos* means "law." In its original Greek usage, *economy* referred to the management of a household, implying a natural linkage between political and family values. The breakdown of the family unit in U.S. society has not only devastated our nation's emotional life, but its economy. Welfare checks should be greater, not less, for family units that remain whole.

We need a system that empowers its

clients to share ownership in their homes and workplaces. Those who do not work for what they are given or own what they receive have little respect for themselves. Having little respect for themselves, they have less for others, and even less for others' property. In the tragic riots that have plagued our inner cities, it is never the shopkeepers who do the damage. People burn down "their" neighborhood only when they feel no ownership. One might well torch a government housing project where one lives, but seldom will a man burn down his own home.

We need a system that rewards parents for keeping their children in school. And as we reward education, we must reward excellence. There is nothing immoral about giving the best students the best grades, or failing those who do not work. And any program that provides jobs must reward those who work harder with higher pay, higher rank, and greater responsibility. Keeping your kids in school should be a condition of your public housing contract. And the kids with the best grades should get the best summer jobs.

Finally, our new social programs must find ways to reinforce the value of service. We might begin with community service programs in schools that, while not requiring service, reward it substantially—with graduation credits and scholarship money for college.

There is an obvious contradiction between these values and the old ethics. In the new moral welfare, all behaviors are not tolerated. Some are rewarded and some are not. While all persons begin with an equal opportunity, all are not equal in the end. Through their own effort and achievement, some are finally ranked higher than others, and receive the better prize. Individuality is respected, but only as long as it flowers in service to community.

According to the old Ethics of Self-Satisfaction, these ideas are dangerous and immoral, because they violate the sanctity of unlimited tolerance, enforced equality, and individual rights. But the old ethic has failed. Those who refuse to admit it look for scapegoats, and are simply "in denial." Let us now cease blaming the Right or the Left. There is plenty of blame on both sides. The Left has acted unwisely. The Right has not acted at all. Let us rather try something new: Let us manage the household, not for the satisfaction of each, but for the good of all. □

Adolescence: Time to Sort Things Out

by Harriet Heath

We sat there, parents, First-day school teachers, and students in the upper grades, talking about what the young people wanted to do about First-day school curriculum. We adults were amazed at how the young people, far outnumbered by the rest of us, spoke up for what they wanted.

"I don't want to study more Bible. I've had enough of that."

"And of other kinds of religions. I've visited everything from Catholic churches and Buddhist temples, both here and at school."

"And I don't want to talk about Quakerism. I've heard enough about George Fox."

The first student speaker, who also happened to be the oldest, spoke more hesitantly now. "I want to talk about how all this fits into my life and into the reality out there." The other students nodded in agreement.

Initially, I was taken aback by the vehemence of their statements and wondered what on earth was left for First-day school curriculum. Then I realized these students were asking to do exactly what psychologists recognize as the task of adolescence. This is a time of life when young people form their own identities, decide what they want to be, start trying to find their place in the world, and begin to determine which values will guide them through life. Part of adolescence is developing abilities to think in the abstract, to ponder "what if" and "if then."

Our young people felt they had enough basic information on which to build. They wanted a chance to sort things out and decide what would be meaningful and useful for them. The fact that they were willing to include us adults spoke well for them; they were open to hear others reflect as they searched for their own understanding.

This process of sifting and sorting re-

quires many settings. Much can be done in solitude, where there is no one to question or give another perspective. Much can be done with peers, who can present other viewpoints and share their own experiences. However, young people need to hear from adults, too, to get a sense of other backgrounds and understandings acquired in different historical settings. This can give young people what I call a "longitudinal setting" for their questions about life.

The task for adults who participate in this is not easy. Students who are sorting out their own opinions resist advice and sometimes dispute what seem to adults to be obvious facts. They won't take adult opinions at face value. They discuss them, oppose them, argue about them—and sometimes even try them out. Young people bring to the discussion all the differing ideas they can find—the more radical and alarming the better. But all the while, never letting us adults know, they

Sabbath-keeping: A Spiritual Discipline

by Betsy Kahn

My husband, Howard, comes from a Jewish family, and although he has never considered himself Jewish in a religious sense, observing the Sabbath allows us to relate to his heritage, as well as to feel more connected in our own spiritual lives. We celebrate the Sabbath on Sunday, since meeting for worship is that day.

We started this tradition a few years ago, after I realized on a lazy vacation how burdened I had felt from constant plans and how hard it was to enjoy the present when I was always worrying about the future. About this time I ran across a book called *Keeping the Sabbath Wholly*, by Marva Dawn (William B. Eerdmans Publishing Co., Grand Rapids, Mich., 1989). She is a devout Lutheran who outlines the theological history of the ancient Sabbath tradition and shows how it can be adapted beyond the traditional Orthodox Jewish context.

In another book, *The Sabbath: Its Meaning for Modern Man*, Abraham Joshua Heschel explains the beauty of the Sabbath in this way:

The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to be-

come attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the creation of the world. . . .

At our house, this plays out as follows. On Saturday we make sure the house is clean and there is enough food in the refrigerator and gas in the car. In the evening right before bedtime, we light candles and recite the Hebrew prayer: "Blessed art Thou, O Lord our God, King of the Universe, that You have commanded us to observe the Sabbath day and keep it holy." Then we have a few minutes of silence before bed.

On Sunday morning we have a special breakfast before going to meeting. The rest of the day might be spent reading, hiking, writing letters, calling far-away family members on the phone, going to a concert or museum, or visiting friends. We try not to miss the highlight of the afternoon—a Sabbath nap! Some of this may require planning, but we try to keep pre-planning to a minimum. In the evening we have candles and silence again to close the day.

Many people have an idea that keeping the Sabbath involves a lot of "thou shalt nots." I find that deciding not to do certain things on the Sabbath brings a sense of release, rather than restriction. My own "thou shalt nots" include housework, elaborate cooking, shopping, errands, yard work, job-related tasks, and, most importantly, think-

ing about or planning for the future. Many times on a Sunday I find myself caught up in a worrying cycle, trying to plan and control the future, and then I realize, "Hey, I don't have to think about that today!" It is a tremendous relief to escape from the constant tyranny of awareness of time and the illusion of control. An interesting side benefit is that it is easier to avoid procrastination during the week when I know I will have one day when I can let go of everything.

The discipline of Sabbath-keeping can be a very flexible, forgiving one. Sometimes I am more dedicated than at other times, but even keeping a piece of the practice each week results in a chain of Sabbaths over the months that begins to develop its own momentum. You might want to try one or two of these ideas, just to get started:

1. Go for a day without wearing a watch or looking at a calendar.
2. Hold a day open with no plans. Just do what you feel like when you feel like it.
3. For one day, make a conscious effort to defer decisions that have to do with controlling your future.
4. Go for a day without spending any money.
5. Light a candle on Sabbath eve and have some silence.
6. During the week, save up some special food and then treat yourself on the Sabbath. (Chocolate seems to taste better this way!)



are also listening and thinking about our lowly opinions, too. How often I, as a parent, felt unheard until I caught snatches of my own words being repeated in the back of the station wagon while I was carpooling a group of kids.

The process was not all one way, either. As my children talked, discussed, and raised issues, they pushed me to rethink my position, to broaden my perspective, and to become more sure of some of my values. I wonder if this is how the doctors in the

Temple felt when talking with 12-year-old Jesus. Did his questions make them rethink their positions?

The students in our meeting offered us a wonderful opportunity. By wanting to use the information we had given them in their earlier years and examining how the Quaker faith of their parents would fit into their lives, they invited us to take part in their search.

Harriet Heath, a Quaker in the Philadelphia, Pa., area, is a consultant and licensed psychologist. She is director of the Parent Corner at Bryn Mawr College.

Quaker Practices in the Home

by Helen Stritmatter

How do your children know that they are growing up in a Quaker home? A list of Quaker customs might include:

1. Holding hands around the table for a few minutes of quiet thanks for food and for each other.
2. Attending meeting for worship regularly.
3. Seeking solutions to conflict within the family through listening to each other in the presence of the Spirit.
4. Keeping a Bible on the table and having family Bible reading, at least on religious holidays.

Many of us believe that as our children grow into adulthood they need to be free to choose to be members of the Religious Society of Friends or to take another path. But how can they choose if they have little experience of what Quakerism means?

We know all too well the many responsibilities and distractions that make quality time for the family together a scarce commodity. Could your list be shortened?

Our faith is based on the experience of the Spirit within, and in our homes there may not be many ways in which we give tangible expression to our beliefs. But children are seeing, hearing, and touching people—outward expression is important for them.

One parent told me that if family members forget to have a silent grace before dinner, two-and-a-half-year-old Spencer reminds them.

Helen Stritmatter is a member of Eastside (Wash.) Meeting. This is reprinted from Friends Bulletin, November 1992.

7. Do some spiritual reading.
8. Be in touch with friends and family by letter or phone call.
9. Read over old letters or journals.
10. Arrange for some simple fellowship, such as a potluck or "no-work" meal.

In Jim Corbett's book *Goatwalking*, he explores the nature of the Sabbath in the context of the covenant communities he became aware of when founding the sanctuary movement:

Is this extravagant? Exactly. It goes beyond all established bounds. It is a matter of discovery rather than argument, practice rather than proof. . . . The prophets teach us to do as a community exactly what the Buddhas teach individuals, that we should regularly cease to busy ourselves with efforts to bend the world to our will.

We already hold the seeds of the Sabbath in the way we are drawn to the silence of meeting for worship. Here is a way to expand that hour into a whole day and to see its effects take root in the whole of our lives.

Betsy Kahn is from Santa Monica (Calif.) Meeting. This is reprinted from Friends Bulletin, November 1992.

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Young Friends

The Bonker's Blessing

by Elisabeth Burmeister

May I have your attention, please?" the voice from the loudspeaker said. "The swim meet will be held tomorrow at 9 a.m. Swimmers should be at the pool by 8:30, ready to warm up. Will all volunteers who are lifeguards or have other specialized skills we could use please come and see me sometime tonight?"

After hearing this announcement, I offered my services as a manager for the meet. This would be no different than the countless swim meets I had managed during my past two years as Westtown School's swim team manager, right? Well, this wasn't just another swim meet. This meet was held during the Northeastern Olympic Games for the Blind. My experience "managing" this event opened up an entire new world I had not previously been exposed to. I saw how both the swimmers and the event adjusted to the lack of vision. Most of all, however, I was in awe of the participants, who were not in the least bit afraid of jumping into a pool and swimming at a wall they couldn't see.

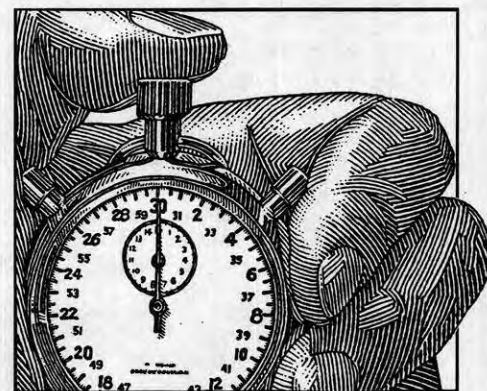
I had to adjust quickly to several modifications made to accommodate the participants' partial or total lack of vision. I sat at the scorers' table, assuming I would be doing the same things I did at every swim meet: taking down the order of finish, allotting points accordingly, and keeping score. I could not do this here; there were no teams to speak of and, therefore, no score. Each race had the potential for six first-place finishers: male, female, adult partially sighted, adult totally blind, youth partially sighted, and youth totally blind. My job was to sort out who won each race and make out ribbons for the people who placed. It was a confusing and stressful job.

Not only was I having trouble sorting through the mounds of entry sheets and ribbons, but there were several things happening that constantly distracted me. For one, seeing-eye dogs were on the pool deck. I watched, enthralled, as these animals skillfully wove their masters in and out of the crowds, making sure their masters didn't end up in or near the water. Second, a small army of volunteers was installed at either end of each lane, each person acting as a "bonker."

Elisabeth Burmeister is a senior at Westtown School. Her interests include child development, theater, international relations, and swimming. She was born in Barcelona, Spain, and was recently commended by the National Merit Scholarship Program.

Equipped with a tennis ball glued to the end of a broomstick, the volunteer "bonker" the blind swimmers on the head with this contraption, just before the swimmer swam into the wall. It was hard for me to concentrate on the ribbons with this previously unknown world unfolding before me.

However, what held my attention most was not what was going on around the pool,



but what was happening in it. The swimmers leaped into the water without the slightest fear. One participant, Jim, amazed me. An albino, totally blind, he moved through the water with the grace and agility of a dolphin. His swimming ability would have landed him a spot on any varsity swim team, and yet it was his spirit that caught my attention. He jumped into the water with no clue as to where the wall was or even whether or not he was going in a straight line. After the race, as I handed him his ribbon and congratulated him, I asked him how he could fly through the water with so much confidence, having no idea what lay ahead of him.

He replied, "Do any of us have any clue where we are going, what lies ahead? Sometimes I think I'm lucky to be blind; I can't see 'over there,' so I concentrate on what I can do right here, right now. It also helps to know that the bonker is looking out for me, making sure I don't get hurt, and giving me a gentle tap when the race is over and it's time to get out."

After the meet was over, an official came over and asked me, "How are you? You look pretty stressed out." I considered telling him about the mass confusion surrounding who exactly got which ribbon or about my difficulty concentrating. But the vision that stuck out was that of Jim gliding fearlessly toward the unknown, with more faith in Providence than anyone I had yet encountered.

So I said, "I'm just fine, thanks. The bonker is looking out for me." □

Reports

FWCC Southeastern Regional Conference

"Peacemaking in the Power of the Lord" was the theme of the Southeastern regional conference of Friends World Committee for Consultation (FWCC) on Oct. 30-Nov. 1.

Opening talks on the histories of Southern Appalachian Yearly Meeting and Association and of Memphis (Tenn.) Meeting, who hosted the conference, provided a context for the event. The physical setting—the woods and fields of St. Columba Episcopal Conference Center—provided the perfect setting for a weekend of prayer, discussion, and reflection on peace. Forty-five Friends from Maryland, North and South Carolina, Georgia, Florida, Kentucky, Tennessee, Mississippi, Alabama, and Ohio attended the conference.

One of the speakers of the gathering was Sunanda Gandhi, who, with her husband, Arun Gandhi, founded the M.K. Gandhi Institute for the Study of Nonviolence. Sunanda is the granddaughter of Mohandas K. Gandhi. She spoke quietly and powerfully about her lifetime education in nonviolence, including economic dimensions of nonviolence at the community level as she and Arun experienced it while working in co-operative projects in the Bombay area.

T. Canby Jones also spoke, expanding the definition of peace to encompass wholeness, health, abundance, and harmony. He traced the threads of biblical testimony about dependence on God's power, taking it to the point about Jesus' teachings on loving our enemies. Drawing on his own experience, he suggested that a first step in biblical peacemaking is to overcome fear of our own death.

Workshops at the conference addressed the challenge of peacemaking in the community, using as an example the experience of churches in Memphis to unite their work for racial and economic justice. The workshops also examined peacemaking in the world, in the home, and with the earth.

*Report submitted by staff members of
FWCC, Section of the Americas*

FGC Retreat on Quaker Families

Nurturing the spiritual life of families through spiritual growth was the topic of a workshop held Sept. 25-27, 1992, near Cincinnati, Ohio. "The Quaker Family: Growing with God" was offered by the Religious Education Committee of Friends General Conference, with support from the Elizabeth Taylor Fund. Approximately 100 people at-

tended, including children and adults.

After morning worship, children and adults went to separate programs, with adults participating in small worship-sharing groups that examined parenting goals and how participants learned to parent. Because many people come from dysfunctional families, one's parents are not always the best example of how to parent. With maturity, we learn to see our parents as human beings who did the best job they could, and we learn to sort out good and bad behavior patterns we want to use in parenting our own children. A considerable part of religion in our homes is caught, rather than taught. Children learn from nonverbal actions, as well as from words.

At the workshop, adults could choose from interest groups focusing on deepening individual spiritual life, dealing with anger and conflict, managing as the only Quaker parent, learning and using "God talk" in the home, using the Bible and prayer in the home, caring for aging parents, and dealing with pressures of time.

On Saturday evening, children and adults relaxed together by creating skits from the Bible.

On Sunday morning, there was a discussion about how local meetings might support the growth experiences participants had during this weekend. Suggestions included experimenting with ways to bring together older Friends and children, including teenagers in meetings for business, especially to discuss First-day school matters. Other suggestions included using more queries and biblical references and making time for discussing them, and exploring ways for men and boys to have activities together.

We all need to learn to articulate the Truth as we have experienced it thus far. This is a particular challenge to older Friends.

Participants left the conference realizing that our spirituality is a life-long process of change and growth. Friends need to nurture each other through sharing our life experiences and worship time. Spirituality can be strengthened through prayer and Bible study based on Quaker beliefs.

Parents have no magic answers to their children's problems. We are challenged to emulate the practice and faith of early Friends who took others (children, newcomers, themselves) to their Inward Teacher to learn from that Guide. We can trust God to meet each individual where that person is and to speak in words or images that person can understand. We do not need to fear what language God will use.

Lynda Ream

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AFSC Notes

AFSC Mission Statement

The American Friends Service Committee is engaged in a long-range planning process shepherded by a planning committee composed of members from the AFSC Board, staff, and program committees. The planning committee is formulating draft recommendations, one of which is the draft mission statement below. Friends can request copies of forthcoming drafts by contacting Karen Cromley at the AFSC national office, 1501 Cherry St., Philadelphia, PA 19102.

The American Friends Service Committee is an expression of Quaker faith in action. We hold a vision of a world where justice and peace prevail, where conflicts are resolved nonviolently, and where each person and group is assured the opportunity to live in dignity and participate fully in the decisions affecting their lives. We work to bring about a nonviolent society free from all forms of oppression.

AFSC Values

The AFSC community draws on values, principles, and practices of the Religious

Society of Friends and is continually renewed by the spiritual and cultural diversity of all who participate. The following shared values, principles, and practices form the spiritual base of the organization and guide our work:

- We believe there is that of God in each person, leading us to respect the worth and dignity of all.
- We regard no person as our enemy, though we often oppose specific actions and abuses of power. We seek to address the measure of goodness and truth in each individual.
- We affirm the transforming power of love and nonviolence as a force for reconciliation and as a challenge to injustice and violence.
- We trust the power of the Spirit to guide the collective search for truth and practical action.
- We accept that our understandings of truth are imperfect and that new truths are continually revealed to us.

The Work of AFSC

We work throughout the world for peace, justice, and reconciliation among all peoples and for an end to militarism and preparation for war. We work in partnership with people who are poor, disenfranchised, displaced, or oppressed.

- We work to relieve suffering and seek to address the root causes of poverty, injustice,

Life in the Meeting

Clearing the Clutter

Dear Ms. Mindful:

I have a problem I haven't been able to solve alone. I know you can help me because your name reminds me of my problem.

You see, Ms. Mindful, when I come to meeting for worship, my mind is full. Isn't it supposed to be empty? I think I'm the only one there thinking about my grocery list and when to take the car in for an oil change. Then I feel bad that I'm not contributing to "the attitude of worship," which fills the whole room, but doesn't fill me.

Since there may be more Mr. or Mrs. Mindfuls out there wondering the same thing, could you give me some tips for emptying my full mind?

Ms. Mind Full

Dear Ms. Mind Full,

I have spent all of my spare time in the last month searching Great Quaker Minds—both living and dead—in an attempt to pro-

vide the "ultimate answer" to your question. I felt that such a beautiful and trusting letter deserved, at least, a grandiose reply.

Then I remembered that I'm only "Ms. Mindful" after all, that woman in the funny hat, and I put the stack of quotes behind me on the floor and wrote the following to you from my heart:

Begin where you are. Begin with the grocery list. Think of food: tangerines, "free-roaming hen" eggs in their cardboard cartons, those little tiny ears of corn they put in deli salads, boxes of chocolate pudding mix.

Now, let's say your mind jumps to that dreaded oil change. Let yourself contemplate, even worry about, that oil change. Then think for a minute about what getting an oil change means for your car. (Ms. Mindful has indeed been known to perform mundane, greasy car maintenance tasks on her orange Volkswagen, so she knows whereof she speaks.) It's a purging, really. The old, dirty, used-up oil is released, and in its place is poured a clear, clean, useful oil more appropriate for the current season's conditions.

Now, just for fun, pretend for a moment that God is the mechanic and you are getting an oil change.

This is where it happens—spiritual trans-

and war.

♦ In times and places of violent strife or protracted struggle, we serve the human needs of people on all sides, and we work to facilitate a peaceful resolution of the conflict, avoiding partisan or narrow political allegiances.

♦ Our work is grounded at the community level in the United States and in other countries. We learn from that engagement, share those learnings institutionally, and communicate them in ways that seek to affect the public mind and public policy.

♦ We seek to transform the institutions of society, and we are ourselves transformed by our work.

Organizational Commitments

We are committed to working both inside and outside our organization to address individual and institutional forms of oppression. We seek to treat each other in AFSC with respect even in the midst of disagreement and struggle.

The AFSC benefits from the perspectives, practices, values, and spiritual experiences of a rich variety of people, both inside and outside the organization. The understandings gained through this diversity are central to our organizational capacity to accomplish our ambitious work for change. □

formation, that is. *This* is one way you can take the leap to that place that lies beyond the seemingly overwhelming limitations of everyday worries and move into the wide/wild imagination of the Spirit.

Ms. Mind Full, it's the leap that we are all afraid to take: the leap that requires us to believe, in the words of an unknown poet, that "there will be something solid for us to stand on. Or we will be taught how to fly."

Finally, remember that the Friends around you, in contributing to the "attitude of worship" you mention, will not abandon you come 11:30 a.m. and coffee time. You can pull someone aside and say, "I need to come back into the everyday a little more slowly. Can we sit down and talk?"

At that point, someone like Ms. Mindful will likely be more than pleased to have a kindred soul with which to compare grocery lists!

Ms. Mindful

"Ms. Mindful" is a sometimes serious, other times tongue-in-cheek column concerning Quaker etiquette that appears in Shareletter, the newsletter of Milwaukee (Wis.) Meeting. It is reprinted from the December 1992 issue with the permission of Ms. Mindful.



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News of Friends

New general secretary of Friends United Meeting is Johan Maurer. He recently served as coordinator of the Midwest Section of Friends World Committee for Consultation, Section of the Americas, and as clerk for Right Sharing of World Resources. He replaces Stephen Main.

Lead lawyer in the successful class action case against Ferdinand Marcos is a longtime attendee at Haverford (Pa.) Meeting, Robert Swift. He represented tens of thousands of Filipinos who were imprisoned, tortured, or executed under the Marcos regime. The landmark case was tried in Honolulu, Hawaii, and decided by jury on Sept. 24, 1992. Robert Swift is now working out details of the settlement with the court and the government of the Philippines.

The deep silence of a rain forest provided the setting for worship for Victoria Meeting in British Columbia, Canada, on one occasion last summer. En route, Friends drove through miles of desolate land laid bare by clear cutting. Part of the travel discussion focused on what to do if Friends were challenged by the logging company. (They weren't.) A short walk got them to an idyllic spot, where there was no wind, sunlight filtered through ancient trees, and the glittering river ran below. Friend Janet Hawksley remembers the worship: "We found peace in a community where everything, dead or alive, young or old, large or small, predator or prey, belongs."

Whodunit? What do you mean, Jessamyn West didn't write *I Take Thee, Serenity* (News of Friends, January)? Several of our readers, faithful Daisy Newman fans, set our heads right on that one. Our apologies to all concerned, but especially to Daisy, who is, to our (sometimes shaky) knowledge, no cousin of Richard Nixon. Next, we'll be declaring a new author for George Fox's *Journal*. Keep watching this space. —Eds.

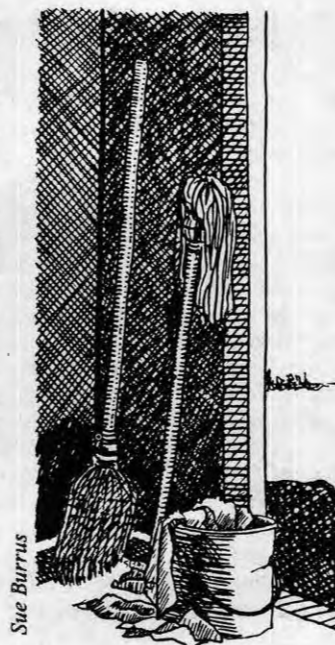
Named to the Gay and Lesbian Hall of Fame in Chicago was Valerie Taylor, longtime member of Pima (Ariz.) Meeting. Before moving to Tucson, Arizona, years ago, Valerie was active in gay and lesbian issues in Chicago. She has spoken several times in Chicago during Gay Pride Week and appeared many times before the Chicago City Council asking for protective measures for gays and lesbians. She has also written 14 novels and a book of poetry. The award was presented by Richard Daley, mayor of Chicago. Valerie reports that she is pleased with the recognition, especially in light of the fact that she had an egg thrown at her when she spoke at the first Gay Pride Rally 20 years ago.

Albuquerque Friends School opened its doors Sept. 8, 1992, with seven students—five in kindergarten, one in second grade, and one in third. Tom Hughes, formerly of the Potomac School in Virginia and the International School of Brussels, is senior teacher. In the tradition of Friends schools, the new school incorporates a sense of community service with strong academics. The small group of students allows flexibility in doing class projects and creative things together, such as urban gardening, helping in a soup kitchen, or taking apart an early model computer. Individualized programs are established for each student, with parental involvement. Tuition is \$4,500, with scholarship and payment plans available. The school, which anticipates an eventual 20-student enrollment, is the realization of a 34-year-old dream. It operates in a portion of Albuquerque Meetinghouse, 1600 5th St., N.W., Albuquerque, NM 87102-1302, telephone (505) 242-8092.

Whittier and George Fox colleges are ranked as among the best in the United States in an article in the September 1992 issue of *U.S. News and World Report*. Whittier College is ranked third overall nationwide among 384 regional liberal arts colleges. George Fox College is rated third in academic reputation and seventh overall. The rankings are from statistics compiled from responses of 2,527 college presidents, deans, and admission directors.

This year commemorates the 200th anniversary of establishment of a Friends meeting in Baltimore, Maryland. The two meetings there now, Homewood and Stony Run, have common roots in the meeting that began in 1792. The meetings hosted a fall celebration at which approximately 300 people attended a dinner and heard Elizabeth Watson speak on "The Future of the Society of Friends." A 250-page history of Friends in Baltimore, *Minute by Minute*, was written for this event by Barbara C. Mallonee, Nicholas B. Fessenden, and Jan Karkalitz Bonny. (A review will appear in a forthcoming issue of *FRIENDS JOURNAL*.) To get a copy of this book, contact either Homewood Meeting, 3107 N. Charles St., Baltimore, MD 21218, or Stony Run Meeting, 5114 N. Charles St., Baltimore, MD 21210. Cost is \$17, plus \$3 postage.

Get out the broom and the dust pan, throw out the cat, and clean up the kitchen. Why? Meeting is coming to worship in *your* home, and all must be made ready. Pull out the folding chairs, put on the tea kettle, and take the phone off the hook, for silence and prayer and vocal ministry will be the order of this morning at home. When you think of meet-



ing for worship in those terms, as indeed Friends in some parts of the country do, the prospect of renting space to worship in a public building can seem mighty impersonal. There's another aspect to consider, though, as Friends in Vashon Island (Wash.) Worship Group discovered in mulling the advantages and disadvantages of finding space to rent. They came up with this: If they don't meet in homes, no one has to clean house regularly anymore. Is that good or bad?

Members of peace churches in the Portland, Oregon, area—including programmed and unprogrammed Friends—gathered in a regional conference of New Call to Peacemaking on Nov. 20-21, 1992. Mennonites, Friends, and Brethren explored their various traditions and resources and celebrated their common commitment to peacemaking. The conference began with a combined worship service, with music, prayer, and silent worship. Among the presentations that followed was Arthur Roberts, Quaker philosopher and retired professor, who answered questions about the historic roots of the Quaker peace testimony. Mike Huber and Colin Saxton, Quaker pastors, and Bruce Bishop, youth superintendent of Northwest Yearly Meeting, discussed problems in presenting the peace testimony. Unprogrammed Friends demonstrated the worship-sharing process by dividing participants into five groups, each of which reflected on queries about peacemaking. Mennonites and Brethren also made presentations on their histories and beliefs concerning peacemaking. The conference was held in response to New Call's vision of revitalizing the religious testimony of making peace

in the world, by working through faith groups. The group hopes to strengthen networks among peace churches.

Drawing together the widely scattered letters of Margaret Fell is the project of Elsa F. Glines, the 1992-1993 recipient of the Henry J. Cadbury Scholarship for Quaker Studies at Pendle Hill. Elsa, a Friend from Strawberry Creek (Calif.) Meeting, is a librarian who is much involved in problems of research. She would like to produce a complete scholarly edition of Margaret Fell's letters in two or three years. In her year at Pendle Hill, she plans to write several articles based on what she is able to discover. Only a few of Margaret Fell's letters have been published. They appeared in an edition of her works in 1710 and in several biographies since that time. The Cadbury Scholarship sponsors a Friend to live and work at Pendle Hill while conducting a research project that will benefit the Religious Society of Friends. Applications are being accepted for the position in 1993-1994. For an application, write to Mary Helgesen, Box H, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086.

Long hours on the road, close quarters (with somebody else's kids), and midsummer heat is a perfect set-up for short tempers. Heeding George Fox's admonition to live in a way that heads off conflict, Friends caravanning from Oregon to Montana for yearly meeting last summer used a preventive technique: Complaints were limited to five minutes out of every hour, on the hour. Sheila Smith, of Corvallis (Oreg.) Meeting, who was one of the three adults and two kids in the van, says, "Sometimes we complained that there wasn't anything to complain about." John Etter, of Eugene (Oreg.) Meeting was organizer of the caravan, which covered approximately 500 miles to get to North Pacific Yearly Meeting in Dillon, Montana.

What do movie ratings mean to the younger set? Consider this story, overheard at a First-day school sleep-over for youngsters at Columbia (S.C.) Meeting: One of the older boys, seeking to let the younger children know how grown up he was, was heard to comment, "I can watch movies with violence." A younger child, responding casually, remarked, "Oh, is that where they take their clothes off?"

Three hundred words and a photo provide an introduction of each member to other Friends at West Knoxville (Tenn.) Meeting. Short autobiographies and photos of all meeting members are placed in a notebook and occasionally posted on the bulletin board to help Friends know one another better.

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Bulletin Board

• Opportunities are open for interns at the Quaker UN Office in New York City for September 1993 to August 1994. Interns follow world issues, such as disarmament, human rights, economic justice, development, environment, and women and children. They research and write articles and briefing papers, arrange and attend UN and other meetings, and help with office administration. Candidates must be college graduates or have equivalent experience, be in their 20s, have an interest in international affairs and a commitment to Friends principles, and have writing and computer skills. Two interns will be selected. They will receive a stipend and medical coverage for their work. Contact Quaker UN Office, 777 UN Plaza, New York, NY 10017. Deadline for application (including references) is March 20.

• A weekend for Quaker lawyers is planned by Pendle Hill for April 2-4. It will be a chance for participants to look at the places of unity and tension between their professional and spiritual lives and to talk about alternatives to litigation. These and other mutual concerns will be addressed in an atmosphere of support and collegial sharing. It will be led by Nancy Black, a lawyer from Baltimore, Md., who has worked in Iran as a Peace Corps volunteer and as a lawyer for the Equal Employment Opportunity Commission. Contact Extension Program, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086, or telephone (215) 566-4507.

• Grants are available for the study and practice of Christian mysticism from the Elizabeth Ann Bogert Memorial Fund. Recent projects have included research and publication on Hildegard of Bingen, choreography for dance themes on Christian mysticism, development of ecologically based liturgy, and a comparison of Christian mysticism to mysticism in other religions. Proposals should include a description of the project, the specific amount requested and how it will be used, an indication of other resources for funding, and how the applicant plans to communicate the work to others. Living expenses cannot be covered under the grant. Names and addresses of people familiar with the project should be submitted as references. Maximum amount of each grant is \$500, with only a few funded each year. Deadline for application is April 15. Applicants are invited to send six copies of their proposals to Bogert Fund Overseers, Friends World Committee for Consultation, 1506 Race St., Phila., PA 19102. Financial contributions to this fund are warmly welcomed.

• The organization Written on Our Hearts links imprisoned conscientious objectors with concerned individuals or groups who wish to

support them. For information, contact Pax Christi USA, 348 E. 10th St., Erie, PA 16503.

•Essays on nonviolence are sought for a book on the subject, to be edited by Chris Parry, 322 St. James St., Victoria, B.C., Canada, V8V 1J8. Essays should be of personal philosophies and experiences, rather than technical principles, with the purpose of inspiring.

•"The Gas Guzzler Campaign" encourages drivers to buy more fuel-efficient cars, to use alternatives to driving, and to support the switch to vehicles that use alternative fuels for energy. A group called Road Kill, in Chapel Hill, N.C., gives tickets to inefficient guzzlers at university football games. In Olympia, Wash., a Bike-to-Work Week is being organized, and an "Oil-Smart Wednesday" program encourages businesses with more than 100 employees to urge workers to use alternative transportation every Wednesday in March. Local groups such as these come up with their own ideas on how to cut gas guzzling, using direct action, public education, and legislative activities. To join the Gas Guzzler Campaign in your area, contact Darrell Williams of the Advocacy Institute, at (202) 659-8475.



•Stewardship and preservation of older religious properties will be the focus of Sacred Trusts VI, the sixth national conference on the subject. It will be held April 29-May 1 in Salt Lake City, Utah. It provides the opportunity to learn such things as building care and maintenance, fundraising, energy conservation, and rehabilitating or adding to existing space. The conference is sponsored by Partners for Sacred Places, a national, non-sectarian, nonprofit organization dedicated to preserving the religious heritage of the United States through its sacred buildings, while promoting the vitality of the communities served by those buildings. Key participants of the organization include Episcopal, Catholic, Church of Jesus Christ of Latter-day Saints, and Utah and national historic preservation groups. For information, contact Part-

ners for Sacred Places, 1616 Walnut St., Suite 2310, Phila., PA 19103, telephone (215) 546-1288.

•Do you have questions about being a Quaker? About Quaker literature, workcamp or internship opportunities, or how to get ahold of Friends in Japan or Idaho? The Quaker Information Center, 1501 Cherry St., Philadelphia, PA 19102, is a place to get answers. The telephone number is (215) 241-7024. Besides providing a source of answers, the center displays literature on Quakerism and mails out information packets. It is sponsored by eight Quaker organizations: the American Friends Service Committee, Central Philadelphia (Pa.) Monthly Meeting, Friends Council on Education, Friends General Conference, FRIENDS JOURNAL, Friends World Committee for Consultation (Section of the Americas), Pendle Hill, and Philadelphia Yearly Meeting.

Calendar

FEBRUARY

5-7—"Clerking: Serving the Community with Joy and Confidence," a workshop at Pendle Hill, led by Art Larrabee. Features theoretical and practical insights on clerking. Cost: \$150. Limited to 30 participants. Contact Extension Program, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086, telephone (215) 566-4507.

12-15—"Expressing Our Spirituality Night and Day," the 1993 Mid-Winter Gathering of Friends for Lesbian and Gay Concerns, at Epworth Forest Conference Center, North Webster, Indiana. Key-note speakers will be Elizabeth Watson and John Calvi. Workshops, entertainment, and spiritual seeking will highlight the gathering. Contact FLGC Mid-Winter Gathering Planning Committee, 3230 Centennial, No. 116, Sylvania, OH 43560, or call Ann Silverwolf, (419) 841-8555, or Becky Phipps, (517) 393-7761.

19-21—"The Bible and the Times," at Woolman Hill, led by Gordon Bugbee of Beacon Hill (Mass.) Meeting. Biblical study and reflection, grounded in contemporary issues, with use of biblical passages and newspaper articles. Children's program provided. Cost: \$85. Contact Woolman Hill, telephone (413) 774-3431, for registration or more information.

19-21—Training Workshop for Nonviolence Trainers, in Philadelphia, Pa., led by George Lakey. Contact Training Center Workshops, 4719 Springfield Ave., Phila., PA 19143, telephone (215) 729-7458.

MARCH

12-14—"Outreach: The Practice of Spiritual Hospitality," at Pendle Hill, led by Dorothy Carroll Lenk and Harvey Gillman. Focuses on ways to attract newcomers, hold their interest, and help them feel at home. Cost: \$150. Contact Extension Program, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086, telephone (215) 566-4507.

CREMATION

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

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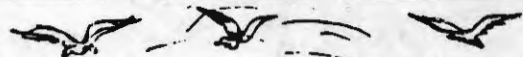
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Books

Women and Quakerism in the 17th Century

By Christine Trevett, *Sessions of York, England, 1991. 171 pages.* [Available from Pendle Hill Bookstore, 338 Plush Mill Rd., Wallingford, PA 19086, telephone (215) 566-4514. Inquire for price.]

As interest in women's buried history has heightened, more and more feminist theologians and scholars have begun to turn to the story of Quaker women and their role from the 17th century onward in preaching, defending their right to preach, and playing a part in church government. While other 17th century radical Protestant sects certainly gave their women some latitude, it was the Quaker women who were most active, both as preachers and as elders, and who preserved the tradition and passed it down to other generations of Quaker women, creating a climate out of which came an Elizabeth Fry and a Lucretia Mott.

Although Quaker women have been the subject of various studies in the United States, with more to come, in Great Britain, where the Quaker movement began, there has been a dearth of new research, both within and without the Society of Friends. We are deeply indebted therefore to Christine Trevett, a second century scholar in the Department of Religious Studies at the University of Wales, for the first scholarly examination of the position of Quaker women in Great Britain in the second half of the 17th century.

Christine Trevett divides her study into three sections. In the first she sets the stage by describing the situation and the writings of religious women in the 17th century. In the second, "Women's Speaking Justified," she provides us with the arguments Quaker men and women used to explain their position on women ministers, and she describes their travels in the ministry. In a third chapter she moves into the developing Quaker organization, describing women's roles in the separate (and unequal) women's meetings, in approving marriages, and in education.

Patriarchy was by no means banished with the birth of Quakerism, she points out, nor are we free of it today. In an especially helpful section, she covers the James Nayler incident, and points out that all historians, including this reviewer, have fallen into the trap of blaming Nayler's distorted view of himself on the women around him, just as we have blamed Eve for Adam's defection!

A careful scholar, Christine Trevett avoids overstating the equality of Quaker women in the 17th century, or the importance of the role of the women's meeting. At times she

presents two sides of the argument in a manner that is often helpful but sometimes confusing. Her decision to stick with the British experience is correct, but she does venture into the colonies occasionally, with the travels of Elizabeth Hooten, Mary Fisher, and Elizabeth Harris. She footnotes the establishment of the Women's Yearly Meeting in Ireland in 1679, but not the Half Yearly Meeting of Maryland in 1677.

We still need a transatlantic scholar who can help us understand why the women's meetings in the United States became so much stronger than those in the British Isles. Perhaps we can hope that Christine Trevett herself, having become intrigued with the subject will venture further abroad. Meanwhile she has produced a book that should be in the library of any student of Quaker history today.

Margaret Hope Bacon

Margaret Hope Bacon, a Quaker historian and writer, is a member of Central Philadelphia (Pa.) Meeting. She is the author of *Mothers of Feminism and Valiant Friend*.

They Chose the Star: Quaker War Relief Work in France, 1870-1875.

By William K. Sessions, *Sessions of York, England, Sessions Book Trust, 1991. 2nd edition. xiv, 102 pages.* [Available from Pendle Hill Bookstore, 338 Plush Mill Rd., Wallingford, PA 19086, telephone (215) 566-4514. Inquire about price.]

During the Second World War, two remarkable persons, Dmitri Shostakovich and Bill Sessions, were serving as fire wardens: one for the Leningrad Conservatory of Music, the other for London's Friends House. While confronting almost daily aerial bombardment with many-sided helpfulness, the former managed to compose a Seventh Symphony, and the latter wrote an inspiring book, *They Chose the Star*.

At this time Bill wore a small badge familiar to Friends: a red and black eight-pointed star associated with relief work. He began to wonder about its origin. How did it become a Friends emblem? Friends House librarian John Nickalls responded by providing Bill with old minute books and records to read during the blitz of 1941-1945. The surprising answer lay with the Society's response to an earlier time of trial.

In 1870 the ambitions of political leaders clashed in France and Germany. The result was a France-Prussia War which saw the fall of a French monarchy, the seizure by Germany of Alsace-Lorraine, an attempt of

Parisian workers to take power, a unification of German states under an emperor, and German soldiers occupying France until 1873.

The ensuing suffering of the French people struck a responsive chord in Great Britain. A leading newspaper, the London *Daily News*, publicized the plight of people in the battle zone near Sedan and started a relief fund. Meanwhile, an English Friend, Samuel Capper, witnessed the hardships first-hand and wrote to *The Friend* and *The British Friend* urging support of the *Daily News* fund. This prompted Newcastle Friends to propose a War Victims Fund under the care of trustees appointed by Meeting for Sufferings (Executive Committee of the Society of Friends).

On October 7, 1870, Meeting for Sufferings created a committee of 20 to look after a Friends War Victims Fund. Part of their minute asked for "an appeal soliciting contributions towards the relief of suffering among the inhabitants of the districts laid waste, and also to find competent individuals willing to undertake the service of the necessary investigations into the different causes of distress, and to superintend the distribution of funds that may be contributed."

The balance of the book recounts the heroic role of Friends and non-Friends, men and women, on French battlefields and in Paris under siege. Some lost their lives to smallpox. Others oversaw the construction of housing and the distribution of seed corn and farm animals. Here was born the prototype of the American Friends Service Committee.

Bill Sessions shares with us the insight and spiritual strength he gained as he unearthed a significant segment of Friends history. He also tracked down the origin of Friends' red and black eight-pointed star to the office of the *Daily News*. He tells his story well and brings to life brave Friends from time past. Many photos enhance the work.

Dan MacGilvray

Dan MacGilvray is retired Government Printing Office historian and member of North Branch (Pa.) Meeting.

Where There Is No Doctor

By David Werner, with Carol Thuman and Jane Maxwell. *The Hesperian Foundation, Palo Alto, Calif., 1992. 446 pages. \$13.*

This new edition of *Where There Is No Doctor* is similar to the 1973 edition, but with significant updated information about AIDS, nutrition, diarrhea, women's health care, drug addiction, and much more. It should achieve the same enthusiastic approval that

its predecessor received from health workers all over the world. The book was originally written in Spanish for use in rural Mexico, but it was soon translated into English, Portuguese, French, and about 50 other languages. It has become standard equipment for Peace Corps volunteers—for their own care as well as for the groups they serve.

Health problems are clearly described in terms anyone can understand, and the treatments and procedures suggested are practical and inexpensive, to enable health workers to treat sick people in the absence of a physician. The many graphic line drawings, mostly by David Werner, make the book useful even to those of limited reading ability, and are really charming. The conditions that the health care worker can handle are accurately described, as to diagnosis and treatment, and those diseases that make it important to transport the patient to a medical center are explicitly outlined.

This book is an essential for those who plan a period of service in remote areas, but can be useful even in places where there are doctors, as a home-health reference book. Some advices, such as, "Do not let pigs or other animals come into the house or where children play," may not be useful in urban cultures. The disease descriptions are accurate and clear, and I would rather have this book on my shelf than many professional medical tomes, because its advice is so practical and down-to-earth.

The Hesperian Foundation, out of deep social concern, offers the book, postpaid, for \$13. For 12 or more copies, the price is \$11 apiece. If the book is for people in low-income countries, the price is \$6 each or \$5 in quantity.

Samuel B. Burgess

Sam Burgess is a physician and Friend who lives at Medford Leas retirement center in New Jersey.

In Brief

Whole Earth Meditation

By Joan Sauro, C.S.J. *LuraMedia, San Diego, Calif., 1992. 95 pages. \$14.95/paperback.* Through personal remembrance and observation, Joan Sauro has developed a connection between the many contours of the natural world and the equally intricate inner self. This book follows her spiritual insights and leads readers to discover the similarities for themselves.

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Milestones

Births/Adoptions

Charpentier—*William Charpentier*, on Sept. 18, 1992, to Jan Gregory-Charpentier and Ron Charpentier, of Smithfield (R.I.) Meeting.

DeMarco—*James William DeMarco*, on Nov. 3, 1992, to Molly Mitchell and Vincent DeMarco, of Homewood Meeting in Baltimore, Md.

Dunn—*Rachel Eileen Dunn*, on Oct. 15, 1992, to Deborah Passmore Dunn and Albert Dunn, of Gunpowder (Md.) Meeting.

Flores—*Dinora del Carmen Flores*, on Aug. 21, 1992, to Lorena Simpson and Jose Flores, of Friends Meeting of Washington, D.C.

Hoover—*William Hoover*, on Dec. 27, 1991, to Christy and Andy Hoover, of Carlisle (Pa.) Meeting.

Muma—*Galen Muma*, in Queen Charlotte City, British Columbia, Canada, to Jennifer and Alfred Muma, of Toronto Meeting in Ontario, Canada.

Nichols—*Taylor Craven Nichols*, on July 23, 1992, to Lou Ann and David C. Nichols, of Goose Creek (Va.) Meeting.

Oftedahl—*Joel Leslie Oftedahl*, on July 23, 1992, to Wendy Verhoek-Oftedahl and Randy Oftedahl, who is a member of Smithfield (R.I.) Meeting.

Marriages

Ballou-Minkena—*John Minkena and Dorothy Ballou*, on May 16, 1992. Dorothy is a member of Smithfield (R.I.) Meeting.

Bishop-Summers—*Douglas Wilson Summers and Muriel Armstrong Bishop*, on Sept. 12, 1992, at Toronto Friends Meeting in Ontario, Canada.

Bowman-Brown—*Mary Jo Bowman and Robert Franklin Brown*, on Oct. 10, 1992, at Harrisonburg (Va.) Meeting.

Cross-Preston—*Dick Preston and Betty Cross*, on Sept. 5, 1992, at Hamilton Meetinghouse in Ontario, Canada.

Keenan-Lazarson—*Bryan D. Lazarson and Phyllis Keenan*, on Oct. 3, 1992, at Homewood Meeting in Baltimore, Md.

Moree-Sanders—*Elizabeth Sanders and Melinda Moree*, on Oct. 3, 1992, at Homewood Meeting in Baltimore, Md. Elizabeth is a member of the meeting; Melinda is an attendee.

Moulton-Misovec—*Andy Misovec and Dinata Moulton*, on May 2, 1992, at Annapolis (Md.) Meeting.

Napieralski-Cook—*Aaron Cook and Heather Napieralski*, on Aug. 22, 1992, at Stony Run Meeting in Baltimore, Md.

Price-Kay—*Bruce Kay and Susan Price*, on Sept. 19, 1992, at Smithfield (R.I.) Meeting, where Susan is a member.

Newcombe-Stieren—*Carl Stieren and Pat Newcombe*, on April 25, 1992, in Knox Presbyterian Church in St. Thomas, Ontario. He is a member of Toronto Meeting, and she attends Kitchener Meeting, both in Ontario, Canada.

Rowe-Jusino—*Christopher Jusino and Diana Rowe*, on Sept. 12, 1992, at Adelphi (Md.) Meeting.

Torres-Hale—*David Prentice Hale and Laura Ann Torres*, on Feb. 15, 1992, at Legge Lodge, Hinsdale, Ill., under the care of Downers Grove (Ill.) Meeting, where David is a member.



Deaths

Brown—Miriam Elizabeth Jones Brown, 73, on July 11, 1992, at her home in Haverford, Pa. An educator from her earliest years, when she taught vacation Bible school in her teens near South China, Maine, she became principal of Friends School of Haverford, where she served for 31 years. Her influence on generations of children and their families stemmed from a rare gift of understanding children's needs and difficulties, and from her ability to inspire. Born into a world of Quakerism, her work was thoroughly grounded in the principles of Friends. She was the niece of Rufus and Elizabeth Jones. She was known for her toughness, perseverance, and enthusiasm, as well as for her compassion, wit, and gentleness. Never able to sever her ties with China (Maine) Meeting nor with New England Yearly Meeting, she became a sojourning member of Haverford (Pa.) Meeting. When she died, she was clerk of Haverford Meeting and was a member of almost all its committees. She married Norman Brown in 1970 and became a loving mother and grandmother to his family. She is survived by her husband, Norman; four step-children; and her cousin, Mary Hoxie Jones.

Burton—Dorothy K. Burton, on Oct. 23, 1992, at her home in Clark Mills, N.Y., after an extended illness. Born in Reading, Pa., she taught piano, voice, organ, and violin for 45 years. Her love of music infected her students, and through her music she heard out many a troubled teen-ager. She was hostess at the Bristol Campus Center at Hamilton College in Clinton, N.Y., for many years. During World War II, she was director of the senior Girl Scouts. She had a deep concern for peace, which found an outlet through secretarial work for the Overseas Friendship Center in Utica, N.Y. Later, as a member of Mohawk (N.Y.) Meeting, she attended countless events for the cause of peace, offering hospitality to peaceworkers who came to protest at Griffis Air Force Base. Her capacity for love extended to her family, meeting, music pupils, fellow peace activists, and to the many Florida migrant workers who came to the Clinton, N.Y., area. For five years she was regional director of the New York State Migrants Committee of the New York State Council of Churches. Those workers who settled in Utica remained among her closest friends. Surviving are her husband, Edward; a daughter, Julie Garland Reagan; a son, James C. Garland; four grandchildren; one great-granddaughter; and a sister, Betty Lou Kline.

Halliday—Robert W. Halliday, 74, on Sept. 16, 1992, in Wilmington, Ohio. He was a member and faithful attender of Campus (Ohio) Meeting since 1963. He was professor of psychology at Wilmington College for 23 years. He was loved for his clinical counseling help to many in personal crises, for his teaching, and for his light-hearted remarks, which broke the tension in conflict situations—including faculty meetings. He is survived by his second wife, the former Helen Clark Shank; one sister, Janis Halliday; three sons, Bruce, Kirk, and Gordon Halliday; two step-children, Christopher C. Shank and Sarah Shank Hunt; and eight grandchildren.

Johns—Walter Robinson (Bob) Johns, Jr., 79, on Nov. 13, 1992, at his home in Betterton, Md. Born in Chester, Pa., he graduated from George School, attended Temple University, and Delaware County Community College. He was in Civilian Public Service during World War II, worked for the American Friends Service Committee, as a real estate broker, and as a printer. His hobbies included playing the harmonica and accordion. He was an amateur inventor, poet, and won awards for his paintings. He was a member of Providence Meeting and then Newtown Square Meeting in Pennsylvania, and finally of Chester River (Md.) Meeting. He is survived by his wife of 35 years, Josephine W. Johns; and his children, David J. Johns, Keith Courtland Johns, and Patricia Johns Rutter; five grandchildren; a brother, V. Gilpin Robinson Johns; and a sister, Anne Johns Barney.

Mears—Frank Kennedy Mears, Jr., 75, on Oct. 27, 1992, in Lancaster, Pa. He graduated from Germantown Friends School, Haverford College, and the University of Pennsylvania School of Medicine. He married Virginia P. Graham, a medical school classmate, in 1944. He practiced surgery in the Philadelphia, Pa., area and, after retirement, was named medical director of St. Joseph Hospital. Drafted during the Korean War, he practiced surgery at the Army War College Hospital. An athlete for much of his life, he was also active in humanitarian medical efforts. He was a member of Lancaster Meeting, where he was once active on the Peace Committee, and he was active in the Friends Medical Society. His Quaker spirit, sensitivity, and modesty were recognized in his work and among his colleagues. He is survived by his wife, Virginia; six children, James H., Frank III, William G., Margaret A., and John W. Mears, and Nancy Klinefelter; and eight grandchildren.

Powelson—Cynthia Louise (Cindy) Powelson, 37, on Nov. 19, 1992, in Rochester, N.Y. The daughter of Robin and Jack Powelson of Boulder, Colo.,

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she was brought up in Boulder Meeting, but later switched to Zen Buddhism. She taught at an alternative high school in Rochester and was director for one year of Foxfire in Georgia. At the time of her death, she was a candidate for a doctoral degree in psychology at the University of Rochester. She is survived by her parents; her husband, Tim Kasser; two sisters, Judy and Carolyn; and two brothers, Ken and Larry.

Sargent—Maud Sargent, 83, on Oct. 14, 1992, at her home in Chester, Conn., of bone cancer. She was born in Somerset, Pa., and became a landscape architect and planner in New York City and Philadelphia, Pa. In New York, she designed a park that surrounds the mayor's residence along the East River. In 1937 she represented the United States at an international meeting of architects, landscape architects, and city planners in Switzerland. She was an early planner of the Wilton (Conn.) Meetinghouse and grounds and later designed note paper with a sketch of the meetinghouse on it. She is remembered for her quiet strength and friendly smile. She is survived by four nieces and nephews.

Sweitzer—John H. Sweitzer, 75, on Sept. 18, 1992, in Richmond, Ind. He was a member of Clear Creek (Ind.) Meeting, where he served sev-

eral terms as clerk, on many committees, and editor of the newsletter. He was educated as a mechanical engineer. Raised a Congregationalist, he served as a conscientious objector during World War II, during which time he learned about Quakerism and met the woman who was to become his wife of 46 years, Rusty (Jean) Atwell. He worked at Fisk University and then became manager of the physical plant at Earlham College, from which he retired in 1983. He worked with faculty, staff members, and architects with innovation, seeking creative compromises to make buildings functional, as well as beautiful. He was active locally and nationally with the American Friends Service Committee. He and Rusty helped lead Quaker family camps and a public affairs camp. After they retired, they became resident couple at Honolulu Meeting in Hawaii. Through his work and hospitality, he touched the lives of hundreds of students and faculty members. He will be remembered for his simple spoken ministry in worship, his genial presence and friendship, his hobby of joke-collecting, and his devotion to his family. He is survived by his wife, Rusty; five children, Steve Sweitzer, Susan Sweitzer, Sally Taylor, Patricia McKey, and Sandy Sweitzer; and eight grandchildren.

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Olney Friends School. A safe, caring, value-centered, educational community for students in grades 9-12. A college preparatory curriculum emphasizing a belief in the individual and his/her own abilities makes Olney a positive environment in which to live and learn. 61830 Sandy Ridge Road, Barnesville, OH 43713.

United Friends School: coed; K-6; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

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.

Junior high boarding school for grades 7, 8, 9. Small, academic classes, challenging outdoor experiences, community service, daily work projects in a small, caring, community environment. Arthur Morgan School, 1901 Hannah Branch Rd., Burnsville, NC 28714; (704) 675-4262.

Stratford Friends School provides a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for 5-year-olds is available. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (215) 446-3144.

Global Friends School offers high school academics within the context of real-life experiences, basing studies around service projects with native peoples. Tentative spring itinerary: Refugee Sanctuary (Texas/Mexico border), Monteverde Cloud Forest (Costa Rica). Admission to this new Friends' boarding school limited to eight students. Come explore with us today! Please contact: Corinne Joy, Global Friends School, Box 429, Blairsville, GA 30512. (706) 745-5701.

A value-centered school for elementary students with learning differences. 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., Pa., suburbs.) Call Paul Teitman: (215) 663-0279.

Loans are available for building or improving Friends meetinghouses, schools, and related facilities. We are Friends helping Friends to grow! For information contact Margaret Bennington, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374. Phone: (317) 962-7573. (Affiliated with Friends United Meeting.)

Old house carpentry. Repairs, renovation, restoration of homes, meetinghouses, schools in Philadelphia, Pa., area. Quaker references, 17 years experience, fully insured. Will Stanton (215) 399-1914.

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, 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, Wisconsin. A caring community; ecology, campcraft. Quaker leadership. 34 boys and girls; ages 7-12; two or three weeks. Jenny Lang, 795 Beverly, Lake Forest, IL 60045. (708) 295-5705.

Friends Music Camp, for ages 10-18, offers a fantastic experience of growth in music and Quaker community. For information: FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311 or (513) 767-1818.

Wanted

Wanted to buy: A Hymnal for Friends, 1955 edition. One copy. Contact: Coghill, 4858 Island View Drive, Oshkosh, WI 54901. (414) 233-4892.

Meetings

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

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

BOTSWANA

GABORONE—Kagisong Centre. 373624 or 353552.

CANADA

HALIFAX, NOVA SCOTIA—(902) 461-0702 or 477-3690.

OTTAWA—Worship and First-day school 10:30 a.m. 91A Fourth Ave. (813) 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.

EGYPT

CAIRO—First, third, and fifth Saturday evenings, August through June. Call: Stan Way, 352 4979.

FRANCE

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

GERMANY

HEIDELBERG—Unprogrammed meeting 11:00 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06223-1386.

GUATEMALA

GUATEMALA—Unprogrammed. First and third Sundays. Call Trudie Hunt: 0343686, Nancy Espana: 0392461.

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. Sunday. 13 ave Mervelet, Quaker House, Petit-Saconnex.

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting, 10 a.m. Sundays. Creative Montessori School, 1650 28th Court South, Homewood. (205) 592-0570.

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—Unprogrammed meeting 10:00 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

Alaska

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

FAIRBANKS—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2882 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 10 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. 318 East 15th Street, 85281. Phone: 968-3966.

TUCSON—Pima Friends Meeting (unprogrammed). 10 a.m. 931 N. 5th Ave. Information: 325-3029.

Arkansas

HOPE—Unprogrammed. Call: (501) 777-5382.

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 9:30 a.m. 524-9186.

CHICO—10 a.m. singing; 10:30 unprogrammed worship, children's class. 2603 Mariposa Ave. 345-3429.

CLAREMONT—Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

DAVIS—Meeting for worship, First Days, 9:45 a.m. 345 L. St. Visitors call 753-5924.

FRESNO—Unprogrammed meeting. Sunday 10 a.m. Child care. University Religious Center, 2311 E. Shaw Ave., Fresno, CA 93710. (209) 222-3796.

GRASS VALLEY—Singing 9:15 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone 273-1611.

HEMET—Meeting for worship 9:30 a.m., 26665 Chestnut Dr. Visitors call: (714) 925-2818 or 927-7678.

LA JOLLA—Meeting 10 a.m. 7380 Eads Ave. Visitors call 456-1020.

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

LOS ANGELES—Unprogrammed worship 11 a.m. Sun., 7:30 p.m. Wed. 4167 So. Normandie Ave. (213) 296-0733.

MARIN COUNTY—10 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 382-1226.

MONTREY PENINSULA—Friends meeting for worship, Sundays, 10:00 a.m. Call (408) 649-8615 or (408) 373-5003.

NAPA—10 a.m., 1777 Laurel. (707) 226-2064.

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) 583-1324.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 11:30 a.m. to 1:30 p.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.

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. Clerk: Eleanor Foster, 423-2605.

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.

VISALIA—Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 739-7776.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m.; University Religious Conference, 900 Hilgard (across from SE corner UCLA campus). Phone: (213) 208-2113.

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

Colorado

BOULDER—Meeting 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.

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. Unprogrammed worship 10 a.m. Phone: 586-2686.

FORT COLLINS—Meeting for worship and First-day school 10 a.m. 493-9278.

TRINIDAD AREA—Worship 10 a.m. every First Day, 3 Elm St., Cokedale, Clerk: Bill Durland (719) 847-7480.

Connecticut

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

MIDDLETOWN—Worship 10 a.m. Center for Humanities, 10 Pearl St. Phone: 873-9118.

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

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

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

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

STAMFORD-GREENWICH—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 637-4601 or 889-0445.

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

WILTON—Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.

WOODBURY—Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 283-3627.

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 10:30 a.m. 4th & West Sts. Phone: 652-4491.

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). 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.

OUAKER HOUSE—2121 Decatur, adjacent meetinghouse. Worship at 10 a.m.

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.

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

Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Co-Clerks: Paul and Priscilla Blanshard. 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. (305) 360-7165.

FT. MYERS—Meeting at Lee County Nature Center, First Days at 10:30 a.m. Telephone: (813) 334-3533, 489-3531; or in Naples, 455-8924.

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

JACKSONVILLE—Meeting for worship, First Days. For location and time phone (904) 768-3648 or 733-3573.

KEY WEST—Worship group Sunday 10:30. 618 Grinnell Street in garden. Phone: Sheridan Crumlish, 294-1523.

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

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 585-8060.

MELBOURNE—10:30 a.m. Call (407) 777-1221, 724-1162, or 678-5077.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Eduardo Diaz, 13625 S.W. 82 Ct., Miami, FL 33158. (305) 255-5817.

OCALA—Sundays 10 a.m. 1010 N.E. 44 Ave., 32671. George Newkirk, correspondent, (904) 236-2839.

ORLANDO—Meeting and First-day school 10 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

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

SARASOTA—Discussion 9:30 a.m., worship 10:30 a.m., College Hall, New College. For directions, call 359-2207. Ann Stillman, clerk: 355-8193.

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: (407) 894-8998.

Georgia

ATHENS—Worship and First-day school 10 to 11 a.m. Sunday; 11 to 12 discussion. Athens Montessori School, Barnett Shoals Rd., Athens, GA 30605. (706) 353-2856 or 548-9394.

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

AUGUSTA—Worship 10:30 a.m. at Meeting House, 340½ Telfair St. (404) 738-8036 or (803) 278-5213.

CARROLLTON—Worship first and third Sundays. 114 Oak Ave., Carrollton, GA 30117. Contact Marylu (404) 832-3637.

MONTICELLO—Contact Franklin Lynch. 468-8978.

ST. SIMONS ISLAND—Weekly meeting for worship in homes, 10:30 a.m. Call (912) 638-1200 or 437-4708. Visitors welcome.

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

Hawaii

BIG ISLAND—10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call: (808) 322-3116, 775-9780, 962-6957.

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. Contact: John Dart (808) 878-2190, 107-D Kamnui Place, Kula, HI 96790; or (808) 572-9205 (Witarelis).

Idaho

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 Sun. 11:00 a.m. Sept.-May, Campus Religious Center, 210 W. Mulberry, Normal. Summer-homes. (309) 888-2704.

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 and First-day school, 9:30 a.m. at Macon County Farm Bureau, 1150 W. Pershing Rd., Phone: 422-9116 or 877-0296.

DEKALB—Meeting 10:30 a.m. Please call for location. (815) 895-5379, (815) 758-1985.

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

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

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

LAKE FOREST—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (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 and child care 10 a.m., Oak Park Art League, 720 Chicago Ave. Phone: (708) 386-8391.

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.

URBANA-CHAMPAIGN—Meeting for worship 11 a.m. 714 W. Green St., Urbana. Phone: (217) 328-5853 or 344-6510.

Indiana

BLOOMINGTON—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. (812) 336-5576.

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

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., 1¼ 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, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerks: Laurence Strong, 966-2455; Margaret Lechner.

SOUTH BEND—Worship 10:30 a.m. (219) 232-5729, 256-0635.

VALPARAISO—Duneland Friends Meeting. Singing 11:30 a.m., unprogrammed worship 11:45 a.m. Community United Methodist Church, 2847 Calumet Ave., 46383. Information: (219) 462-9997.

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

Iowa

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

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

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 11:00 a.m., First Days. Room 113, St. Paul's United Methodist Church, 13th and Topeka. (316) 262-8331. Carry-in lunch and business following worship on last First Day of month.

WICHITA—University Friends Meeting, 1840 University. Sunday school 9:30 a.m., Meeting for worship 10:45 a.m. Gene Maynard and Shelli Kadel, pastors. Phone: (316) 262-0471.

Kentucky

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

LEXINGTON—Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. 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 10 a.m. 333 E. Chimes St. Co-clerks: Marshall Vidrine, (504) 629-5362; Ralph McLawry, (504) 755-6595.

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

RUSTON—Unprogrammed. Call: (318) 251-2669.

SHREVEPORT—Unprogrammed. Call: (318) 797-0578.

Maine

BAR HARBOR—Acadia. Unprogrammed meeting for worship 6 p.m. (7 p.m. June, July, Aug.). 288-3888 or 268-4941.

BELFAST AREA—Unprogrammed meeting for worship, 9 a.m. Phone: (207) 338-4476.

BRUNSWICK—Unprogrammed worship 10 a.m. 333 Maine St. 833-5016 or 725-8218.

EAST VASSALBORO—Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meeting-house, China Road, Gerald Robbins, clerk. (207) 923-3088.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at former Computer Barn, Biscay Road, Damariscotta, First Day provided, 563-3464 or 563-1701.

ORONO—Unprogrammed meeting for worship 10 a.m. Orono Community Center. 989-1366.

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 Metzert, 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 9:30 and 11 a.m. except 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: 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: (410) 771-4583.

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

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

DARLINGTON—Deer Creek Meeting. Worship 10:30; Clerk Anne Gregory, (410) 457-9188.

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. Carey Ave. at Glen. (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: Edith Gilmore, 371-1619.

AMESBURY—Worship 10 a.m.; 120 Friend St. Call 948-2265 or 388-3293.

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 10:30 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 Thursday 5:30 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.

FRAMINGHAM—Worship 10 a.m. First-day school. 841 Edmonds Rd. (2 mi. west of Nobscot crossing). 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.

NORTH EASTON—Worship 10:30 a.m. First Days. Place: call Thomas Monego, (508) 339-6053. Mail: P.O. Box 500, N. Easton, MA 02358.

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

NORTHAMPTON—Worship 11 a.m., discussion 9:30; child care. Smith College, Seelye Hall 28. (413) 584-2788.

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, 10:00 a.m. Central Village. Clerk: Frances Kirkaldy, 638-4711.

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

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 11 a.m.; discussion 10 a.m. First-day school. Clerk: Don Nagler, (517) 772-2941.

ANN ARBOR—Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (313) 761-7435. Clerk: Walt Scheider, (313) 663-3846.

BIRMINGHAM—Meeting 10:30 a.m. Brookside School Library. N.E. corner Lone Pine and Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (313) 377-8811. Clerk: Margaret Kanost, (313) 373-6608.

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

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

GRAND RAPIDS—Worship and First-day school 10 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. Rt. 1, Box 114a, Atlantic Mine, 49905. (906) 296-0560.

Minnesota

BRAINERD—Unprogrammed meeting and discussion, Sundays 6:30. Call: (218) 963-7786.

DULUTH—Unprogrammed worship, First Day, 9:30 a.m. Sundays, 1730 E. Superior St. David Harper, clerk: (218) 525-5877.

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) 928-6159.

NORTHFIELD-SOON-CANNON FALLS TWP.—Cannon Valley Friends Meeting. Unprogrammed worship 10 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. First United Methodist Church, 302 S. 5th 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.

Mississippi

HATTIESBURG—Unprogrammed worship, each Sunday 10 a.m., Wesley Foundation, 210 N. 32nd St.; child care available. (601) 261-1150.

Missouri

COLUMBIA—Discussion and First-day school 9:30, worship 10:30 a.m. 6408 Locust Grove Dr. Call: (314) 442-8328 for information.

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

ST. LOUIS—Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 982-3061.

SPRINGFIELD—Preparative Meeting. Worship and First-day school 3 p.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. 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: (406) 252-5065 or (406) 656-2163.

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

MISSOULA—Unprogrammed 10 a.m. Sundays. 432 E. Pine. (406) 543-8497.

Nebraska

LINCOLN—Discussion 10 a.m., worship 11 a.m. 3319 S. 46th. Phone: 488-4178.

OMAHA—Unprogrammed worship 10:30 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 558-9162.

Nevada

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

New Hampshire

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

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

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

HANOVER—Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Erica Brinton, (603) 643-4138.

LANCASTER—Unprogrammed meeting at the Episcopal Rectory nearly every Sunday evening at 5:30. Check for time. (802) 962-5290.

NORTH SANDWICH—10:30 a.m. Contact: Webb, (603) 284-6215.

PETERBOROUGH—Monadnock, Meeting at Peterborough/Jaffrey Line on Rt. 202. 10:30. (603) 924-6150, or Stine, 878-4768.

WEARE—10:30 a.m., Quaker St., Henniker. Contact: Baker (603) 478-3230.

WEST EPPING—Unprogrammed. 10 a.m. on 1st and 3rd First Days. Friend St. directly off Rt. 27. Clerk: Fritz Ball (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.

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) 824-1165.

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

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

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

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

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) 848-7449 or 423-5618.

MONTCLAIR—Meeting and First-day school 11 a.m. except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (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. Call: (609) 261-7575.

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

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

PLAINFIELD—Meeting for worship and First-day school 10:00 a.m. Wednesday at 8:00 p.m. 225 Watchung Ave. at E. Third St. 757-5736.

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

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

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

RIDGEWOOD—Meeting for worship and First-day school 11 a.m. 224 Highwood Ave. (201) 445-8450.

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

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

SHREWSBURY—Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (908) 741-4138.

SOMERSET/MORRIS COUNTIES—Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship 10 a.m. Sept.-May. (908) 234-2486 or (201) 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 and primary First-day school 10 a.m. Hanover and Montgomery Sts. Children welcomed and cared for.

TUCKERTON—Little Egg Harbor Meeting. Left side of Rte 9 traveling north. Worship 10:30 a.m.

WOODBURY—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone (609) 845-5080, if no answer call 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 (609) 358-3528.

New Mexico

ALBUQUERQUE—Meeting, First-day school 10:30 a.m. 1600 5th St. N.W. Clerk: Avis Vermilye, (505) 897-7093.

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: 963-7241.

CHAMISA PREPARATIVE MEETING at Westminster Presbyterian Church, St. Francis and Manhattan. Worship and First-day school, 4 p.m. (5 p.m. Daylight Savings). (505) 473-9110.

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 962-3045.

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

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

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

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

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

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 (716) 526-5196.

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.

CLINTONDALE—Clintondale Friends Meeting. 302 Crescent Ave. Sunday school 9:45 a.m., worship 11 a.m. (summer hours: July-Aug. 9:30 a.m.) Daniel P. Whitley, Pastor. Phone: (914) 883-6456.

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) 664-8567, 692-9227, or 677-3693.

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

FREDONIA—Unprogrammed meeting 10:30 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—Worship 11 a.m., Anabel Taylor Hall, Oct.-May, worship 10:30 a.m., Hector Meeting House, Perry City Rd., June-Sept. Phone: 273-5421.

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

EASTERN LONG ISLAND (3 worship groups)
Sag Harbor: 96 Hempstead St., Sag Harbor. (516) 725-2547.

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 (eves.).

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

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

MANHASSET—Adult class 10 a.m., FDS 11 a.m., Winter. (Worship 10 a.m. June-August). (516) 365-5142.

ST. JAMES—CONSCIENCE BAY—Friends Way, off Moriches Rd. Adult discussion, FDS, and singing. (516) 862-6213.

SHELTER ISLAND EXECUTIVE MEETING—10:30 a.m. Summers: Circle at Quaker Martyr's Monument, Sylvester Manor. (516) 749-0555. Winters: 96 Hepstead St., Sag Harbor. (516) 324-8557.

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 Starwood. Worship 11 a.m. Sunday (914) 666-8602.

NEW PALTZ—Worship, First-day school and child care 10:30 a.m. 8 N. Manheim. (914) 255-5678.

NEW YORK CITY—At 15 Rutherford Place (15th Street), Manhattan; unprogrammed worship every First Day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First Day of every month. Earl Hall, Columbia University: unprogrammed worship every First Day at 11 a.m. At 110 Schermerhorn St., Brooklyn: unprogrammed worship at 11 a.m. every First Day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

OLD CHATHAM—Meeting for worship 11 a.m. Powell House, Rte. 13. Phone 794-8811.

ONEONTA—Butternuts Monthly Meeting. Worship 10:30 a.m. first Sunday. (607) 432-9395. Other Sundays: 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 Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).

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; (518) 523-1899 or (518) 523-3548.

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.

SCHENECTADY—Meeting for worship 10:30 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 377-4912.

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.

BOONE—Unprogrammed worship 10:30, Catholic Campus Ministries Build., 901 Faculty St. For info., call: (919) 877-4663. Michael Harless, clerk.

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

CELO—Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (704) 875-4456.

CHAPEL HILL—Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Child care. During June, July and August, worship at 10 a.m. Clerk: Marnie Clark, (919) 967-9342.

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

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

FAYETTEVILLE—Unprogrammed. Phone 485-5720.

GREENSBORO—Friendship Meeting (unprogrammed) 1103 New Garden Rd. Worship 10:30 a.m. Call: (919) 294-2095 or 854-5155.

GREENVILLE—Unprogrammed worship and First-day school. 355-7230 or 758-6789.

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.

HICKORY—Unprogrammed worship, First-day school 10:15, forum 11:30. 328 N. Center St., (704) 324-5343.

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 worship 11:00 a.m., discussion 10:00 a.m., 313 Castle St.

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

North Dakota

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

Ohio

AKRON—Unprogrammed worship and First-day school. 119 Augusta Ave. Zip: 44302. (216) 867-4968 (h), or 253-7141 (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, clerk, (419) 358-5411.

FINDLAY—Joe Davis, (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. 236. Phone: (513) 426-9875.

DELAWARE—Unprogrammed meeting and First-day school, 11:00 a.m.-12:00 p.m., room 311 of the Hamilton-Williams Campus Center at Ohio Wesleyan University. (614) 369-0947.

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

KENT—Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell, clerk. Phone: (216) 869-5563.

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

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

OVERLIN—Unprogrammed meeting, First Days: (216) 775-2368 or (216) 774-3292.

WAYNESVILLE—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-8959.

WILMINGTON—Campus Meeting (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 262-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 10 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, John Eastman: (513) 767-7919.

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.

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.

FLORENCE—Central Coast Meeting for worship 11 a.m., second and fourth Sundays. (503) 997-4237 or 997-7024.

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

SALEM—Meeting for worship 10 a.m., Forum 11 a.m. YWCA, 768 State St., 399-1908. Call for summer schedule.

Pennsylvania

ABINGTON—First-day school (summer-outdoor meeting) 9:45 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 10 a.m., 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.

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

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

CHELTENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 11 a.m., 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.

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

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

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

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

GWYNEDD—First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Sumnerstown Pike and Rte. 202.

HARRISBURG—Worship 11 a.m., First-day school and adult education (Sept. to May) 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 worship, 10 a.m., meeting for worship 11 a.m.

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

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

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

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

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

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

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

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

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

LONDON GROVE—Friends meeting Sunday 10 a.m., child care/First-day school 11 a.m. Newark Rd. and Rte. 926.

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

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

MEDIA—Providence Meeting, 105 N. Providence Rd. (215) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

MERION—Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.

MIDDLETOWN—Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. 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. 968-3801.

NEWTOWN SQUARE (Del. Co.)—Meeting 10 a.m. Rte. 252 N. of Rte. 3. (215) 566-4808.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Phone: 279-3765. Mail: P.O. Box 823, Norristown, PA 19404.

OXFORD—First-day school 10 a.m., Meeting for worship 11 a.m. 260 S. 3rd St. (215) 932-8572. Janet P. Eaby, clerk. (717) 786-7810.

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 a.m. unless specified; phone 241-7221 for information about First-day schools.

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

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

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

CHESTNUT HILL—100 E. Mermaid Lane.

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

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

FRANKFORD—Unity and Wain Sts., Friday eve. 7:30 p.m.

GERMANTOWN MEETING—Coulter St. and German-town Ave.

GREEN STREET MEETING—45 W. School House Lane.

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

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

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

POCONOS—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 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—Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ltham, Pa. (215) 688-9205.

READING—First-day school 10 a.m., meeting 11 a.m. 108 North Sixth St. (215) 372-5345.

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., For summer and vacations, phone: (717) 675-2438 or (717) 825-0675.

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

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

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

Rhode Island

PROVIDENCE—Meeting for worship 11 a.m. each First Day. 99 Morris Ave., corner of Olney St.

SAYLESVILLE—Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

WESTERLY—Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 596-0034.

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

South Carolina

BEAUFORT/FRIPP ISLAND—Unprogrammed meeting, 11 a.m. First Day, in homes. Call Diane or Ash Kesler: (803) 838-2983.

CHARLESTON—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 723-5820.

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

GREENVILLE—Unprogrammed worship and First-day school 5:00 p.m. Third Presbyterian Church, 900 Buncombe Street. (803) 233-0837.

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 10 a.m., discussion 11 a.m. Rt. 8, Box 25. Gladys Draudt, clerk: 484-6920.

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 and First-day school 11 a.m. year round. S.E. corner Poplar & E. Parkway. (901) 323-3196.

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Hibbard Thatcher, 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. Paul Stucky, clerk.

CORPUS CHRISTI—Unprogrammed worship 9:30 a.m., discussion 10:45 a.m.; 5872A Everhart, 993-1207.

DALLAS—Sunday 10 a.m. 5828 Worth St. Clerk, Jim Garretson, (214) 238-0546, 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) 534-8203. Please leave a message.

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

GALVESTON—Worship, First Day 11 a.m.; 1501 Post Office St. (409) 762-1785 or 740-2781 or 762-7361.

HILL COUNTRY—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Kerrville, TX. 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 5 p.m. Sundays. Clerk, Mike Gray, (915) 699-5512.

RIO GRANDE VALLEY—Winter worship group Sunday mornings. For location call Carol J. Brown 686-4855.

SAN ANTONIO—Unprogrammed worship 10 a.m. Discussion 11 a.m. at Methodist Student Center, 102 Belknap, San Antonio, TX 78212. Third First Days Meeting for Business with potluck at the rise of business; Lori Ratcliff, clerk, 13647 High Chapel, San Antonio, TX 78231. (512) 493-1054.

TYLER—Unprogrammed. Call: (903) 725-6283.

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, 9:30 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) 660-9221.

MIDDLEBURY—Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (802) 388-7864.

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.

FARMVILLE—Worship 10 a.m., discussion 11 a.m. 223-4160.

HARRISONBURG—Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (703) 828-3066 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—Worship and First-day school at 10 a.m. Phone (804) 627-6317 or (804) 489-4965 for information.

RICHMOND—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.

RICHMOND—Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 379-8506.

ROANOKE—Blacksburg/Roanoke Monthly Meetings. Roanoke: call Genevieve Waring, (703) 343-6769. Blacksburg: call Sandra Harold, (703) 362-6185.

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. 219 B Street S.W., Tumwater. First Sunday each month; potluck breakfast at 9 a.m. Address: P.O. Box 334, Olympia, WA 98507. Phone: 943-3818 or 357-3855.

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 536-6822.

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

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

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

West Virginia

MORGANTOWN—Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Lurline Squire (304) 599-3109.

PARKERSBURG—Mid-Ohio Valley Friends. Phone (304) 422-5299 or (304) 428-1320.

Wisconsin

BELOIT—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-5858.

EAU CLAIRE—Menomonie Friends Meeting for worship and First-day school at the Meetinghouse (1718 10th Street, Menomonie, 235-6366) or in Eau Claire. Call: 235-5686 or 832-0721 for schedule.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Peri Aldrich, clerk: (414) 865-7148.

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.

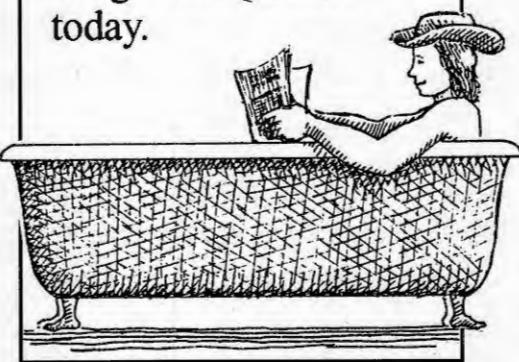
Wyoming

JACKSON HOLE—Meeting for worship 9 a.m. (May 1 through September 30, 8:30 a.m.) Unprogrammed. For location, call (307) 733-5432.

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