

April 1993

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

**FCNL's 50th
Anniversary
Jubilee**

**No Alligator
Shoes: a
Different Style
of Lobbying**

**What Makes
for a Dynamic
Religious
Community?**

We seek a world free of
war and the threat of war

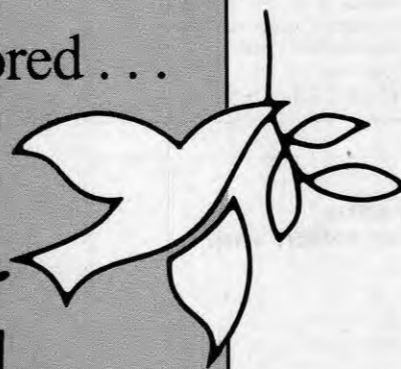
We seek a society with
equity and justice for all

We seek a community
where every person's
potential may be fulfilled

We seek an earth restored . . .

FCNL

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Among Friends

Did You Say 'Mogoff'?

Jim Johnson called me in early December to let me know about a good price on an airline ticket, "We'll meet your plane in *Missoula*," he said. "Maybe a potluck in *Dillon* . . . lunch with the peace community in *Butte* . . . an evening in *Helena* . . . the *Mogoff* weekend in *Great Falls*."

As soon as he rang off, I hurriedly confirmed the plane reservation, then pulled an atlas off my shelf. The Montana map was a big help. I found everything Jim had mentioned except *Mogoff*. Oh well, I mused, whoever I'm riding with is sure to know the directions and will find it. Way will open.

And so it did. All my worst fears about a flight to Montana in February were unfounded. I didn't need two coats and thermal boots and two pairs of long johns (one was just fine, thank you). There really is an airport in Missoula. And airports don't close in a panic in those parts when there's snow. (One inch of flakes blowing on the ground in Philadelphia and everything shuts down!) And *Mogoff*? The word is perfectly logical to any Montana Quaker: They're talking about the Montana Gathering of Friends (MGOF).

And what wonderful gatherings these are! Jim Johnson, when he isn't hard at work as a legal services lawyer in Butte, is an excellent guide and interpreter of Montana life and culture to a visiting editor from the East. MGOF got started in 1979, Jim told me. "We've been building it since then." The gathering occurs twice yearly, summer and winter. From 80-100 children and adults are likely to attend.

MGOF this February was in Great Falls, where Friends met for a weekend of fellowship, worship, music, good food—and lots of fun. Montana Friends, I learned, are sturdy. Few in number, they are large in spirit—and flexible. It's not uncommon, for instance, for them to drive long distances over mountains to be together. (Two Friends drove six hours or more from Sheridan, Wyoming, to be at Great Falls.)

Other traits that contrast Montana Friends to their Eastern Quaker cousins? Meetings and worship groups are small, and they usually meet in people's homes. Missoula Friends this winter became the first meeting in Montana to have its own meetinghouse. They purchased a small church building and adjoining house, both occupied until this month by a fundamentalist group known as "Heaven's Gate"! (Imagine the possible jokes.)

What did I most enjoy about MGOFers? Well, people know each other on deeper levels than Friends do in my meeting. When folks come to meeting, it's not uncommon to bring along some food and a bedroll and to plan to stay over. News of absent members is shared. Lots of business gets done in informal ways at such times, also by phone. Next meeting dates are noted with care and looked forward to with anticipation.

At an interest group about FRIENDS JOURNAL one afternoon, I was delighted to receive many good suggestions for articles that would interest Friends in Montana. What does it mean to be a Friend and to live in isolated areas? What are ways to involve children in such meetings? What are the advantages and drawbacks of owning meeting property? How can new members be recruited? Good ideas. I invite thoughtful articles on all these topics.

Most of all, I enjoyed the Friendliness, the spontaneity, the joy of being together, the freshness of style, the Western flavor to the gathering. Will I go back? You bet!

Vinton Deming

Next month in FRIENDS JOURNAL:

"Voices from the Whirlwind": Miami Friends dig out following Hurricane Andrew
"What Do We Owe Caesar?": Friends and war tax resistance

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FRIENDS JOURNAL

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The true heroes

Joel GAZIS-SAX in his article "The Anguish of Vukovar" (*FJ* Dec. 1992) argues that high explosive weaponry, not ancient hatreds, is the main cause of the war in the former Yugoslavia. I believe he spoke an important truth, if not the whole truth of the situation.

On the one hand, it is true, war exists in the hearts of people before it destroys their homes and hospitals. It is equally true, however, that a great deal of bad (as well as good) exists in the hearts of people but never comes to expression in the material world.

Peacemakers are duty bound to do all within their power to stop the production and sale of weapons. Somalia is a dramatic illustration. The cry now is for the marines to disarm the Somalis. But who made the weapons that have turned Somalia into a wasteland? And who sold them? Every day that passes sees tons of killing machines exported from the United States—arming tomorrow's Bosnias and Somalias.

A large part of the answer lies not with the marines but with the Friends, Mennonites, taxpayers, workers, and voters who fail to resist the military/industrial complex which has so anesthetized us with its seductive prosperity.

Some day in the future the true heroes of our time will be named. They will be the people who refused to pay war taxes, who vigiled, prayed, and demonstrated in front of weapons plants, who resisted in whatever way they could the insidious, relentless pressure to conform to the mentality of deterrence, the idolatry of redemptive violence, the rule of the gun, and the economy of death.

So, take heart. Do these things. Do them out of a life of worship, a life lived in awe of God, our hallowed Parent. Do them with respect for the historical tradition that has shaped those who disagree with you. But do them—to stay the slide toward tomorrow's Vukovar, Mogadishu, and South Central Los Angeles.

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Patriot claims

I was pleased to see that Allan Korrhman's excellent "Friends and Patriotism" (*FJ* Aug. 1992) affected many, but was dismayed by the poor quality of negative responses to his words (*Forum* Jan.).

David Rhodes, instead of addressing what Korrhman had written, complained

that he did not discuss our corporate responsibility for our government's bad deeds, then misquoted his statements about his "almost mystical relationship" to his country and taxes. Korrhman gave no grounds for assuming he would disagree with Rhodes about corporate responsibility, and he did not say he felt called to pay war taxes; he said, "God calls me to pay my taxes much as God calls others to resist them." The word *war* does not appear in that sentence, not all taxes support war, and later Korrhman states, "I do not argue that we abandon the peace testimony."

Arthur Berk implies that Korrhman feels that "extreme patriotism" has *no* fallacies, but Korrhman said nothing that would support that assumption. Nor is there any basis for supposing with Berk that Korrhman supports the Gulf War; he pleaded rather that we understand the possible consequences of U.S. military noninvolvement and take them seriously.

The worst response was Annie Haught's. To say that this nation does not stand for "the values of liberty and freedom," to which I would add justice and peace, is to gainsay our greatest heritage, to do dirt upon Jefferson, Lincoln, Thoreau, the great abolitionists and suffragettes, and many others who accomplished what they did primarily because they trusted that liberty, justice, and peace were exactly what our country stands for. Haught's words are shockingly cynical. They exemplify the sins Friend Korrhman asks us to confront and vanquish through principled patriotism.

Ray Olson
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Allan Korrhman deserves praise for stirring Friends to think more clearly about their relationship to government. However, I find his presentation flawed.

I find no evidence, statistical or other, to support Allan's rhetoric. "Most Friends seemingly despise everything our country does; all they can do is to be highly critical, a position as extreme and as wrongheaded as blindly supporting our country in all cases." Friends whom I meet seek to be more temperate, more balanced.

Allan suggests we fly flags in our meetings, and that we sing "God Bless America" during worship. I have known a Quaker meeting that kept a flag at the front of its meeting room at all times. It made me uncomfortable, I prefer a simple meeting with no cross, no flag, no artificial symbols.

The issue in the Supreme Court case, *West Virginia v. Barnette* (1943), during World War II, is relevant. The Barnette children and their parents, Jehovah's Witnesses, accepted the biblical command

not to bow down before a graven image. The children refused to salute the flag or to take the pledge of allegiance in school. The court upheld their right. A good ruling. A good principle.

Allan Korrhman says he pays federal taxes because of his almost mystical relationship with the country. He has full right to that outlook. However, I have a different approach. I pay taxes for a down-to-earth reason: If I refused, the government would take my taxes, plus interest and penalty. That would be self-defeating, unfruitful.

I believe Friends and other peace people should refrain from conventional patriotism—war making and ritualistic flag saluting. Instead, we should devote ourselves to the peaceful goals of our nation—equality, liberty, democracy, and freedom—which Allan Korrhman lists in his statement.

T. Noel Stern
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Birthright or convinced?

When my Quaker ancestors left New Jersey, floated down the Ohio River on rafts to what was not yet the state of Kentucky, they found only a small fort, and nothing resembling a Friends meeting.

Later, when my grandmother, as a child, reached southeastern Kansas, there were no churches and no schools. Her mother taught her and neighbors' children in her kitchen.



When her father died, he was buried on the farm because there were no cemeteries—only Osage Indians across the road, who borrowed the family's big black kettle and knives. Both my parents and I were born near there.

My mother taught in a one-room schoolhouse before she was married, and all the neighbors, whether they were Methodists, Presbyterians, or Baptists, worshiped there together on Sunday afternoons.

I was lucky. I finally found a Friends group and became a convinced Friend.

I remember hearing about a Friend who

was asked which she was, birthright or convinced? She answered, "I happen to be a birthright Friend, but I think all Friends should be convinced."

Elizabeth Pound Campuzano
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Wanted children

I compliment Elizabeth Claggett-Borne for her article "A World of Wanted Children" (*FJ* Feb.). "Thee was favored" (an old Quaker expression most of you recognize). The subject was approached comprehensively and with great tenderness.

If we, as Friends, continue to rely on the principle of continuing revelation (not all Truth has been revealed, but in time and with experience we are given more as we seek God's will), how can we decide on a position of pro-life or pro-abortion? In good conscience, how can we be so dogmatic?

Each person, a child of God, is an individual who needs to have a chance to decide what is felt as the most ethical and moral approach to a pregnancy. We know each situation is unique and, as such, needs to have individual consideration.

We have to be extremely careful with our terminology. There are three positions available: pro-choice, pro-life, and pro-abortion. Are we not taking a tenable position when we declare ourselves pro-choice, thus giving the individual with her God the opportunity to decide?

Let all of our children be wanted!

Frank Zeigler
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"A World of Wanted Children" is a wonderful goal, just as a world without war is. The parallel is pervasive.

I lived through WWII when Quakers were ridiculed and hated for their total pacifism. And in many meetings, there were individual Quakers who felt that the unspeakable sufferings of Jews under Hitler required them to combat it with the wisdom and weapons of "the world." In the meetings I was familiar with, these Friends were treated with love, and there was great compassion for their moral torment. But no meeting approved or affirmed their decision, and all meetings continued to teach, to counsel, and to work against enlistment and the draft.

Quakers' refusal to fight or to sanction the draft did not bring peace and happiness to all Jews, but winning the war did not either. The Middle East has continued to be a territory of murder, persecution, imprisonment, starvation, and torture for both the Jews and those living around them.

The pacifist witness did, however, moderate the once accepted rush to battle whenever nations threaten each other. Body counts, theirs or ours, are no longer accepted facts of international relations.



Refusal to participate in abortion or to sanction abortion will not bring happiness to all babies either, but it could stem the increasing acceptance of death whenever the life of one individual threatens the life of another. Killing—in the womb, in the nursing home, on the streets, on the playgrounds, through the courts—might become unacceptable in solving human relations.

Ultimately we never know the results of our actions, immediately or over long periods. We do know that no life that comes from God should die, or fail to live, because of our actions or words or example. That is the Quaker testimony.

Dorothy T. Samuel
St. Cloud, Minn.

Elizabeth Claggett-Borne is right: "We need to wrestle with forming the right questions...." One question is: Why, when the sexual revolution has been a disaster, are we taking so long to form a new ideal? Plainly, avoiding unwanted pregnancy is superior to aborting it. Plainly, there is no

"safe" sex, only safer-than-no-protection-at-all sex. Plainly, abstinence is the better alternative to abortion and/or overpopulation. Is active sexuality a right? Or, is it a gift that comes with long strings attached—strings that attach us to each other, to other generations over time and, beyond that, to the Eternal?

Margaret Seymour
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Elizabeth Claggett-Borne writes sensitively about the ethical issues surrounding abortion. But invisible in her article are those of us who, for various reasons, are denied "the joys and responsibilities of procreation." My only chance of being a parent is through adoption, an alternative Claggett-Borne never mentions.

Adoption is not the answer for everyone. My point is simply that abortion is not the only solution open to parents who lack medical insurance or the financial resources to raise a child, or for whom a child would be inconvenient. Claggett-Borne, and our society as a whole, needs to see adoption as a "life-giving opportunity"—one in which unwanted pregnancies can result in deeply wanted children.

Katie Henry
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Answering the queries

"Queries on the Peace Testimony" by J.W. Gastil (*FJ* Aug. 1992) was a thought-provoking essay. When a good set of queries is posed, it would be well for each of us to develop a good set of answers. Here are mine:

"Does our testimony reject all forms of violence?" I deny all outward wars and organized fighting (outside of sports). Peace officers and peacekeeping units are necessary and are therefore tolerable. Individual actions to defend one's self or other individuals are tolerable, yet I hope the actions will be restrained to reasonable force.

"Must we oppose violence to all degrees?" I oppose organized violence. This includes mob actions, gang actions, tactical squads (except where tightly controlled), and military actions (except for peacekeeping units). Organized violence supposedly is used to achieve goals or solve problems, but it is inherently counterproductive. It destroys lives and property and creates resentments that inevitably lead to violent reactions. It is often argued that certain evil actions can

only be prevented by violent, organized resistance. I believe that the supposed prevention is, in fact, only postponement. Organized nonviolent resistance is a far nobler and more realistic way to oppose organized evil.

"To whom does my conscience speak?" I believe my version of the peace testimony should be followed by all people, in all circumstances, at all times.

Otto Steinhart
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Gender equality

Having read current feminist literature, I better appreciate the conciseness and caring in the issue on male/female conflict (*FJ* Jan.). It is as true a war as ever waged, and has left more scarred, wounded, and dead than any other. This viciousness that ruins homes, brutalizes the sexual experience, and savages children will tear our culture apart more thoroughly than any invading army could do.

I encourage you in your efforts toward equitable resolutions, and wish you God speed.

JoAnn Moore
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Thank you for reminding Friends that Quakerism endorses the principle of gender equality, so strongly proclaimed by Lucretia Mott. In the light of modern world realities, when some whites claim superiority over nonwhites, heterosexuals discriminate against homosexuals, and Serbs seek to "cleanse" Croats and Muslims because of ethnic inferiority, shouldn't Lucretia's principle be expanded beyond gender and perhaps read: "In things eternal, all persons are equal?"

Peter Rabenold
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Demilitarizing education

I read Harold Jordan's AFSC Notes (*FJ* Dec. 1992) on the "Militarization of Education" with great interest. His points are well taken. As the United States adjusts to the post-cold war era, U.S. citizens should be wary of falling into the educational trap he outlines that would tend to militarize a sector of society that should instead be reinforcing its civilian qualities. In fact, Jordan's argument would have been strengthened had he noted that the activities he describes amount to a form of deceptive advertising since recruiters are cultivating an audience for whom prospective military careers are a shrinking opportunity.

As someone who has been involved in national security education of career officers for years, I would like to elaborate on Jordan's basic theme to point to the broader dangers. The end of the cold war yielded two peace dividends that cause anxiety in our contemporary society. The U.S. military is in the early stages of what is euphemistically called "downsizing," forcing some who helped win the cold war to seek new employment. Similarly, the military/industrial complex is in the preliminary phase of a traumatic process of economic conversion to civilian endeavors. These transitions are made more difficult by a prolonged economic recession that has been unusually severe because of private sector restructuring. Amidst these developments there have been well-meaning suggestions to "kill several birds with one stone" in the form of efforts to redirect the abilities of ex-military/industrial complex personnel to new opportunities in U.S. education. Similarly, Senator Nunn and others are advocates of active duty military personnel being encouraged to help in local schools where their backgrounds would act as "role models" for students who have problems with low esteem and poor socio-economic opportunities.

All these seemingly innovative approaches are, in fact, terribly wrongheaded. Collectively they send the wrong signals about economic conversion and restructuring. Just as it is correct to say the U.S. military should not be used as an instrument for social engineering within our society or as a surrogate job creation agency, so too is it incorrect to use individuals strongly shaped by the military sub-culture to transform our ability to cope with largely nonmilitary, post-cold war challenges. The United States should instead commit its people and resources to civilianizing the economy. Our citizens must be educated by teachers who have appropriate values. Instead of recycling ex-military and military/industrial personnel directly into educational careers where their sense of discipline and work habits might be valuable, it is urgent that these individuals first be reeducated so they do not transmit and perpetuate a set of outdated cold war values.

Edward A. Olsen
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I was deeply moved by many of the articles in the November issue on the sufferings of Japanese Americans and the shameful abdication of our Constitution by our government, especially by the U.S. Supreme Court.

I think it should be recorded that the

federal government has on numerous occasions in our history deprived millions of citizens of life, liberty, and the pursuit of happiness through conscription. Conscientious objectors such as I were interned in old CCC camps without remuneration of any kind, and those COs who refused to register for the draft were given long prison terms.

Any U.S. citizen of whatever color or religion is in danger of being a victim of our military-dominated government when it perceives a "crisis." The big question is, how can we break the power of the military/industrial complex?

Joseph S. Carter
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Programmed letters

Despite the many opinions expressed in your Forum and the lengthier Viewpoint, I find a need for a Friends magazine with a less programmed department, permitting readers' opinions to be printed sooner after their reception. Some time ago one of my letters wasn't published until nearly a year after it was received!

Being born 5-2-10, I was over 50 years young before being accepted as a member by Los Angeles Friends Meeting. Now, at well past 82 years young, there is a greater need for prompt publication of supposed ideas on a variety of subjects, so readers can study them and decide whether they are true ideas or mere notions.

Clifford N. Merry
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The Friend makes a good point. To quote one of our old Adverses, "Friends editors are advised 'to get the lead out' by publishing all letters in timely fashion, carefully avoiding procrastination or the tossing of mail into wastebaskets to lighten the editing load." It may be noted, most of the letters on these pages were received in January or February; the most dated is Elizabeth Campuzano's, mailed 10-2-92. We shall try to be more timely. —Eds.

FRIENDS JOURNAL welcomes contributions from readers. Submissions to Forum should be no longer than 300 words, Viewpoint 1,000 words. Space is limited, so we urge Friends to be succinct. Unless authors request otherwise, names and addresses will be published with all letters.

FCNL's 50th Jubilee: A Look Back

by Edward F. Snyder

As I look back over FCNL's first 50 years, the past, the present, and the future merge, separate, and reconnect. Faces of concerned Friends flood my mind: Friends straight from the farm, from small towns, from big cities, articulate experts, earnest youth, quiet Friends whose passionate convictions often speak more convincingly than rational argument. They have come to Washington, D.C., out of an inner need to be faithful to Friends' testimonies, responding to urgent appeals for citizen action, taking full advantage of the channels to political power open in our form of government.

The head of the Washington, D.C., office of the United Nations once said to me that he liked to read the *FCNL Washington Newsletter* and learn about what Friends were working on. "Your issues often aren't in the headlines of today, but I've learned they will be in five or ten years."

There have been times to celebrate—the tearing down of the Berlin Wall during FCNL's 1989 annual meeting, Richard Nixon's announcement of his 1971 trip to China, congressional passage in 1961 of legislation creating the Peace Corps and the Arms Control and Disarmament Agency, the 1963 Partial Test-Ban Treaty, and the 1973 congressional cutoff of funds for the bombing of Cambodia.

But more often we have had to take comfort from small progress and minimal steps that point the way toward the next struggle. And sometimes the world seems to be moving farther away from our goals; for example, from our vision of negotiated worldwide disarmament,

supported by political settlements under world law, or from our goal of abolishing the death penalty.

Changes

These past 50 years have brought many changes in the legislative scene. Fortunately, the number of FCNL's colleague organizations in the religious community, beyond our traditional Quaker allies, has grown significantly. In the '40s and '50s Jewish groups were FCNL's main co-workers on peace and justice issues. But since the '60s and early '70s most Protestant churches have placed capable representatives in Washington, D.C., working on such issues. The '70s also saw a huge increase in Catholic activism. NETWORK, a lobby led by a group of activist nuns, has been a major FCNL ally since its inception. In the late '70s, the Jesuit Social Ministries and the Mennonite Central Committee joined with FCNL in its work on Native American issues. The Mennonite-FCNL cooperation in this area continues.

Ways have also been found to expand FCNL's core staff in the capitol, adding people who sensitize us, inform us, keep us relevant. One is the periodic infusion

of Friends' concerns via the Friend in Washington program. Over the years, knowledgeable Quakers have come for a period of months or, in a few cases, more than a year, to work on priority issues, such as U.S.-China policy, U.S.-Soviet relations, disarmament, United Nations, civil rights, the law of the seas, and energy policy.

Another invaluable addition has been the FCNL intern program, initiated in 1970 at young Friends' requests. They asked FCNL to develop a relevant way by which they could do something to change U.S. policies. Every year since, young women and men, usually just out of college, have spent 11 demanding months as legislative and research assistants to FCNL lobbyists.

Types of actions have changed during these 50 years, too. In the early days, caravans of Friends came to Washington, D.C., to lobby against universal military training and for a variety of causes. Now Friends are more likely to organize a delegation to visit members of Congress near their own homes when members hold "town meetings." Today Friends are likely to receive action suggestions via a personal phone call from FCNL staff, or from FCNL's weekly re-



Ed Snyder (left) and Oregon Senator Mark Hatfield in the early '70s. FCNL building is in the background.

Ed Snyder, FCNL's executive secretary emeritus, completed 35 years with FCNL in 1990. He and his wife, Bonnie, now live in Bar Harbor in his home state of Maine, where they are members of Acadia Friends Meeting. He is clerk of the newly formed Friends Committee on Maine Public Policy.

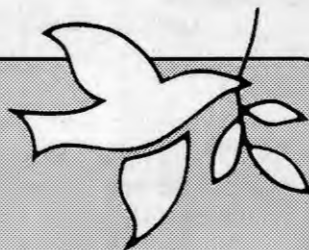
Photos courtesy of FCNL

corded telephone action message (202-547-4343), or via Compuserve or Peacenet computer networks. Through it all, the familiar yellow *FCNL Washington Newsletter* has provided issue analysis, bill numbers, progress reports, action suggestions, and voting records.

But some changes in the workings of U.S. government have not been as positive. Members of Congress have become much less accessible to individual constituents. Senators and representatives now have many more staffers, who are the ones to receive constituents and lobbyists and buffer the members from direct contact. Even more important, appointment secretaries, who have lists of large campaign contributors who have bought access to the senator or representative, find there is little time left for individual constituents or "cause" lobbyists. Far-reaching campaign finance reform is essential in order to reinvent the democratic process.

In addition, Congressional committees, the heart of our government's legislative process, have increasingly shut down opportunities for citizen groups to testify. Under Sen. J. William Fulbright, the prestigious Senate Foreign Relations Committee would hear every organization and even some individual citizens who requested an opportunity to be heard on legislation and treaties before the committee. This once-common committee practice is increasingly rare. A recent exception, which demonstrated the value of citizen participation, was the hearing on the Peace Tax Fund before a House Ways and Means subcommittee chaired by Rep. Charles B. Rangel. This hearing provided an opportunity for a wide array of individuals and organizations to be heard. But to arrange for that hearing, FCNL lobbyists worked with the Peace Tax Fund Campaign for eight years! Today, most committee witnesses are "experts" from current and former administrations and academic think-tanks. While some of this development may be due to the increasing complexity of issues, a valuable component of the legislative process has been lost, and citizens' alienation from government has

increased. FCNL and like-minded lobby groups now must find other channels to reach policymakers. One of the most valuable is through constituent meetings in members' home states and districts.



FCNL's role has often been on the pioneering edge—pushing and prodding for change, not waiting for some national consensus to begin to emerge.



Raymond Wilson, 1969

Successes?

How might we evaluate FCNL's first 50 years? Some would like a list of accomplishments or successes. I'm reluctant to compile such a list. Cause and effect on matters of major national or international significance are nearly impossible to identify. Myriad forces and

personalities are in play. Even professional historians advise and revise interminably. And who can factor in mystery? synchronicity? amazing coincidence? the power of a cloud of witnesses? the moving of the Holy Spirit in the affairs of humankind? I hesitate to surmise which strands of the past are woven into the background, or the foreground, of the patterns of the future.

But I'm not ready to accept the view that we "are only undefeated because we have gone on trying." To me it is enough that Friends have been in the middle of some of the major issues of our time, following the Light that is given us—and that our role has often been on the pioneering edge, pushing and prodding for change, not waiting for some national consensus to begin to emerge, as so many groups do.

We have a large responsibility to the future, and we proceed in faith and hope. But we are not without resources. I identify three.

First, we build on positive, solid Quaker contributions throughout U.S. history—for freedom and against slavery, for integrity, for equality, for public education, for peace. This reputation opens doors and opens minds in surprising places, on Capitol Hill and elsewhere. I am bemused beyond measure by the report that President Reagan's gift to President Gorbachev at the 1988 Moscow summit was a copy of the film *Friendly Persuasion*, accompanied by Reagan's rambling description of the plot. And because we build on these Quaker foundations, we all bear a challenging responsibility to ensure that this heritage is not diminished.

Second, FCNL has developed a process that taps into the collective wisdom of the Religious Society of Friends by extensive consultation with Friends across the country, as policies are determined and priorities chosen. This process ensures that the promptings of the Spirit can be heeded as Friends seek divine guidance.

Third, FCNL's knowledgeable staff members, also seeking to follow such leadings, provide a window on the policymaking process, identifying channels through which Friends can effectively make their views known to their own senators and representatives. FCNL lobbyists also convey their expertise to members of Congress and their staffs.

In addition to these three specific areas, FCNL offers another strength to Friends: the opportunity to provide lead-

ership in relevant coalitions. Experience has taught that, to be effective, FCNL must work with like-minded organizations, with the understanding that such concerted action is not sufficient without active participation of Friends and others at the local level.

What of the next fifty years?

FCNL's effectiveness on Capitol Hill has never depended on campaign contributions or ability to deliver votes. It has relied on its ability to provide timely,



**Friend in Washington
Ralph Kerman,
1992**



**Left: A discussion
group at the 1992
FCNL Annual
Meeting**

**Below:
George and Helen
Bliss, staff
members in the
late '60s**



accurate information from a moral perspective. Probably even more important has been FCNL's willingness to articulate a vision of the world as it could be and should be—and to refuse to accept self-imposed limitations on what is possible. Often we are pleasantly surprised by the positive response to this perspective from jaded, politically "realistic" members of Congress and their staffs.

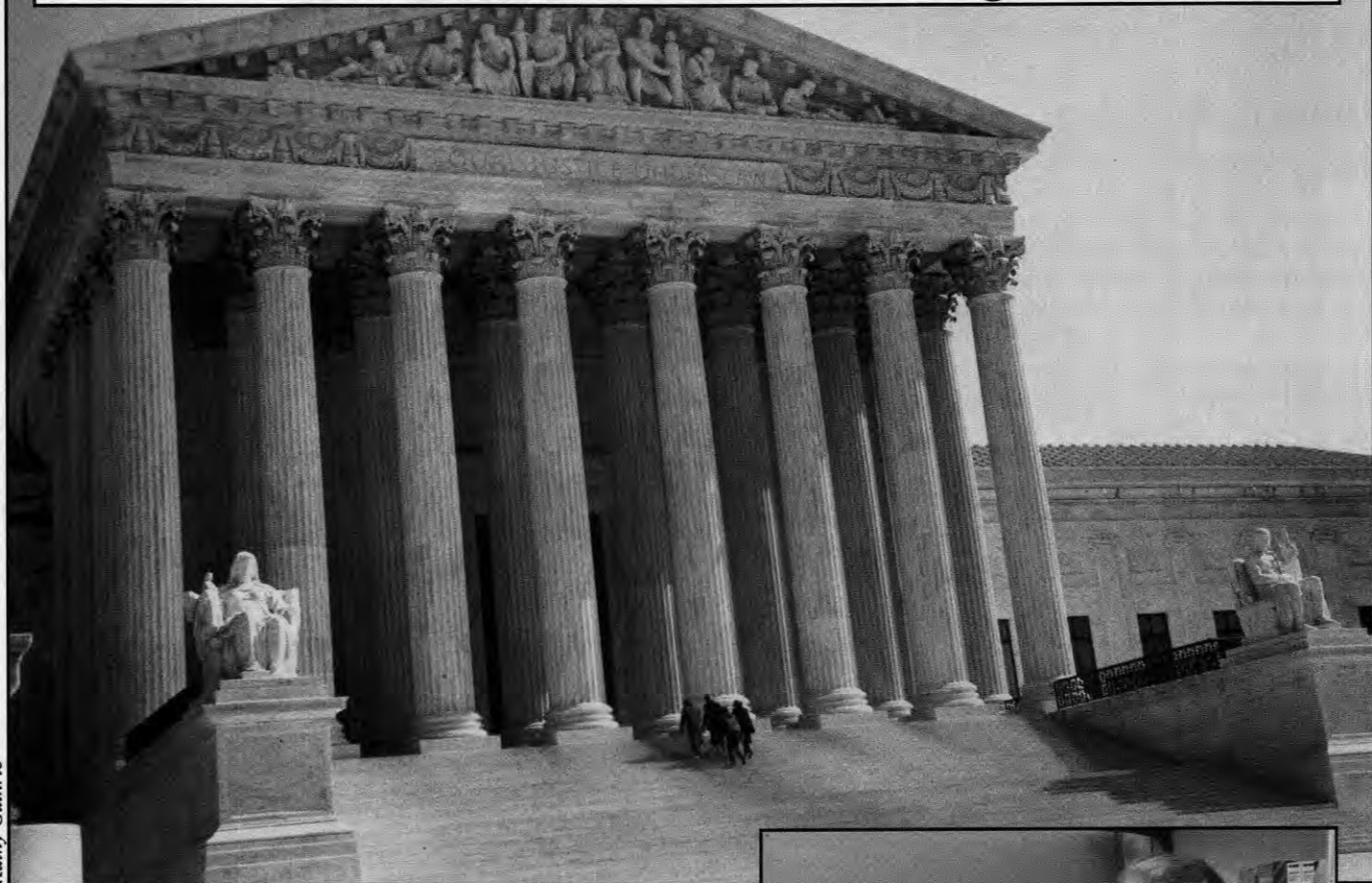
I believe FCNL's most important contributions may lie ahead. The popular view of a world of continuing economic and material growth and consumption is running aground on the shoals of overpopulation, war, resource depletion, and environmental pollution. *Progress* must now be redefined in terms of spiritual growth, deeper interpersonal relations, aesthetic satisfaction, and simple living. Quality of life, not quantity of goods, must become the standard. Friends' testimonies of nonviolence, simplicity, respect for all people, and human justice have never been more relevant. □



**Above, left to right:
Charles Harker, Steve Angell,
and Mary Cushing Niles,
1968**

Activism Takes Many Paths

Kathy Gulhrrie



by Kate Dempsey

Walking around Washington, D.C., I was often awed by the power of the white buildings, the messages of democracy chiseled into their facades. I stood at the steps of the Supreme Court, gazing up at the statues, excited by democracy. Democracy allows us to visit our congressional representatives to put our vision of the nation before them; it tells us we are required to help prevent abuses of power.

On other days I would walk back across the street from the Senate Office Building to the front door of Friends Committee on National Legislation, where I was an intern, disillusioned by the lessons in democracy I was learning. One afternoon, for example, I sat in the back

Kate Dempsey was an FCNL legislative intern in 1990-1991. She worked with Ruth Flower on domestic policy issues. Currently, she is a graduate student at Tufts University in the Department of Urban and Environmental Policy.

of a Senate committee room listening to a hearing on crime legislation. As I looked up at the array of senators, I saw faces and heard speeches that did not reflect the diversity of this country. Testifying were three more white men, all chiefs of urban police forces, and a black woman who was speaking on behalf of the ACLU, with which FCNL works closely. She spoke against the death penalty. The senators hardly listened to her. Was it because she was African American, a woman, or because of the message she brought that they ignored her comments? No matter what the reason, I felt daunted by the visual message that her voice was not important.



Photos courtesy of FCNL

Steve Zehr, former Mennonite Central Committee volunteer for Native American issues

As the hearing continued, an influential senator explained he was supporting the bill, one extending the death penalty to more categories of crime, despite his knowledge that the death penalty does not deter crime. I remember my shock clearly. How could a senator vote for a piece of legislation he did not believe in? As I spent more time in Washington, I

began to hear various answers to that question: He was concerned he would not be reelected; he was repaying a debt to another senator who had supported his own legislation; he was unwilling to antagonize a powerful pressure group. Learning that democracy entails compromise was one of the most difficult lessons of my time at FCNL.

Even under this circumstance—the inevitability of compromise—I also learned how Quaker voices anchor the debates over public policies with clearly held, patiently repeated principles. We stay committed to our beliefs in pacifism and against the death penalty. We provide a voice in Washington that again and again reminds the compromisers that the eventual compromise must be tested in the light of these essential truths. Without our voice, the middle ground would be slack and wishy-washy.

Some mornings I would wake to the radio news to learn the president had vetoed legislation we had worked hard to have passed. I'd fall back into bed and wonder what the point of all this work was. When I walked into the offices of FCNL, I would be reminded of the point: Legislators, like the rest of us, need time, even repeated opportunities, to change. Joe Volk would be at his desk already. Ruth Flower would be preparing for a coalition meeting, and an intern would be at work on copy for the *FCNL Washington Newsletter*. Already, urgent faxes from Representative Ron Dellums's office would urge that we shift our energy to a military appropriations bill. By 9:00 a.m. the office would be abuzz with the most recent news. Working at FCNL reminded me daily that I too was working for change.

Proving to me that we do make a difference, a Friend always telephoned at just the right moment to tell me her meeting had just written their representa-

tives. They had heard a message on the FCNL phone tape that their letters were needed. This kind of support always excited us interns because we had worked on the message tape into the early evening on that—and every—Friday. Off the phone, I ran around the office reporting this little bit of success, revived by the demonstration of Friends' commitment to action for their beliefs.

I came to Washington to be an FCNL intern after a year of working in a poor urban community in the Midwest. Working at the grassroots is dramatically different from working on national politics. When I lived in Kansas City, violence was a part of the world around me. Every night I lay in bed listening to gunshots and then the police and fire sirens; helicopters hovered over my building. I felt



Alison Oldham, Legislative Action Coordinator

as if I were living in a war zone. I was heartened, of course, by the energy and determination of my neighbors to end the violence. But a different violence surrounded me on Capitol Hill, violence encoded into structures of which the product were the gunshots on Kansas City's Michigan Avenue. The state proved dangerous. In the year I spent in Washington, D.C., the death penalty was added to 40 more crimes, national poverty levels increased, and the United States fought the Gulf War.

The FCNL works day in and day out to alleviate that violence. The staff is linked to Friends all over the country. Activists protest in front of the Iowa State House, or hand out pamphlets against the Massachusetts death penalty in Boston, or hold a silent vigil against the Gulf War at their meetinghouse in Maryland. In Washington, D.C., FCNL legislative secretaries, interns, support staff, and volunteers work to make sure a Quaker voice

is heard on Capitol Hill. And they work to make sure Friends from across the country have the most accurate information possible, since we know that, provided with the facts of the issues, Friends are always willing to act. Often Friends already had taken action by the time I reached them on the phone. I was awed by their commitment. Unlike many fellow citizens, they are not alienated from policies and politics. In Washington it is easy to forget that people want to have a hand in shaping a less violent, more just society.

The advantage I had was that the FCNL office was a retreat. My job there was to sustain a network, to gather and put out information. I worked in coalitions to share resources, build strength, and demonstrate a diverse constituency base. And while the FCNL office is a hive of activity, it is also peaceful and supportive. I could walk in the door after a day of lobbying and know that someone was eager to hear about it. Others could help me understand the experience, listen to my frustrations, and celebrate small accomplishments. I was part of a community. The senior staff cared what the interns thought, and they encouraged us to take action.

I felt lucky to be at FCNL during the Gulf War. I often thought of isolated Friends living in communities where most people supported the war. When they came to visit us in Washington, D.C., when they came for a rally, we wanted them to feel as if they were finally in a community that understood them and encouraged them to follow their own consciences.

Now, two years later, in graduate school in urban social policy, I tell my classmates stories of coalition work and Senate hearings. I tell about pounding a pillow in frustration when the morning radio announced that the president had vetoed a bill, again and again. But I also tell them what I learned about activism. Now that I am writing my graduate thesis on the ways to encourage more low-income women to become activists, I see that what has served me best is learning that activism comes in all sorts of packages. It is not and cannot be defined by the dominant white middle class. When I was an intern at FCNL, I found that activism took many paths and came from many people. □

'What has served me best is learning that activism comes in all sorts of packages.'

FCNL Priorities, 1943-1993

by Edwin Bronner

There has been one overriding priority in the first half-century of work by Friends Committee on National Legislation, and that is *peace*. Peace, of course, means more than the absence of war; it encompasses the efforts to bring an end to hostilities in Korea, in Indochina, in Central America, in the Middle East, as well as the Cold War with the Soviet Union and its allies. It also includes work to strengthen international organizations such as the United Nations, the campaigns against conscription, and the long struggle for disarmament, as well as the efforts to diminish militarism in our domestic society. In the preface to his book *Uphill for Peace*, Raymond Wilson wrote, "Why try to work uphill for peace, justice, and freedom on Capitol Hill at a time when cynicism about the character and operation of government and government officials is widespread. . . ?" If the words *peace*, *justice*, and *freedom* are interpreted broadly, they do, indeed, cover the priorities of the FCNL, with the highest priority placed on *peace*.

The '40s

In the 1940s, all efforts revolved around war and peace. Opposition to conscription and defense of rights of conscience came first, followed by support for a strong United Nations, concern for the millions of refugees from World War II, and efforts for disarmament. The tone for FCNL's work was set by the earlier work of the War Problems Committee, an ad hoc group of Friends who came together in 1940 to oppose conscription by working directly with members of Congress, the administration, and Selective Service. This committee dissolved in the fall of 1943 when FCNL was created.

The '50s

While the same concerns continued during the '50s, especially in response to the Korean War, two additional chal-

Edwin Bronner is professor of history emeritus at Haverford College and is active in Haverford (Pa.) Meeting. Long a supporter of FCNL, he was on the Executive Committee in the first decade. He was world chairman of Friends World Committee for Consultation from 1973 to 1979.

lenges faced the small FCNL staff. Although the Un-American Activities Committee had been looking for subversives for more than a decade, the combination of the Cold War and the meteoric rise of the irresponsible Sen. Joe McCarthy, who denounced all sorts of people as Communists, created a civil liberties problem of major proportions. At the same time, civil rights problems, the questions of discrimination against minorities, denial of economic justice, and civil rights under the law all came to the fore. The National Civil Liberties Clearing House was created in 1948, with Ray Wilson as the first chairman, to bring together persons from more than 100 agencies to work for new laws, as well as to influence public opinion concerning civil liberties and civil rights. Defense of academic freedom in public schools and colleges was part of this effort, as well as support for a Universal Declaration of Human Rights through the United Nations.

The '60s

The so-called Vietnam War grew from a handful of advisers sent to South Vietnam by Dwight D. Eisenhower, to 16,000 under John F. Kennedy, and to more than 500,000 under Lyndon B. Johnson in 1968. The FCNL staff expressed opposition to involvement in Indochina from the very beginning, but did not find much support until late in the Kennedy administration. It shared in creating coalitions to oppose the war, it issued position papers, and it recruited many Friends from across the nation to come to Washington, D.C., to lobby members of Congress. While the staff sought to bring an end to the war, it also worked to end conscription.

At the same time, the civil rights work of Martin Luther King, Jr., and others claimed a major portion of the efforts and concerns of FCNL, especially when King began to combine his struggle for minorities with opposition to the Vietnam War. In addition to his belief in non-violence, he realized the war weighed heavily on minority members of the armed forces and that it siphoned money away from domestic needs. Edward T. Anderson was added to the FCNL staff in 1968 to work on minority issues, as well as

share in the efforts to end the war.

The '70s

While peace issues such as disarmament, support for the United Nations, and efforts to gain amnesty for those who had resisted the Vietnam War continued as a top priority for FCNL in the 1970s, other issues also gained special recognition. Human rights, both in the United States and abroad, as well as economic justice, became increasingly important. Edward F. Snyder, who became executive secretary in 1962, worked on facets of these issues as well as international matters, while Frances Neely emphasized foreign policy questions. Concern for the rights of Native Americans became increasingly important in this decade, and the Friend in Washington program was initiated to support Native American groups to achieve the goals they believed were essential. The inclusion of these concerns reflected the priorities agreed upon by the FCNL General Committee when it met every two years to set goals for a new congressional session.

The '80s

In the decade of the eighties, FCNL found itself opposing most of the Reagan program, beginning with the effort to build up the military, the so-called Star Wars program, and a dramatic hardening of the Cold War against the "Evil Empire" as the president called the Soviet Union. His administration also belittled the human rights concerns of the Carter years, and increased the pressure against left-wing leaders in Latin America. At the same time, the Reagan administration curtailed support of education, job training, public housing, and other programs that sought to provide social and economic justice. The FCNL worked valiantly against this array of programs and attitudes.

The priorities of this decade also included a strong emphasis on environmental issues, including the Law of the Sea, and the empowerment of Native Americans, whose concerns were often related to the environment. Thanks to the changes in the Soviet Union, under the leadership of Gorbachev and his policy of glasnost, there was a dramatic thaw in

Decades of Concerns...

Over the course of a half-century, FCNL has worked on hundreds of different issues. But some reappear with particular frequency, or become a central focus for a period of years. Here is a sampling of key efforts, by decades.

Len Munnik



1970s:

- Intense work to end the war in Indochina
- Curtailling military spending
- Election reforms and campaign spending
- Law of the Sea
- Family farm issues
- Native American issues

1980s:

- Efforts for peace in the Middle East
- Reducing poverty in the United States
- Moving from deterrence to interdependence with the Soviet Union
- Shifting U.S. budget priorities
- Opposing U.S. intervention in Central America
- Supporting apology and redress for Japanese-Americans interned during WWII

Sojourners



Early 1990s:

- Trying to prevent and end the Gulf War
- Shifting budget priorities
- Alleviating poverty, hunger, homelessness
- Advocating humane and fair refugee and immigration policies
- Energy conservation and renewable energy policies



1940s:

- Post-World War II relief
- Abolition of nuclear weapons
- International control of atomic energy
- Liberalization of immigration and refugee laws
- Opposition to universal military training

Peg Averill



1950s:

- Protection of the rights of conscience
- Disarmament efforts
- Civil rights and liberties
- Restoration of trade and diplomatic relations with China

1960s:

- Civil rights
- Advocacy for the Peace Corps
- Opposition to U.S. military involvement in Vietnam

- Repeal of the draft; rights of conscientious objectors
- Anti-poverty efforts
- Support for Native American treaty rights
- Efforts toward a limited nuclear test ban

Peg Averill/LNS



the Cold War. By the end of the decade the government began to consider a reduction in armaments, and there was talk of a new world order without the threat of annihilation by the superpowers. The staff of FCNL began to think of a peace

dividend, and placed more emphasis on both domestic and international problems of social and economic justice. It was just at this time, in the spring of 1990, that Ed Snyder retired, and Joe Volk became the third executive secretary in half

a century.

Work for peace has been an overriding priority ever since FCNL was founded, and it is heartening to realize that much progress has been made even though there is still much to be done. □

NO ALLIGATOR SHOES



A Different Style of Lobbying

by Ruth Flower

In the presidential campaigns, lobbyists were described as powerful, alligator-shod influence peddlers who practice the art of insulating Congress from "real people." The caricature may be fairly descriptive of some of the more powerful interests who field their teams of lobbyists in the nation's capital.

But Friends have lobbyists in Washington, D.C., too. And as we do in many other fields—business, education, health care, and elder care—Friends like to create our own definitions of lobbying. The faith and practice of Friends is the fiber of the work we all do—at home and in Washington—as lobbyists with the Friends Committee on National Legislation.

Ruth Flower has been an FCNL lobbyist since 1981. She and her family live in Takoma Park, Maryland, where they are active in Takoma Park Preparative Meeting.

George Fox wrote to the judge from his prison cell to advocate improvements in court procedures and prison conditions. Friends often describe these actions as "speaking truth to power" and offer these early efforts as an apt model for Quaker lobbying. In George Fox's day, however, absolute power was lodged in the king. "Speaking truth to power" was probably as close as a Friend could come to influencing government in those times.

Fox advocated a different approach to the people one meets day to day—"answering to that of God in everyone." In a democratic country, where *people* have a lot to do with running the government, this teaching may actually offer more wisdom to guide Friends' lobbying.

We are guided to be less impressed by power and more conscious of the personhood of each individual we encoun-

ter in government, whether a policy-maker or an implementer of policy. We are encouraged to look for that aspect of each person that reflects the Creator and treasures creation.

In lobbying, Friends neither promise reward nor threaten the loss of support. Instead, lobbying is a conversation between two people—a sharing of information and perspectives, a time for questions, challenges, and encouragement.

Friends lobby in Washington, D.C., employing FCNL staff members who accumulate expertise on certain subjects and meet with people working in Congress. Friends also lobby at home, individually and in small groups, in meetings with their congressional representatives, and in on-going correspondence with members of Congress. Whether in Washington, D.C., or in home communities, the practice of Friends' lobbying is likely to share certain characteristics.

First, Friends lobby on the basis of deeply held conviction, not for political expediency or economic advantage. FCNL lobbyists are guided by a carefully written Statement of Policy, which is rewritten and adopted by the FCNL General Committee every five to seven years. Though fairly detailed and quite comprehensive, this statement reflects a consensus among a broad spectrum of Friends on issues ranging from war to welfare.

Second, Friends are likely to focus on a particular concern in their lobbying, and to do their homework on that issue. FCNL's General Committee chooses a handful of areas to receive concentrated attention during each two-year session of Congress. FCNL staff and activists focus attention on these areas, exercising care for the truth in their research, writing and communications.

Third, Friends' lobbying is personal, often face-to-face. Friends lobby through gentle listening and truth-telling conversations, whether on Capitol Hill or with people in their neighborhoods and communities. Believing that each person has the capacity to treasure all creation, Friends can speak from that quality in themselves and answer to it in others. These attentive person-to-person affirmations and challenges invite fundamental changes in people—changes in attitude, posture, and vision—which enable the society and the world to change. Alligator shoes are not necessary to the process.

What questions will challenge us in the next 50 years? Friends will be called

to articulate possible new roles for the United States in the world, and to distinguish our hopes for international cooperation from the confusing facsimiles displayed in national headlines. Is the United States participating in the UN or manipulating international processes? Is U.S. world leadership regarding a particular concern essential—or sinister? Will there be such a thing as a "good role" for a strong U.S. military force, or will our understanding of military order lead us to continue to seek other bases for international cooperation?

The role of the United States in the

world economy is perhaps even more complicated. We are a debtor nation that wields great power (through the World Bank and the International Monetary Fund) over the debts of other nations. We are home base for many multinational industries, with more jobless people than most other industrialized nations. Unraveling global economic relationships takes us far beyond college Economics 101. Friends principles teach us to honor the dignity of workers all over the world, to call forth creativity and fair dealing among business leaders, to promote international cooperation, and to



**Lobbyist
Ruth Flower
(left) with a
Senate aide**

Photo courtesy of FCNL

A Typical Friday

It's Friday. FCNL's interns are preparing the Legislative Action Message to be transmitted on computer networks and recorded on the telephone answering machine. The lobbyists discussed the topics for the message this morning. Today the message will describe three issues that are before Congress, and urge Friends to take specific actions to support or oppose certain legislative measures.

The Legislative Action Message was initiated almost ten years ago as a weekly message recorded on a telephone answering machine. In setting up this device, FCNL acknowledged the many Friends all over the country who want to keep up with important issues and to stay involved in the process as ideas move through Congress to become law. In some monthly meetings, Friends started the practice of recording the taped message, and producing attractive and useful "news

notes" from FCNL each week.

As communication technologies advanced, we added electronic networking to the system. The message is now placed on two electronic bulletin boards; in addition, some Friends copy the message to other networks. This message has a wide and quiet reach; all members of the lobbying staff try to pay close attention to its preparation.

But back to Friday afternoon. Nancy Nye, one of FCNL's lobbyists, isn't available to discuss her portion of the action message right now. She's meeting with a Friend from Somalia who is in the United States studying international relations at a nearby university. He has been able to offer some valuable insights into the conflict in his homeland. In the face of heart-rending need, brought to public attention by extensive media coverage, the United States reacted by sending its major tool—its

encourage participatory economies. How will Friends teachings lead us through these complexities?

Our concern for the survival of the planet as a home for human beings will lead us to seek new national and international policies that may well temper economic and military ventures. Will the United States, as a heavy consumer nation, find appropriate ways to change its own behavior and to cooperate with other nations in a policy of "mutually assured survival?"

Our country's population itself is changing rapidly. Our communities will include more elders, more recent immigrants (and from different parts of the world than those familiar to previous generations), more diverse family relationships, and many differently-abled people.

Workplaces, homeplaces, schools, community services, and governments will be challenged to keep up with these changes. Though we cannot claim to own the answers, Friends are at home among these challenges; each generation engages in its particular struggle along a path toward celebrating diversity and dignity.

The machinery of communication is changing. Telephone conference calls—once reserved for crises—can now be scheduled for meetings of committees. Fax messages replace telegrams. Electronic transfers replace mail. Information can be transmitted, indexed, and stored at a pace that outstrips human awareness. Out of all this, what will we choose to know? From all that we know, on which facts and understandings will we act?

Friends' lobbying practices are founded

in corporate worship and nourished in relationships between people. Will the quiet leadings of the Spirit have to compete with the information noise that inundates us? Or will there always be spaces for quiet listening to the Spirit and to one another?

FCNL is going about the work of drawing together Friends who wish to promote just policies for our nation's laws and actions. The tools, gifts, and resources available for doing that work change from generation to generation. Our work is as simple and as complex as the voice of the Spirit, and, at its core, it never changes. Plain speaking and plain listening by ordinary people, immersed in a faith that calls for the best in each of us, will work well for us now and in succeeding generations. □

military. The need to do something clouded over the questions that many people might have had about the appropriateness of military machinery for a humanitarian response.

FCNL's opposition to the deployment of U.S. troops in Somalia has been a somewhat lonely one. The position grew out of Friends' experience with humanitarian relief, with the efficacy of diplomatic solutions, and with the importance of respect for the traditional culture of a country in trouble. This visit with the Somali Friend, along with other visits and consultations, resulted in a background document that was distributed to members of Congress and many colleagues. In fact, we found that it was picked up from one of the electronic networks by a small newspaper published in London.

The interns check with Joe Volk, FCNL's executive secretary. Joe will be here for the next hour only. He has a meeting this afternoon on the Hill. Joe and a small group of colleagues are urging key members of Congress to make use of existing processes for controlling the U.S. arms trade. Ironically, even in this clearly dangerous business, the issue comes down to jobs. How can Friends advocate disarming the world when so many jobs depend on this major U.S. industry? The work of economic conversion is as critical as ever.

Alison Oldham, FCNL's legislative action coordinator, is on the phone. (Isn't she always?) She's been

talking with f/Friends in Ohio and New Jersey who are preparing for press events and educational forums on the federal budget. Through our work with the Citizens Budget Campaign, we have access to excellent materials that explain how federal spending patterns affect different states. Friends have been important participants in and organizers of many local events.

Ruth Flower, another FCNL lobbyist, and Joanna McMann, FCNL's Native American affairs intern, will be back soon to add a paragraph to the action message. Joanna and Ruth are attending a coalition meeting on the Religious Freedom Restoration Act, which is moving quickly in the new session of Congress. Joanna highlights the perspectives of Native Americans on the issue, while Ruth interprets FCNL's overall concern with religious freedom.

Fortunately, the monthly newsletter is almost finished, and we're only two days behind schedule. Alison Oldham and staff assistant Laura Petroff will look over the blue-lines this afternoon. Friends will receive their copies about ten days from now. Over the years, many Friends have come to rely on the careful analyses, background articles, and action suggestions contained in each FCNL newsletter.

Staff assistants Amy Jackson and Barbara Ginsburg are preparing for an upcoming "committee weekend," when FCNL's Executive Committee, Policy Committee, and several smaller committees will gather for a few days in Washington, D.C. These will be days of inten-

sive activity, as staff and committees consult together about the direction of our ongoing work. The Policy Committee, with representatives from all over the country, hears reports from lobbyists each quarter. Committee members offer guidance and support as staff members strive to interpret the FCNL Statement of Policy in the context of actual legislation.

And around the country, Friends are carrying out their part of the work of lobbying. In New Jersey, a Friend interested in health care issues takes a packet of FCNL discussion materials to a local Presbyterian congregation and proposes a jointly sponsored discussion series on health care. In Oregon, a group meets regularly with a member of Congress who is sympathetic to Friends' concerns, and therefore very much in need of support, counsel, and prayer. In Indiana, individual Friends encourage their representative to meet with Joe Volk about arms trade issues. In Philadelphia Yearly Meeting and Baltimore Yearly Meeting, a network of local meetings encourages regular letter-writing after meeting for worship once a month.

The work is intense, exacting, filled with people, and surrounded with prayer. The Quaker processes knit into the operations of FCNL assure a posture of shared searching as the organization moves into its next half-century.

Ruth Flower

W

CHECK OUT THE EARLY CHRISTIANS!

What Makes for a Dynamic Religious Community?

by John Morgan

We can learn a great deal about what makes for a dynamic, growing religious community from our own Christian roots, if some of us can temporarily suspend our immediate negative reactions to these roots. As seminars on church growth explode in proportion to the declining membership base of many mainline traditions, it is important to remind ourselves that wisdom about growing congregations is not restricted to our own time.

Luke's Gospel and the Book of Acts are the two major sources for understanding the rise of early Christian communities. Acts is important because it begins with the birth of the community and tells of its growth in Antioch, showing the spread of the faith outside Palestine and ending with Paul's captivity in Rome about 61 A.D.

In the first chapter of Acts, a band of scared disciples, including many women, meet in an upper room, trying to decide what to do next. There is no agenda, not a flip chart in sight, and no computer printouts. The group simply prays together, trying to center around a few basic commitments they share. According to Acts, this small group grew to about 120 persons in a time span that would leave modern church organizers spinning.

One early issue with which the group dealt was leadership. Like so many groups today, there was a nay-sayer in their midst, one who had betrayed Jesus. This group was meeting to select someone to take Judas's place. If an election had been held or the group had waited for consensus, it is likely the early church might have been delayed for a few years. Their first goal was to find someone who shared the vision, and to our contemporary mentality they did a strange thing: they cast lots between two candidates and chose one.

John Morgan is a Unitarian Universalist minister from Wilkes-Barre, Pa., and a frequent contributor to FRIENDS JOURNAL.

Then comes Pentecost. The writer of the story describes the descent of the Holy Spirit and its various manifestations, including speaking in tongues. Beyond the language and culture of the times, let us consider dispassionately what was happening: people were moved in their hearts, they discovered a new language, they felt obliged to act. Peter speaks, recounting the stories of the group; this helps the group claim an identity and history.

After Peter's speech, it is reported in Acts that 3,000 new members were

added. If this is true, it is surely a figure to whet the appetite of any growth expert. New members are not added by having them sign a membership book or putting them into a new member orientation course. Rather, the key to membership is conversion, a change of mind and heart, a commitment to a new way of life. This conversion is not to fulfill personal needs—the key to most contemporary growth theories—but to a larger cause. And the dramatic symbol for this change was baptism, not just a handshake and a membership diploma.

And what was the result of this growth? A new religious community was born. Many still went to their own congregations, but gathered in each others' homes. They shared fellowship and suffering and prayer, most of all prayer. And, as Acts notes, they lived together eventually and owned everything together, selling their goods and sharing the proceeds.

Compare this story to what passes for Christian communities today. The gulf between these early communities and most of Christianity today is as wide as the time that separates us from them.

While there may not be many willing to model their churches after the early Christian example, there are still a few lessons those of us caught in the dawning of the 21st century may learn about what makes for a vital, growing religious community:

- A heartfelt vision is needed.
- Leadership must be shared.
- Common language and rituals are essential. It is not our differences that unite us, but what we share in common, differences remaining.
- We need to relate, through stories and music, who we are and why we exist.
- The power of personality is the catalyst for growth, not techniques.
- People need communities where they can be known for who they are (intimacy) and where they can feel connected to the Creative Power of the universe (ultimacy). □



Nancy Barnhart

The Brown Cushion

by Jack Powelson, with
drawings by Carolyn
Rennie Powelson

When Robin and I were married, we decided to use Quaker plain talk with each other ("thee" and "thy"), which had been traditional in her family but not in mine. But when our daughter Cindy was born, we addressed her as "you," because we didn't want her to feel peculiar among her playmates. A year later, however, we changed to plain talk with her as well. Nevertheless, when Cindy first spoke words six months after that, she said "you," not "thee." Thus she performed her first experiment in psychology, demonstrating that a child learns speech before she starts to talk.

This was the first of many lessons Cindy taught us on how to learn, how to live, how to love, and eventually how to die.

Caught up in the turmoil of the 1960s, Cindy dropped out of high school and "hung out" with her friends at a youth center. Education was not important, she said; real life was in the workplace. When she tired of that and tried to re-enter school six weeks into the semester, however, the principal would not accept her. "Only if you get the permission of every teacher, make up all the work, and pass exams in every subject." He phoned me that night to ask if Robin and I approved of his making it tough for her. After consulting Robin, I said, "Go ahead, we're behind you."

"I'll show him," Cindy said the next night. She did all he asked, and in a very short time she was back in school, all caught up.

She entered music school at the University of Colorado, studying piano, viola, and voice. Becoming interested in Zen Buddhism, she dropped out once more and moved to the Zen Center in Rochester, N.Y.

It was a peculiar form of alienation. Always close to the family, always loving toward us, she nevertheless adopted a religion and attitudes half a world apart from our own. "Zen is just like Quakerism," she told us over the phone.

"Then why change?" we asked, believing that her interest lay not in the religion so much as in being different from us. She also became Cynthia, no

longer Cindy as we had called her.

When Robin and I visited her at the Zen Center, I was appalled. She was being taught about earlier worlds, migration of souls, enlightenment, and reincarnation. To me, that was all "knowledge" invented by people who feared death and who therefore wanted desperately to find everlasting life. It did not correspond with what scientists know about the origin and voyage of the universe. It all seemed selfish—a search for one's own salvation, not a concern for the world. Furthermore, her sessions with her "teacher" were held in secret, not in open, academic dialogue. Worst of all, the teaching was "absolute truth," with no opportunity to challenge ideas or compare them with other thinking.

Robin and I participated in meditation, in which Cindy and others marched, toting brown cushions—military style, it seemed to me—into an auditorium where they sat on the cushions facing a wall and were poked on the back if their minds seemed to wander. I grew to resent that brown cushion, which to me symbolized the whole autocratic experience.

Finally, however, Cindy decided to

try the outside world again. She enrolled in Nazareth College in Rochester, from which she graduated with a degree in music.

Her first assignment was as a music therapist, using piano to reach out to disturbed children. When Robin and I visited her on this job, we were delighted to see the children crowd around her, laughing and seeking her attention. Later on, she took a master's degree in education at the University of Rochester. After that she taught in an alternative high school for students who couldn't "make it" in the regular system.

As apprentice teacher, Cindy was assigned five boys who had been given up by the system. They could not read but were being held until they reached the age at which the school could legally turn them loose. But Cindy discovered that they were intelligent. Somehow, there was a missing link between the brain and the piece of paper on which they scribbled disconnected ideas. Cindy substituted a computer for that link, taught the boys to use it, and they could write essays on a par with other students. Then they began to read. To the astonishment of many, every one of them passed the state reading exam, and two of them went on to colleges, one of which was Harvard. Cindy was then invited by the New York Department of Education to give talks on her method throughout the state.

She took a course at Cornell, on teaching, and there she came to the attention of Eliot Wigginton, the founder of Foxfire, an experimental way to teach reading through writing. Wigginton invited her to be his assistant for a year in backwoods Georgia. There Cindy helped her high school students preserve Appalachian culture through interviews with people of the hills, which they published in a magazine of national circulation.

We visited Cindy in Georgia and later in Rochester. Wherever she lived, she set up a meditation corner. She sat on the brown cushion on a brown pad, facing candles and her favorite statue, a *bodhisattva* named Kannon, who is a Buddhist goddess of compassion. A "graven image," I thought, but by now I

was feeling neutral toward the cushion and the statue. Buddhism was just another religion with "invented truths." I have had trouble with the "invented truths" of Christianity as well.

One day Cindy wrote us something like the following: "Imagine me walking across the campus of a small college. I meet a student who says, 'Ms. Powelson, I'm having trouble with my psychology assignment.' 'Come to my office,' I reply, 'and we'll straighten it out.' Later I go home and there is 'Mr. Right' waiting for me. Together we prepare supper." She was envisaging her future. This was her way of telling us that she had decided to go for the Ph.D in psychology, hoping for a career in teaching and research.

She applied to several universities, and, much to her surprise, they all wanted her. The University of Michigan offered her one of their top fellowships, but Rochester—where she had been doing preparatory work—equaled it. "I was dumbfounded," she told us over the telephone. "I never had any notion I would be so much in demand." She chose Rochester, and there she met Mr. Right; his name was Tim. "It's taken a long time," she told us over the telephone, "but I've got it all together now. And there's still some time for a family."

It was then that cancer struck. At first the diagnosis was bewildering, unbelievable. Stomach cancer, the most deadly of all kinds: by the time it shows symptoms, it is too late. Only a short time to live, the doctors told her, frankly and sometimes brutally. Robin and I were benumbed. Every doctor we spoke to told the same story: linitus plastica, cell-type signet ring. It grows fast, travels fast, and sticks to everything.

Cindy decided to fight it with everything available: surgery, chemotherapy, and alternative treatments such as meditation, nutrition, massage, acupuncture, and prayers. I dropped my writing (I had already retired from teaching) and read voraciously on stomach cancer, also books on alternative healing by Norman Cousins, Bernie Siegel, Ken Wilber, and others.

I found there are many people ready to make a dollar on someone's misery by offering invented "cures." One doctor—not allowed to practice in the United States—would inject substances including blood. The National Cancer Institute examined samples of these and found some to be HIV-positive or to be infected with hepatitis. I checked out several other practitioners with both the NCI and the National Council on Medical Fraud. Some doctors did offer legitimate treatments through nutrition

removed. We slept on a pad in an upstairs room in her apartment. In one corner was the brown cushion in front of Kannon. I was too upset by the cancer to pay much attention to them, however.

After the operation, we returned to our home and Cindy to hers. Two weeks later we learned that the tumor had reappeared, in her abdomen, and chemotherapy would be tried. One week after that came the fateful telephone call: the chemotherapy had not worked. If we were to see Cindy again, we should come immediately.

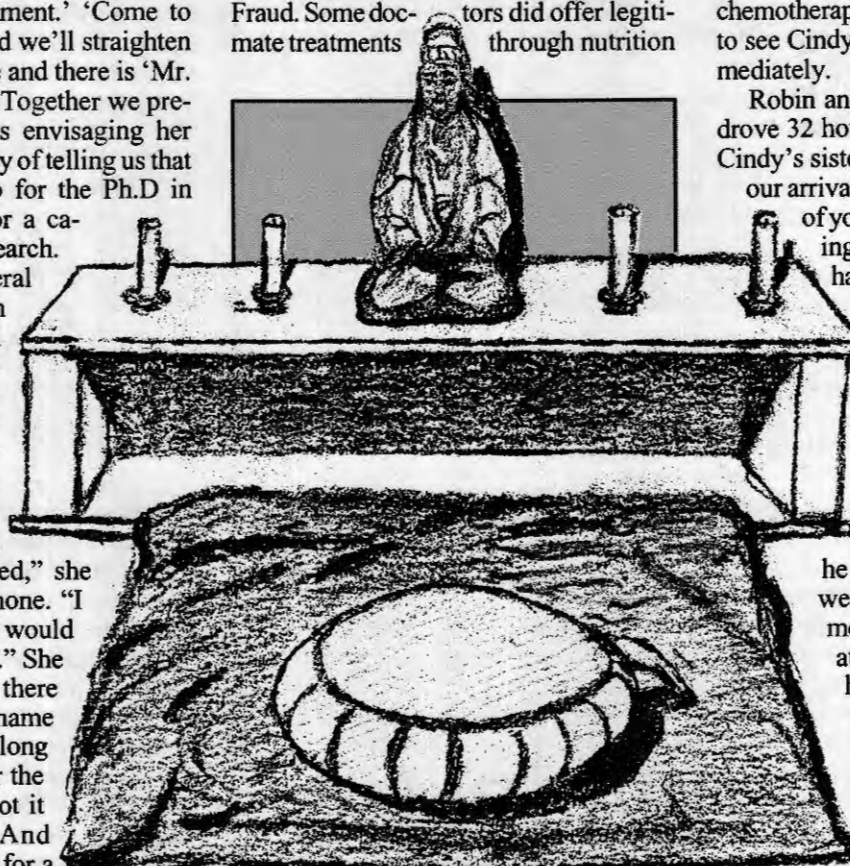
Robin and I jumped into our car and drove 32 hours to Rochester, along with Cindy's sisters, Judy and Carolyn. Upon our arrival, Cindy told us: "I need each of you to release me to go," meaning we must accept what was happening. Judy and Carolyn stayed for two days to say their good-byes. Her brothers, Ken and Larry, arrived from the West Coast the next day to stay for the rest of the week.

Cindy and Tim were married by a justice of the peace, she in her bed and he beside it. During the final weeks, she was too weak to see more than one or two persons at a time. Old friends, from high school and other days, flew in from all over the country. Meditations were held at her bedside for half an hour five days a week, with up to 15 friends present, who might then speak to her individually for just a few moments. She was graceful and smiling, thanked them for their attentions, and was concerned more for how others would suffer than for herself.

During this period, one of her professors wrote her the following:

Knowing you and working with you is a great pleasure, as I find you a rare and remarkable individual. The way you take interest in people, managing to integrate the experiential, spiritual, and analytic ways of knowing is wonderful to observe. The combination of your sensitivity and determination is a powerful starting point for being, relating, and doing.

A Buddhist Rinpoche came in daily to recite the chants in preparation for death. Cindy wanted him rather than her parents to be beside her at the moment of death. "I care too much for you," she



Buddhist practices, like Christian and others, can be symbols of whatever we believe, and symbols help us believe.

and exercise. Conventional doctors found these not harmful, but not effective either. Cindy left a doctor who emphasized hopelessness; her new doctor would agree to anything Cindy wanted to try, providing it was not harmful.

Robin and I flew to Cindy's side for the surgery in which her stomach was

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explained, "so it would be hard for me to let go." We were honored and accepting.

The Rinpoche told us that after the outer breathing stops, there is half an hour of inner breathing, during which the proper chants will improve the way to enlightenment. *Om Ami Dewa Rhi*, a prayer to be reborn in Buddha Amitaba's Pure Land, was sung along with other chants.

Did Cindy believe this literally, or was it symbolic? I don't know, but it didn't matter. Buddhist practices, like Christian, Jewish, Islamic, or other, can be symbols of whatever we believe, and



symbols help us believe. To me, Cindy became enlightened when she put her life together. She was also reincarnated in the lives that had been changed because she had touched them: the Buddhists with whom she meditated, the disturbed children to whom she brought music, the boys in the alternative school, the young authors in rural Georgia, and her fellow students in the university. To me, one's own reincarnation takes place in others while they are alive, and from them it passes on to still others. That is how our souls are made immortal, for good or for ill. No longer did the search seem self-centered. Her friends who came nightly to meditate poured out their love to her and to Robin and me in a beautiful passion.

Shortly before she left us, Cindy called in her family and close friends and asked us what among her cherished possessions we wanted as reminders of her. More than anything else, I wanted the brown cushion.

So now I sit upon it, gazing into the compassionate face of a *bodhisattva* named Kannon. In meditation, she brings me Peace. □

Cindy died on November 19, 1992, only four months after the diagnosis (Milestones, February). Robin and Jack, members of Boulder (Colo.), Meeting, will be Friends in Residence at Pendle Hill during April-May 1993.

What must die?

by Emily Sargent Councilman

Simon Peter, becoming rock, what had to die in you for resurrection? What changed you, from shifting grains of sand swirling on ocean floor, to rock, firm rock for building on the cornerstone (along with others—stone on stone, crossed wood on lifted wood) a living community of love? God's love for all humankind? (*Oh, I have to know.*)

Peter, learning of death in life, of living in dying, what had to die in you for your becoming centered as rock? Whole and part of the whole?

It was not always so. Following Jesus those three years, you did not always understand (did you, Peter?) the way he led, the words he spoke: "Unless a grain of wheat falls into the earth and dies, it remains alone. . . ." or understand even your own brash words when you boasted loyalty unto death, "even though all others fall away." You failed him, but he understood. In the agony of his Gethsemane aloneness he gently chided, but did not condemn you for what you could not give him then. He must have known—unbearable then for you to stay awake with him.

And later, after denying even knowing him, no word of reproach from Jesus. Stepping across the chasm of your shame, putting it in place behind you both, he re-called you, Peter: "Follow me . . . feed my sheep . . . feed my lambs."

In your becoming that certain rock of strength outlasting death, what had to die in you for resurrection? Perhaps the need to be top figure on the temple spire? Admired for your "grace," your "helpfulness" for everyone? and your strength, even at that height, to withstand ravages of burning sun and hurricane battering of rain and wind? What had to die? Perhaps unreadiness

Emily Sargent Councilman's poetry appears regularly in FRIENDS JOURNAL. She is a member of Friendship (N.C.) Meeting.



to see your failures as well as strengths, and to accept yourself as a child of God, without self-loathing or false pride, in each falling to rise again, along with all others, sharing what you have of weakness and strength, together building community. What had to die in you? Perhaps a need to justify your use of force-power as means to achieve some "good end"? Jesus said, ". . . turn and become like children . . . for such is the kingdom of heaven."

When in the dark garden, you cut off the soldier's ear, Jesus stretched out his hand to heal and restore. "For all who take the sword will perish by the sword."

Peter, what had to die in you for resurrection? The need to rule, to control others "for their own good"? In the upper room, Jesus chose a basin and a towel, knelt before you as a servant to wash your feet. He said, "If any one would be first, he must be last of all and servant of all."

What had to die in you? The need to be sure of end-success before risking a choice so strange and alien—the choice of Love that gives and receives acceptance but never takes by force? has no

expectation, makes no demands?

Before every puny Pilate claiming power of life and death over him, Jesus chose to stand friendless, helpless, silent, bringing no pressure to bear except the strength of love's willing compassion. Stripped of all save love, he stood, All-God within him—Love. His dying, as his living, set no limits, no limits at all—not life, not death, not infinity denied.

Peter, after the reeling of your senses at first sight of his resurrected presence, and the shaking of your spirit by his Spirit's wind at Pentecost, you began to write each new day's page on papyrus—cut reeds, interwoven, pressed together, becoming whole—your willingness to die and live.

At blood-cost, you wrote of shifting sands becoming rock, perceiving his kingdom within you, within others, all together becoming his body in the world (the only reality?) in life, death, infinity reached for. Jesus said, "Except I go away, the Comforter cannot come to guide you into all truth."

Peter, what had to die in you for resurrection? (*Oh, I have to know.*)

□

What are the alternatives to prison?

by Linda Thurston

For more than 200 years, Quakers have been actively concerned about the U.S. criminal justice system. As an expression of our belief in the intrinsic worth of all human beings, the American Friends Service Committee has carried out criminal justice programs since 1947. Recently we have seen a frightening increase in misguided reliance on the prison system to solve deeper social problems.

The statistics are alarming. The United States has the world's highest incarceration rate, which for federal and state prisons alone rose 64 percent between 1985 and 1991, the most recent year for which data is available. More than 1.2 million people are behind bars in the United States, and almost 3.5 million are under some kind of correctional control. One out of four African-American males between the ages of 20-29 is in prison or jail, on probation or parole.

How can we reconcile these figures with

Linda Thurston is national representative of the Criminal Justice Program of the AFSC.

other national priorities? How can I, an African-American woman, go into a housing project and tell a mother whose child has been shot that crime hasn't risen? Regardless of what I know about crime statistics, I can't say that to her. But I can say this: What we do now in our criminal justice system does not work, and what we do now *cannot* work. And I can ask: What does work? What can work?

AFSC is unusual among criminal justice groups in that it's both a religious and a human rights organization. With spirituality as a motivator, AFSC affirms the dignity of both offender and victim, but it also looks beyond the individual to examine structural problems—the inequities of housing, education, health care, employment—behind incarceration statistics.



The AFSC's Criminal Justice Project looks for successful alternatives to prison. Most people think of electronic monitoring as an alternative, but monitoring replaces restorative human contact with a machine. Or people think of boot camps, but boot camps follow the military model of browbeating offenders into shape. Both these alternatives are based in fear, and the second relies on violence.

We want to encourage alternative programs that bring constructive change. To that end, we've been researching successful projects and will share our findings through a series of workshops in four cities this spring. We'll publish the results this summer. Until now, no organization has pulled together this information for distribution on a national level.

We're examining alternative programs by interviewing administrators, participants, and neighbors. We ask hard questions because we want to know how these projects succeed and how they survive. Many of these programs incorporate traditions and expressions from a range of cultures in the United States. For example, Save Our Sons and Daughters in Detroit, Michigan, trains prisoners to be mentors to young people. Twelve Steps in the Native Way in southern New Mexico does innovative drug therapy using a 12-step model that relies on Native American spirituality. Concerned Black Men, a national organization, develops affirming rites of passage for black youth.

As organizers, we ask ourselves whether we can design our workshops on a model that can be used elsewhere to explore effective



Director of Diversity and Multicultural Education

A diverse educational environment and curriculum are essential for preparing today's students for the world of the twenty-first century. In harmony with the Friends' historic commitment to diversity, Moses Brown School is beginning a search for a Director of Diversity and Multicultural Education.

Moses Brown is currently developing a plan to implement the recommendations made in the NAIS Multicultural Assessment concerning curriculum, student and faculty recruitment, and community atmosphere.

One step the school is taking is creating this new, full-time, senior level administrative position responsible for diversity and multicultural education. The responsibilities of this new position will include: curriculum development, nursery through grade 12; student and staff in-service work; recruitment of faculty and students; advising students of color and the school about working with students and parents of varied backgrounds.

Interested candidates should send a resumé with references and a letter expressing why this position is appealing to the Search Committee, care of Headmaster David Burnhamat Moses Brown School.

Moses Brown has an enrollment of 760 students Nursery through grade 12. Moses Brown is an equal opportunity employer. The school does not discriminate on the basis of race, gender, creed, physical handicap, or national or ethnic origin.

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tive alternatives and whether we can develop a curriculum and a facilitator's guide that carry what we learn to other groups and communities.

Substantive change requires emphasis on content and process. The workshops we're planning will use a popular education model. Instead of traditional teaching that implies one person is the expert and has the answer, we look toward a model emphasizing *we*. Together we define the problem; together we define what we need to know and do to solve the problem.

At AFSC we try to think how to move people through compassion for the individual to action toward the system, how to change voters so they no longer choose to spend more tax dollars on prisons than on education. Reclaiming the offender is important, but what happens when the ex-offender returns to a community where most people are unemployed and the schools just installed metal detectors?

So many good programs were cut during the Reagan/Bush years. People say to us, "Is AFSC still doing prison work?" Yes, we are. But we get discouraged when we look at all that needs to be done, when we're deluged with cries for help from prisoners, ex-offenders, and families. And we get discouraged when foundations show interest only in quick-fix projects that don't probe the deeper issues.

We wonder to what extent we should stay with the human face, to what extent we should work with larger issues. As I wrestle with these questions, I'm grateful for the colleagues and the people in prison who help me keep perspective. One person who gives me support is an activist on death row in Alabama. He often calls to find out how I'm doing. Recently when he called, there had just been an execution at his prison.

"How you holding up?" I asked.

Brian said he wept as the guards led his friend off to the death chamber. Then his friend, hearing him, called back, "Hey, man, you gonna be okay? You take care now, Brian, you hear?"

So this is what we do. There aren't many of us, but we're here, bringing people together, asking hard questions. We keep ourselves strong by keeping each other strong. □



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News of Friends

It is possible to divert one's military taxes to selected charitable donations in Ontario, Alberta, and British Columbia, Canada. Under recent Ontario law, donations to Conrad Grebel College, University of Waterloo Foundation for Peace Studies, qualify as "gifts to the crown." For further information, contact W. Marsham, 9986-176th Ave., N.W., Edmonton, Alberta T5X 5W1, Canada.

The Peninsula Worship Group on Vancouver Island, B.C., has become a preparative meeting. It meets every Sunday in Friends' homes, holding worship, followed by discussion and a brown-bag lunch. It is one of four satellite Friends gatherings under the care of Victoria (B.C.) Meeting.

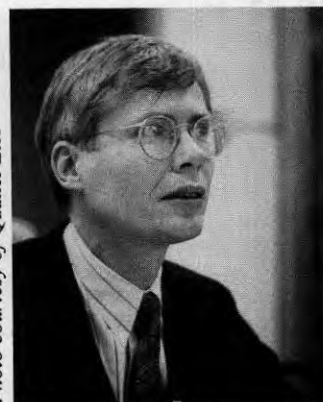


Photo courtesy of Quaker Life

Johan Maurer

The new general secretary of Friends United Meeting, Johan Maurer, is a native of Norway. He worked for years with Right Sharing of World Resources, a program of Friends World Committee for Consultation. He is a recorded Friends minister with skills in administration, conflict management, worship leadership, fund raising, evangelism, and development of corporate vision. He comes to FUM at a time of transition, after the organization's recent struggles with the question of realigning according to different beliefs among its members. One of the first assignments will be to work with meeting representatives to develop a mission statement and seek a direction for ministry work. A member of First Friends Meeting in Richmond, Indiana, Johan lives with his wife, Judith, and their two sons.

Although Margaret Fell attributed the somber, gray tone of early Quakerism to "a silly poor Gospel," the doctrine of no music, no color, no fun held fast for 200 years. So why is it that, as Friends in the 1990s, we may sing more in our aerobics classes than in meeting? This question comes from David Lore, who is editor of the Lake Erie Yearly Meeting Newsletter. "Except at Christmas, our gatherings, whether silent or chatty, are rarely musical. And so it's no surprise that when I'm a guest in other



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churches, I'm irritated by all the talk, but envious of the music. I find that missing in my spiritual life," he says. Almost as an afterthought, Friend Lore tells of a youngster who pled to sing "Sad Fox," to everyone's bewilderment. "You know the song," explained the boy, "'I'm walking in the glory of the Light, Sad Fox.'" Nuff said.

We Quakers may need improvement in musical efforts, but we're often pretty good at nurturing. Consider this tradition at South Berkshire (Mass.) Meeting: Members and attenders were each given a quilt square, with the request that the pieces of cloth be decorated. Designs ranged from a symbol of the ocean of darkness overcoming the ocean of Light to an elaborate design with mirrors.



Courtesy of Lester J. Clarke

The quilt was to be used as a physical comfort for holding Friends and attenders in the warmth of the meeting. The quilt travels, acting as an anti-depressant with its cheery peace symbols, woolly lambs, and names of First-day school children. One meeting Friend, Lester J. Clarke, tells of taking to his bed with a 103.5-degree fever, accompanied by the quilt. On First Day, feeling a bit unsteady, he stayed home from meeting, but decided to worship alone in silence. Toward the end of the hour, he reached for the quilt. "I could feel hugs from Friends, shy smiles from some of the children, and Cora Jay Baker coming to sit on my lap." He recommends such a "comfort quilt" for the ministry of nurture. "It travels well, and its propensity for visitation can be incredible."

From a beginning enrollment of 11 students in 1988, Friends School of Minnesota now has 60 and plans for 75 this fall. A number of the students come from Quaker families in the Twin Cities area. The school enrolls students in kindergarten through sixth grade. The school seeks to provide a strong and vibrant Quaker presence in the area, bringing Friends values to a broad and di-

verse community. It provides an experience in value-based decision making. One family, Mary Ellen Shaw, Peter Shea, and their son, Timothy Shea (members of Twin Cities Meeting) report that Tim is using techniques from the school's conflict resolution program in his life outside of school, finding it effective and helpful.

Speaking of conflict resolution, Quaker approaches to problem solving find their way into the world by many routes. As an elementary school administrator, Aibi Reed, of LaJolla (Calif.) Meeting, is often called upon to impose sanctions on kids who are involved in conflicts. Typically, this happens after other adults have been called into the situation, but were unable to resolve it. Aibi assigns the children to write biographies about each other, spending their recesses for a week interviewing and composing the material. At the end of the week, they come together to read the material. "Invariably, I see softening, a shift, and tears in their eyes as they tell how it felt to learn about the other person." Another technique is to assign students who are in trouble to work with adults in becoming mediators in playground conflicts. Aibi says children who go through these processes rarely have recurring problems with conflict.

Student interest in conflict resolution is on the rise at Haverford College, too. Those who are keeping track point to strong enrollment in peace studies courses, increased interest in the peace studies concentration, and high demand for internships in this area. A panel discussion featuring Steve Cary, former chairperson of the Board of the American Friends Service Committee, offered information about careers in peacemaking. Steve told about his experience in international relief work and conflict resolution. Students also heard about the role of mediators in family and organization conflicts, the day-to-day management of a peace organization, and the involvement of government workers who try to diffuse community conflicts that arise from race or ethnic issues. The program was co-sponsored by Bryn Mawr College.

Support and concern for those who are living with AIDS or are HIV infected is the purpose of a minute approved by Butternuts (N.Y.) Meeting in November 1992. The minute reads:

New York Yearly Meeting of the Religious Society of Friends (Quakers) advises Friends "... to work toward removing the causes of misery and suffering ... to support efforts to overcome racial, social, economic, and educational discrimination; to bear testimony against all forms of oppression. ..."

We of the Butternuts Monthly Meeting of the Religious Society of Friends are con-

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cerned that those who are HIV infected, or are living with AIDS, are still being shunned because of the stigma associated with this disease. We oppose all discrimination. Therefore, we reaffirm our welcome to any person who has experienced discrimination to join with us when we gather for meeting for worship and for social occasions.

The new head of Friends School in Detroit is Gail Thomas, who has been acting head since July 1992. She studied at Bucknell University, Boston University, and Harvard University. She has taught in Quaker schools for more than 20 years, including Oakwood School in New York and the Arthur Morgan School in North Carolina. She served in the Peace Corps in Nigeria, teaching English literature and African history. She coordinated the "Learning Through Engagement" project of the New England office of the American Friends Service Committee. She has lived with families in Russia, Central Europe, Central America, and Africa. Friends School in Detroit is under the care of Green Pastures Quarterly Meeting in Michigan.

Julian Bond, a 1957 graduate of George School, credits his experience there with introducing him to the concept of nonviolence. He also got the idea there of organizing to help others. He went on to become a founding member of the Student Nonviolent Coordinating Committee (SNCC) in the 1960s. He was among the first group of African Americans elected to the Georgia House of Representatives, and his name was placed in nomination for vice president of the United States in 1968. He has since continued his career as an advocate of nonviolence, civil rights, lecturing, writing, and teaching at the college level.

A former Afrikaner church pastor transformed into opponent of apartheid, Beyers Naudé, is the American Friends Service Committee's 1993 nominee for the Nobel Peace Prize. In separate action, Quaker Peace & Service in the United Kingdom nominated the same person. These two Quaker organizations received the Nobel award jointly in 1947 and are therefore entitled to make nominations each year.

Byers Naudé is a white South African from mainstream Afrikaner society, formerly a leader of the Dutch Reformed Church. He made the spiritual and philosophical journey from his upbringing to public leadership opposing apartheid and supporting the struggle for human rights. In 1963—the year he was removed as a minister from the Dutch Reformed Church—he founded the Christian Institute. It is an ecumenical, interracial organization dedicated to ending apartheid. Later, he was general secretary of the South African Council of Churches.



The Giraffe Project

After spending more than half his life sticking his neck out for social change, George Lakey is now officially recognized as a Giraffe. As such, he is being held up as an example of a person with vision and courage, a person willing to put his ideas into action for the public good. This recognition is part of The Giraffe Project, which identifies role models and tells their stories. These stories are placed on major television networks and featured in national and local magazines and newspapers. Radio scripts on Giraffes have been narrated by volunteers such as Candace Bergen and John Denver.

George Lakey, a member of Central Philadelphia (Pa.) Meeting, was first arrested for civil disobedience at an integration sit-in in the 1950s. He currently teaches nonviolence workshops all over the world. He is co-founder of the Movement for a New Society, co-founder of the Men Against Patriarchy collective, founder and director of the Philadelphia Jobs with Peace Campaign, and principal architect of an economic conversion plan to discontinue production of the B-1 bomber and use the proceeds to generate work for peace. In 1973, he came out as a gay man and has since trained activists at Act Up in New York City and has spoken out against discrimination based on sexual orientation.

Will the real author of the Tardites-Punctualists debate please stand up? It's not Kenneth Sutton, as reported in the March FRIENDS JOURNAL. He tells us his only role was to clip the humorous tidbit and pass it on to another newsletter. Because the source from which we picked it up said it was "submitted by Kenneth Sutton," we jumped to conclusions and gave him full credit for it. Our mistake! We'd like the right person to be acknowledged, but we don't know who that person is. Help, anyone?

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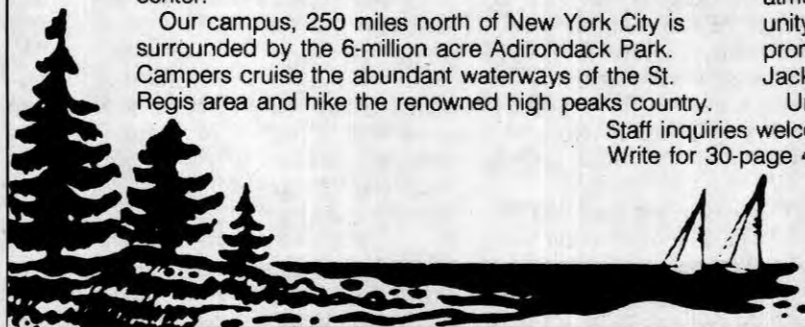
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Bulletin Board

• "Quaker Activists and Spiritual Leaders," a class by mail, is being offered by the Rufus Jones Associates of Haverford College. The four texts in the course are biographies and journals of John Woolman, Lucretia Mott, Rufus Jones, and Henry Cadbury. Participants receive a course outline and bibliography, information about ordering books, and a list of other participants. There are no tests or papers required—just reading and reflection. Participants may contact each other for additional stimulation, or may wish to organize discussion groups in their own areas. There is an optional two-hour get-together of participants, on May 28, at Haverford College, with Edwin Bronner, who is emeritus professor of history and emeritus curator of the Haverford Quaker Collection. Registration fee is \$25. Although the class is intended for this spring only, organizers may consider repeating or extending it, depending on participation. To register, contact The Alumni Relations Office, Haverford College, 370 Lancaster Ave., Haverford, PA 19041, telephone (215) 896-1004.

• *Songs of the Spirit*, the Quaker song book published by Friends General Conference, is back in print. Sometimes called "the blue song book," this new edition has the same 100-plus songs and hymns with piano music, but comes with a stronger, laminated cover and metal spiral binding to lay flat on music stands. It is printed on recycled paper. The new price is \$9, plus shipping and handling. Copies may be ordered by writing to the FGC Bookstore, 1216 Arch St., Suite 2B, Philadelphia, PA 19107, or by calling (215) 561-1700 (toll free: 1-800-966-4556).

• "Leaving My Father's House: Finding My Own Voice" is the theme of the annual Friends Conference on Religion and Psychology. The conference will be held May 28-31 at Lebanon Valley College in Annville, Pa. Marion Woodman, a Jungian analyst, lecturer, and author of *Leaving My Father's House*, will lead the four plenary sessions. She will address issues arising from the struggle to free ourselves from patriarchy, both in the world and in ourselves. Although she speaks as a woman, the concerns she will raise are shared by both genders. In addition to the plenary sessions, small groups will meet to explore the theme experientially, through a choice of movement, writing, music, discussion, and plastic arts. For a conference brochure, write to Carol Kimball, 97 Gundersman Rd., Ithaca, NY 14850, or call (607) 273-6175.

• The Pacific Northwest Gathering of Lesbian and Gay Friends (Cabrini Retreat) will be held June 11-13 at Camp Colman, near Tacoma, Washington. All sexual minorities from Quaker meetings, their partners, and minor children are invited. A limited number

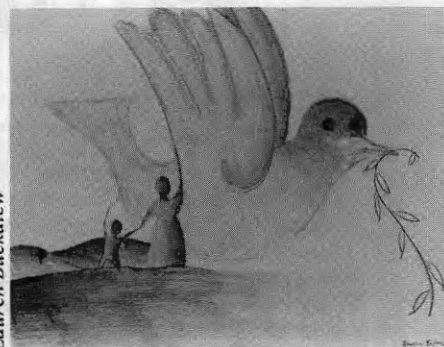
of openings are available for sponsored guests. Average cost per person is \$53. The registrar is Ross Barnhart, 11310 Fifth Ave., N.E., Seattle, WA 98125.

• "Renewal in the Spirit, Renewal in Communities of Learning" is the theme of the 14th annual conference of the Friends Association for Higher Education (FAHE). It will be held at Earlham College and Earlham School of Religion on June 25-29. John Punshon, an internationally recognized Quaker historian, and educator, will present the keynote address. FAHE membership is open to all who support Quaker ideals of integrating spiritual commitment, academic excellence, and social responsibility. It specifically focuses on the area of higher education. If you do not already receive the FAHE newsletter, you may get a registration form and conference schedule from Lonnie Valentine, Earlham School of Religion, Richmond, IN 47374, telephone (317) 983-1353.

• A colloquium on the life and work of Thomas Kelly will be held at Wilmington College on June 4-6. Featured speakers will be E. Glenn Hinson, Elaine Prevallet, Howard Macy, and Richard Kelly (son of Thomas Kelly). Specific focus of the gathering will be on "Renewing the Spirit of Community," using Kelly's work as a base. June 4 is the 100th birthday of Thomas Kelly. Small group discussions will look at four types of community: intentional, educational, rural, and urban. The conference is sponsored by Wilmington College, Chatfield College, and the Wilmington Ministerial Association. For information, contact Ron Rembert or Jan Wood, Department of Religion and Philosophy, Wilmington College, Wilmington, OH 45177, telephone (513) 382-6661.

• A Consultation on Evangelism and Peacemaking will take place on May 18 and 19 in Chicago, Illinois, sponsored by New Call to Peacemaking. Attendance is limited to 25. For information, call John Stoner, (717) 859-1958.

• Mother's Day Cards for Peace are available for \$1 each, commemorating the origins of Mother's Day as a day to focus on peace. The cards reflect the philosophy of the day's founder, Julia Ward Howe, who said, "Mothers do not raise their children to kill other mothers' children." The design is by Lauren Buckalew, of Birmingham (Pa.) Meeting, who won a contest for this event, sponsored by Mothers Against Military Aggressions (MAMAS). Rebecca Hartman, an eighth grader at Newtown Friends School, also won for her poetic essay. MAMAS invites meetings and peace groups to join in selling the cards, sharing the proceeds. Money received over the costs will be given to peace pro-



Lauren Buckalew

grams and war relief. For information, contact Mary Arnett, Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7232.

• Olney Friends School is looking for seasoned Friends for its Friend in Residence position. The purpose of this position is to provide a ministry of patience and loving encouragement to students, staff, and administrators in the boarding high school community, sharing experiences and seeking "that of God" in each one. The Friend in Residence stays for the entire school year, although shorter or longer terms may be considered. It is helpful if the individual has experience among Quaker organizations, bringing fresh ideas and new opportunities for networking. In addition to sharing spiritual oversight of the school community, the Friend in Residence may be called upon to act as host or hostess for visitors and to work in other aspects of the school, such as helping with mailings, library work, study hall supervision, kitchen chores, or teaching. The Friend in Residence receives meals, lodging, and remuneration for incidental expenses, but no stipend. Information is available from the Head of the School, Olney Friends School, Barnesville, OH 43713, telephone (614) 425-3655.

• A gathering of Conservative Friends and those of like mind is scheduled for June 11-13, to be held at Stillwater Meetinghouse and Olney Friends School campus, near Barnesville, Ohio. The gathering is directed toward Christ-centered Friends. Scholarships are available. For information on costs or registration, contact Virginia Metzger, Olney Friends School, 61830 Sandy Ridge Road, Barnesville, OH 43713, or call (614) 425-3655.

• If you would like to save trees and cut down on environmental debris, you can remove your name from mailing lists by writing to Mail Preference Service, DMA, P.O. Box 3861, New York, NY 10163-3861.

Calendar

APRIL

March 31-April 4—Southeastern Yearly Meeting, at Lakewood Retreat Center, Brooksville, Fla. Contact Vicki Carlie, 3112 Via Dos, Orlando, FL 32817, telephone (407) 678-1429.

2-4—Quaker Lawyers' Weekend, at Pendle Hill, led by Nancy Black, a lawyer from Baltimore, Md. Group will consider forming an ongoing support network. Cost: \$150, including meals and lodging. Contact Extension Program, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, telephone (215) 566-4507.

2-4—Friends Desert Witness, "To Take Away the Occasion of All Wars," during the Lenten Desert Experience at the Nevada Nuclear Test Site. Cost is \$50, covering meals and floor sleeping, with \$10 discount for preregistration. To register, send a check payable to Nevada Desert Experience, c/o Scott Johnson, P.O. Box 815, Sebastopol, CA 95473.

8-11—"From Passover to Easter," an Easter weekend retreat at Woolman Hill to explore aspects of Jesus' Passion, as related to Passover. Includes unprogrammed worship, worship-sharing, queries, and time for individual reflection. Open to people of all faiths. Led by Douglas Bishop, co-director of Woolman

Hill, and Stanley Zarowin and Diana Bonner Zarowin, of New York Yearly Meeting. Cost: \$85. Contact Woolman Hill, Deerfield, MA 01342, telephone (413) 774-3431.

8-11—South Central Yearly Meeting, at Green Family Camp, Bruceville, Texas. Contact Dan O'Brien, 1007 N.W. 32nd St., Oklahoma City, OK 73118, telephone (405) 521-8720.

16-18—"Women-Church Weavers of Change," a conference to celebrate women's racial, ethnic, and religious diversity, in Albuquerque, N.M. Participants will explore spiritual and social experiences of women and develop new strategies to confront injustices. Contact the Central Office of Women-Church Weavers of Change Conference, P.O. Box 1025, Melrose, MA 02176, telephone (617) 662-2102.

16-23—Training session for Peace Brigades International, for service in Guatemala. To be held in San Francisco and Sebastopol, Calif. Cost: \$160. Contact Bob Siedle-Khan, Training Coordinator, Peace Brigades International, 59 E. Van Buren St., Suite 1400, Chicago, IL 60605.

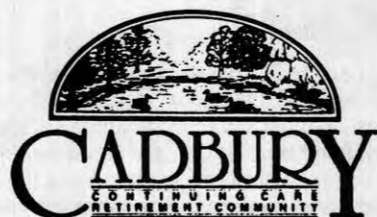
17-19—Piedmont Friends Fellowship, at Quaker Lake Conference Center, Climax, N.C. Contact Marian Beane, clerk, 7125 Car-

digan Ave., Charlotte, NC 27910, telephone (919) 292-8631.

21-23—Legislative seminar and annual meeting of the National Campaign for a Peace Tax Fund at William Penn House in Washington, D.C. Includes preparation for a day of lobbying members of Congress, followed by debriefing and discussion of next steps, and entertainment. Overnight accommodations, including breakfast, are \$25 per night. Contact NCPTF, 2121 Decatur Place, N.W., Wash., DC 20008, telephone (202) 483-3751.

23-25—"Nurturing a Feminist Consciousness: A Celebration of the 200th Anniversary of Lucretia Mott's Birth," at Woolman Hill. For men and women who want to move beyond the gender roles assigned by a patriarchal culture, using the partnership of Lucretia and James Mott as an example. Cost: \$85. Contact Woolman Hill, Deerfield, MA 01342, telephone (413) 774-3431.

25—The 1993 March on Washington (D.C.) for Lesbian, Gay, and Bisexual Equal Rights and Liberation, with events continuing through April 28. Members of Friends for Lesbian and Gay Concerns in the national capital area are coordinating housing for out-of-town Friends, for requests made before April 9. For information, contact Tony Tipton, (202) 543-8078.



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FJ-4/93

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Reviews

Video

Love Makes a Family

Produced, written, and directed by Bonnie Tinker. Two videotapes: the first is the story of lesbian and gay families in the Religious Society of Friends (30 min.); the second is a discussion of that story by a studio audience (48 min.). Each is \$40, or \$60 for both. To order, make checks payable to Love Makes a Family, address the envelope to that title, and mail to American Friends Service Committee, 2249 E. Burnside, Portland, OR 97214.

Bonnie Tinker's documentary video *Love Makes a Family* begins with the disturbing story of Bob and Chris. After making a home and living with Bob for several years, Chris committed suicide. Bob attributes Chris's suicide to the rejection that Chris received from his biological family because he was gay. Ironically, Chris's biological family denied his ashes to Bob, choosing instead to enclose them in the casket of Chris's father, who had never accepted him.

From that hard-to-listen-to story, Bonnie Tinker turns to more positive aspects of creating lesbian and gay families. She covers a broad range of family patterns: couples, couples with children, single people with children, single people with an "adopted" extended family, families dealing with AIDS, etc. In each case, Bonnie introduces us to real families and summarizes the process through which their monthly meetings or community have sought to support them.

Much of the concern within the monthly meetings centered around the issue of marriage between people of the same sex. In the examples chosen by Bonnie, meetings were generally committed to equal treatment of all couples, but experienced some contention over the use of the term *marriage*. A number of meetings chose to use the phrase *celebration of commitment* in place of the word *marriage*; at least one applied this to both same- and different-gender couples.

Although contemporary stories of individuals predominate, Bonnie sets them in context through a brief historical review of Friends' responses to gay and lesbian families since the early 1970s. She also summarizes historical investigations of Yale historian John Boswell, who discovered evidence that popular heterosexual Christian wedding ceremonies date back to same-gender marriages blessed by the church as early as the third century. These celebrations received the Church's blessing before heterosexual marriages did, because they were based solely

on love rather than concern for procreation and property rights.

The video, a collection of still photographs, has the character of a narrated slide presentation. Some of the photography is a bit washed out. At times, I found the dispassionate but sweet narration tiring to listen to. But the video's strengths outweigh its slight technical problems. I appreciate the diversity of race, culture, and age represented by the families chosen. The narration is tightly written, providing a wealth of information in a short time. These images of diverse families in their natural settings may do much to break down stereotypes and ease discomfort that contribute to the narrowness of "family values" rhetoric in North American society.



Love Makes a Family would make a good introductory "textbook" for monthly meetings or other churches wishing to support family relationships. It's short enough to use to begin a discussion session. Even the most traditional families may want to consider its thematic question, "What makes a family?" But Bonnie Tinker's video will be especially valuable for those spiritual communities that are learning to be supportive of gay and lesbian and other nontraditional families.

John Linscheid

John Linscheid, a graduate of Mennonite Biblical Seminary and former Mennonite pastor, lives in a partnership with Ken White in Philadelphia, Pa.

(Making these videos was a project of Friends for Lesbian and Gay Concerns, Friends General Conference, and Lavendar Network. It received an award in the category of "Empowerment" at the Best of Northwest Video Festival of 1992. Love Makes a Family is now incorporated as an educational nonprofit organization. For more information, contact Bonnie Tinker at P. O. Box 11694, Portland, OR 97211.)

Books

Quaker Silence

By Irene Allen (pseudonym). Villard Books, New York, N.Y., 1992. 211 pages. \$17

It is always exciting to open the first book of a new detective series, and Irene Allen's first novel evokes that opening excitement. There are two values for the Quaker reader: first, it gives a vivid picture of "a Cambridge Friends Meeting" and of the issues and forces a meeting must face today. Second, it introduces us to a delightful Quaker sleuth, Elizabeth Elliot, the clerk of that meeting.

The reader is reminded of the special community Daisy Newman has built at her Kendal Meeting in Rhode Island. The Cambridge Meeting in this book is presented in the same idealized vein as Newman's. Irene Allen focuses on only two of the issues now convulsing the Society of Friends: same-sex marriages and the application of Quaker social testimonies in today's complex world. Both issues inform the central homicide.

Elizabeth Elliot is a joy. She is a rare combination of deep and humble spirituality, and, at the same time, of practical common sense action. Though one wonders how many more murders the Society of Friends can support, seeing her again would be worth a death or two.

On balance, this is a charming book, perhaps over-idealizing Friends, but reflecting plainly the author's affection for them. There are some flaws in the detection process where conventions of the detective novel genre are not followed, but it all comes out right in the end. This reviewer is already looking forward to Irene Allen's next whodunit and to watching her skills develop in this demanding novel form.

Richard Moses

Richard Moses is a member of Central Philadelphia (Pa.) Meeting and treasurer of FRIENDS JOURNAL Board of Managers.

Ambassador of Reconciliation

Edited by Richard Deats. New Society Publishers, Phila., Pa., 1991. 225 pages. \$14.95. Paperback.

How does a rich and privileged young woman born in 1884, cocooned in the Victorian gender role of her social class, break out to become one of the leading figures in social reform and the international peace movement? This collection of Muriel Lester's often witty writings describes many growth points in her life.

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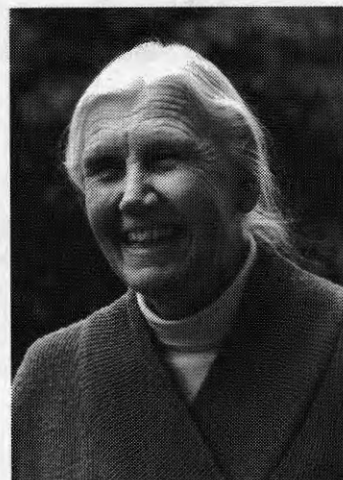
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—Elise Boulding



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Heaven is Within You. Then she went to a party with girls working in factories under appalling conditions and poor pay in the squalid East End of London. "Those girls, who danced with me, entertained me, made conversation to set me at my ease, and plied me with refreshments, were just like myself; some of them the same age, 19 years old. Yet how experienced they seemed! How assured! What natural dignity! They were much more mature and more independent than I. Why were some of them pale, others thin, with bent shoulders? Compared with them, I was a pampered, sheltered, ignorant idler."

Thus Muriel became the humble learner. She described, for example, going home to tea with a working-class girl and finding the courage and warmth that radiated from mum, siblings, and even lodgers in those rooms. She became an advocate of full social and religious roles for women, "the most practical half of the human race."

She and her sister, and eventually her brother, took a house in a crowded street in the East End, becoming part of the community. She listened to the sick and suicidal, empowering them to form a community club as an alternative to drunken public houses, and to form a day-care center, and a maternal and child health clinic.

She was elected to the local government council as a Socialist Party candidate, helping build the political consensus that led to health and welfare, culminating in the National Health Service and other social institutions, following World War II. She listened and learned practical politics, provoking a local taxation crisis that led to restoration of funding for child welfare services. From this grounding, she became active in the Save the Children Fund, the Fellowship of Reconciliation, and other worldwide social justice and peace movements. She organized relief and reconciliation work to help children in Germany after World War I, and she spoke out against the economic blockade that caused their suffering.

She was an associate of Mahatma Gandhi and advocated independence for British colonies. In both world wars, she was an outspoken pacifist, imprisoned during World War II, with her passport withheld until the end of the war. Although many of her convictions were not popular with the masses, she nonetheless spoke weekly from a collapsible wooden platform in Hyde Park, presenting a Christian perspective.

She was a brilliant speaker, even when faced with hecklers, drunks, and indifference. Throughout her life, she trained herself in spiritual discipline, and the sections of this book on worship and prayer contain deep insight. For her, simplicity was a key concept. "The idea of being stripped of superfluities is so that others may enjoy what otherwise we should be stealing from them. . . .

The only way to get strong enough to keep at it is to practice the presence of God."

Out of this spiritual grounding she became an international public figure. Gandhi wrote of her, "The value of her conversation lies in the fact that she endeavors every moment of her life to practice what she professes."

Carol MacCormack

Carol MacCormack is a member of Lancaster (Pa.) Meeting, a professor of anthropology at Bryn Mawr College, and a member of the Pendle Hill Publications Committee.

In Brief

Gandhi: Through a Child's Eyes

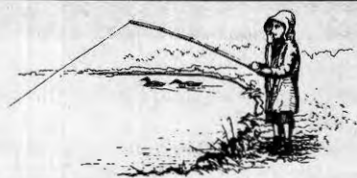
By Narayan Desai. Ocean Tree Books, P.O. Box 1295, Santa Fe, NM 87504. 1992. 62 pages. \$8/paperback. Imagine what a child could learn sitting on the lap of Mahatma Gandhi! Narayan Desai grew up in ashrams founded by the Indian leader. His father, Mahadev Desai, was Gandhi's personal secretary for 25 years. The ashram was a center for social and political activity, as well as being their home. In this brief memoir, the author shares stories about his childhood relationship with Gandhi, whom he called *Bopa*, or "father." The stories portray Gandhi as a man who deeply loved and respected people of all ages, and who searched for ways to inspire others through his own actions. The author witnessed the adults in his life performing tasks usually done by those of the lowest caste, to protest class discrimination within Hindu society. He saw them fasting, marching, and spending time in jail and learned that these actions played a role in their struggle for freedom. Subsequently, he became a leader in the worldwide movement dedicated to Mahatma Gandhi's philosophy of nonviolent social action.

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Resources

- These are the most recent Pendle Hill Pamphlets (PHP):

A Zen Buddhist Encounters Quakerism, by Teruyasu Tamura. PHP #302. 1992. 28 pages.

Words, Wordlessness, and the Word, by Peter Bien. PHP #303. 1992. 36 pages.

Mind What Stirs in Your Heart, by Teresina Havens. PHP #304. 1992. 39 pages.

Spiritual Discernment: The Context and Goal of Clearness Committees, by Patricia Loring. PHP #305. 1992. 33 pages.

Beyond Consensus: Salvaging Sense of the Meeting, by Barry Morley. PHP #307. 1993. 32 pages.

Single copies are \$3, with discounts for quantity orders, available from Pendle Hill Publications, 338 Plush Mill Road, Wallingford, PA 19086-6099, or call (800) 742-3150.

- *Political Tides in the Arab World*, by Muhammad Muslih and Augustus Richard Norton, examines the systems of government and forces for potential change throughout the Arab world. It is No. 296 of the Headline Series of the Foreign Policy Association. It has 72 pages and costs \$4. Order from the Foreign Policy Association, c/o CUP Services, P.O. Box 6525, Ithaca, NY 14851, telephone (800) 477-5836.

- *The Quakers: Yesterday, Today, and Tomorrow?* is a pamphlet by Alastair Heron, a British Friend. He examines issues of unity, diversity, and identity among Quakers. It is published by Quaker Outreach in Yorkshire, England. It is available from Pendle Hill Bookstore and Friends General Conference Bookstore (see addresses in box, page 35). Inquire for price.

- *The Universalist* is published three times a year by the Quaker Universalist Group, who believe that spiritual awareness is accessible to men and women of any religion or none, and that no one faith has a monopoly of truth. The British publication contains book reviews, poems, letters, and articles about personal beliefs. It is free to members, but individual copies and subscriptions are also available. The British address is Quaker Universalist Group Publications, 74 Fordhook Ave., Ealing, London, W5 3LR. A sister organization in the United States, the Quaker Universalist Fellowship, may be reached c/o Sally Rickerman, clerk, Box 201, RD 1, Landenberg, PA 19350.

- The following are three pamphlets published by Quaker Home Service:

The Spiritual Journey, by Charles Kohler, is a personal account of this 80-year-old Friend's journey. It includes a list of helpful books. 22 pages.

Silence & Speech, by Richard Allen, is a well-written, reassuring letter to newcomers

to unprogrammed worship. It explains the practice of sitting in silence and of vocal ministry, including a list of readings. 90 pages.

Rediscovering Prayer: Chloe Meets Priscilla, by Teresa Hobday, is written as an exchange between two women, one of whom seeks help in how to pray. Each facing page has excerpts of scripture or poetry. 40 pages.

These booklets are available from Quaker Home Service, Friends House, Euston Road, London NW1 2BJ, and also from the bookstores of Pendle Hill and Friends General Conference (see addresses in box, page 35). Inquire for price.

- *Helping Out in the Outdoors* is a booklet published by the American Hiking Society. Copies are \$5 apiece and are available by addressing requests to Helping Out in the Outdoors, P.O. Box 20160, Wash., DC 20041-2160.

- *The First International Theological Conference of Quaker Women* presents the full text of the main presentations at this event, background papers, and reflections by participants of the 1990 conference. It is edited by Dortha Meredith, and jointly published by Earlham School of Religion, Friends World Committee for Consultation, and Woodbrooke Quaker Study Centre. Cost is \$6, plus postage and handling, available from Friends General Conference Bookstore (see address in box, page 35).

- *Smart Start* is a brochure for new mothers that lists parenting tips and important phone numbers. Although it is specific to the Wilmington, N.C., area, the committee that created it is eager to make it available to people in other places to copy its format. The committee is composed of senior citizens. To get a sample copy, send a self-addressed, stamped envelope to Betty Stone, E14 Oleander Court Apts., Wilmington, NC 28403.

- The 1993 *International Workcamp Directory* is published by Volunteers for Peace, Inc. The 112-page booklet lists more than 800 opportunities for "creative travel" throughout western and eastern Europe, Russia, North and West Africa, Asia, and the Americas. Featuring community service projects in 40 countries, the two- to three-week programs cost \$125, plus travel and incidental expenses. For a copy, write to VFP International Workcamps, P.O. Box 202, Belmont, VT 05730, or call (802) 259-2759.

- A set of study documents of the situation in the former Yugoslavia is available from Church World Services for \$3. To order a packet, write to Church World Services, Constituency Information and Development, 475 Riverside Drive, No. 677, New York, NY 10115, or call (212) 870-3004.

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Milestones

Births—Adoptions

Abbott—Kevin Frank Abbott, on Dec. 4, 1992, to Andrea Marx and Steve Abbott, of Toronto Meeting in Ontario, Canada.

Campbell—Avery Kirkpatrick Campbell, on Jan. 26, to Fran and Doug Campbell, of Mount Holly (N.J.) Meeting.

Fisher—Douglas Maxwell Fisher, on Jan. 15, to Susan Wilson and Bob Fisher, of Burlington (Vt.) Meeting.

Gordon—David William Gordon, on Jan. 15, in Wiscasset, Maine, to Nancy Johnson-Gordon and Bill Gordon, of Summitt (N.J.) Meeting.

Harrington—Robert Michael Harrington, on Jan. 5, to Becky (Sweet) Harrington and Robert Harrington, of Adirondack (N.Y.) Meeting.

Hibbs—James Evans Hibbs, on Dec. 7, 1992, to Portia Jones and Jonathan Hibbs, of Baltimore (Md.) Meeting of Friends, Stony Run.

Lanning—Tyler James Lanning, on Jan. 10, in Glen Falls, N.Y., to Tonya Lanning, of Adirondack (N.Y.) Meeting.

Paulmier—Carter Makoto Paulmier, on Dec. 17, 1992, to Kathy and Chris Paulmier, of Germantown (Pa.) Meeting.

Deaths

Hogenauer—Eugene F. Hogenauer, 83, on Oct. 11, 1992. A graduate of Haverford College, he taught German and Latin and coached tennis at Westtown School for 23 years. As a member of Westtown Meeting, he served as an overseer and on many committees. He is survived by his wife, Mary Owsley Hogenauer; five children; seven grandchildren; and eight great-grandchildren.

Jones—H. Clarence Jones, 90, on Dec. 13, 1992, at Friends Hall, West Chester, Pa. He was a lifelong Friend and a member of Willstown (Pa.) Meeting, where he served on various committees and was a trustee. He retired as chief engineer for Sun Pipeline Co. and the U.S. military as a colonel. He served as a medical supply officer in North Africa during World War II and received the Legion of Merit award. He attended Friends Central School and graduated from Drexel Institute of Technology. He is survived by two sons, Ralph S. Jones and Howard C. Jones, Jr.; one daughter, Vivian J. O'Banion; 11 grandchildren; and eight great-grandchildren.

Korn—Lewis J. Korn, 89, on June 22, 1992, in Fort Myers, Fla. Born in Clifton Heights, Pa., he left home at 15 to work on the railroad out West. He returned after a year to finish high school, go on to Swarthmore College, and earn a doctoral degree from the University of Pennsylvania. Interested in anthropology, he led an expedition to Venezuela in 1932 with his new wife, Marietta "Totsie" Watson, who was linguist for the trip. After they moved to New Mexico in 1934, Lew worked as an archaeologist for the U.S. Indian Service, excavating ruins and sharing responsibility for programs. When World War II broke out, he was assigned to direct the Japanese Relocation Camp at Casa Grande, Ariz. He enlisted in the U.S. Army and became commanding officer for displaced persons in Italy, bringing the first shipload of Jewish refugees to New York State, and the first trainload to Palestine. He worked as regional director of the U.S. Soil Conservation

Service in New Mexico until retiring in 1964. He and Totsie were both members of the Religious Society of Friends and brought their backgrounds in Quaker practice to Albuquerque, where they became founding members of Albuquerque Meeting. Totsie died in 1963, and Lew later married Dorothy P. Schumacher. They lived in Pennsylvania until retiring to Florida. Dorothy died in 1988. Lew was also preceded in death by his and Totsie's son James, who died in a car accident at 29. Lew is survived by a daughter, Louise K. Waldron; four stepsons, William, Philip, Richard, and James Schumacher; and two granddaughters.



Margery Coffey

Kuhn—Brenda Kuhn, 81, on Jan. 10, of Gorham, Maine. A lifelong Friend, she was originally a member of 15th Street (N.Y.) Meeting, transferring to Dover (N.H.) Meeting when she retired, and later transferring to Portland (Maine) Meeting when she moved. The daughter of an artist father, she became an art patron and historian. She created and financed Cape Neddick Park as a memorial to her parents, providing recreation and arts activities to the community of York, Maine. Active in politics, she was a delegate to the 1968 Democratic Convention. She is survived by her cousins, Christine Lundy and Mary Poolakos-Knoepke.

Noble—Lindsley Hallock Noble, 91, on Nov. 11, 1992, at Crosslands retirement center in Kennett Square, Pa., where he was a member of Kennett Square Meeting. He spent an outstanding career in finances and accounting, working for the Tennessee Valley Authority and then for the American Friends Service Committee, helping with relief work in Europe. In 1943 he was taken by Germans, with a U.S. diplomatic group that included other U.S. Quakers, to Baden Baden, where they spent a year interned in a hotel under guard. When he returned to the States, he worked for the AFSC, the Office of Price Administration, the Atomic Energy Commission, the Panama Canal Company, and as comptroller of the U.S. Post Office. A member of Friends Meeting of Washington (D.C.), he formed a worship group while he was in Panama. In 1971, he moved to Haverford, Pa., where he became active in Haverford Meeting, serving as treasurer and on its Finance Committee, and he devised a chart of accounts for Philadelphia Yearly Meeting. At Crosslands, he served on the governing board, delving into the financial questions of this experiment in continuing care retirement communities. He was known for his dry humor and his devotion to Scottish country dancing, an enthusiasm acquired from his British wife, Anne. She and his sister, Betty Noble, survive him.

Postlethwaite—Althea Postlethwaite, 91, an educator and social worker, on Nov. 4, 1992, in Ayer, Mass. Born in Rochester, N.Y., she graduated from Western Reserve University and lived in Chicago's Hull House, which was directed by Jane Addams. She earned a master's degree in

social work from the University of Chicago. She became head of Kingsley House, a settlement house in Pittsburgh, Pa., and later ran a settlement house in Buffalo, N.Y. She married C. Gayton Postlethwaite in 1932. Together they worked on the Tonawanda Indian Reservation in Akron, N.Y., and the Batavia New York State School for the Blind, where she taught English and drama. They retired in 1967, spending winters in Florida and summers in Ontario, Canada. After her husband died in 1974, Althea taught for a year at Friends School in Miami, Fla. She was a member of Space Coast (Fla.) Meeting and Orchard Park (N.Y.) Meeting and a frequent contributor to FRIENDS JOURNAL. She was known as forceful and persistent, accomplishing things through her strength of purpose. She was also kind, generous, and introspective. She is survived by a daughter, Joan P. Longcope; a son, Paul Postlethwaite; and two granddaughters.

Ryerson—Ned Ryerson, 73, on Nov. 18, 1992, at his home in Cambridge, Mass., after a five-year struggle with cancer. He was a teacher, writer, and founder of Palfrey Street School. Born in Riverside, Calif., he grew up in Chicago, Ill., and earned degrees and awards from Yale and Harvard universities. He served during World War II in the U.S. Army Signal Corps near Seoul, Korea, where he taught English to Koreans. He was a beloved classroom teacher for 30 years, encouraging students to believe in their own creativity, and fostering a love of literature and a concern for social issues. The Palfrey Street School was committed to developing a sense of community and social responsibility and preparing students for college work. The student body was racially and economically diverse. A member of Friends Meeting at Cambridge (Mass.), he served on the board of trustees of Cambridge Friends School for five years. He became blind at the age of 60, before his two youngest children were born. He learned Braille and techniques for living independently. His short stories and nonfiction won awards and were published in literary magazines and journals about education. His commitment to the labor union movement led to his support of anti-racism concerns, participating in demonstrations, giving money, and teaching. He was an ardent sailor, played the recorder, sang in area choruses, hiked, climbed mountains, went birdwatching, jogged, and biked. He is survived by his wife, Cathy Perkus, and their two sons; his four adult children, Susan Moon, Francie Shaw, Nora Ryerson, and Mitch Ryerson; his former wife, Alice Hayes; eight grandchildren; and many relatives and friends.

Smeeth—Alice Smeeth, 91, on Jan. 28, after a long illness, at Friends House, in Santa Rosa, Calif. She was born Alice Corbin in Oak Park, Illinois, and lived in various places on the East Coast for most of her life. During that time, she became a member of Radnor (Pa.) Meeting, served as clerk of Stamford-Greenwich (Conn.) Meeting, and was active in Montclair (N.J.) Meeting. In 1973, she transferred her membership to LaJolla (Calif.) Meeting. At a meeting there last year to celebrate her life, Friends spoke of her talent as an artist and the inspiring messages she gave during worship. She was preceded in death by her husband, Merrill. She is survived by her two sons, Allen and Conrad Smeeth; four grandchildren; two great-grandchildren; and her brother, Kendall B. Corbin.

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Books and Publications

Minute By Minute, new 250-page history of the two Baltimore monthly meetings and the Quaker presence in Baltimore. Written for their joint bicentennial by Barbara Mallonee, Jane Karkalitz Bonny, and Nicholas Fessenden. Indexed. Available from either Meeting: Homewood Meeting, 3107 North Charles St., Baltimore, MD 21212; or Stony Run Meeting, 5116 North Charles St., Baltimore, MD 21210. \$17.00 plus \$3.00 p/h.

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

Daily Readings from Quaker Writings Ancient and Modern. A 384-page classic; hardback, \$29.95. Serenity Press, Dept. FJ, 131 Meadow Lane, Grants Pass, OR 97526.

New! Quakers in Fiction. by Anna Caulfield. Useful, lively information on 370 adult, 250 children's books involving Quaker characters. Indexed. A must for Quaker homes, schools, libraries. Send \$15.95 (includes postage) to Pittenburch Press, 15 A Walnut, Northampton, MA 01060.

New Catalogue. Friends General Conference Bookstore annual publications catalogue available free upon request from FGC Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107. Come visit us when you're in Philadelphia! Bookstore hours: M,T,Th,F 9-5. For more information, call (800) 966-4556.

Silent Friends: a Quaker Quilt, stories by Margaret Lacey. \$14.95 plus \$1.50 postage from Stormline Press, P.O. Box 593, Urbana, IL 61801.

Quaker Books. Rare and out-of-print, journals, memorials, histories, inspirational. Send for free catalogue or specific wants. Vintage Books, 117 Concord St., Framingham, MA 01701.

From manuscript to print. Experienced book publisher will edit, rewrite, computer typeset, and supervise the printing of your books or pamphlets using WordPerfect 5.1 and PostScript Laser. Please call or write: John Hinshaw, P.O. Box 223, Stonington, CT 06378-0223. (203) 535-1415.

Conferences

Friends Association for Higher Education conference. Earlham College, June 25-29. Theme: Renewal in the Spirit. John Punshon, keynote speaker. For information, call (919) 852-2028.

Ohio Yearly Meeting invites you to a gathering of Conservative Friends and those of like mind, at Stillwater Meetinghouse and Olney Friends School, near Barnesville, Ohio, the 11th, 12th, and 13th days of Sixth Month, 1993. This invitation is directed "unto all them also that love His appearing." Our desire is that we might gather together as one in Christ Jesus, "wait on His teaching, on His ministry and on His exhortation." For reservations write: WFCF, 5190 Kirk Road, Columbiana, OH 44408.

For Sale

Mid-coast Maine. Prime 27-acre saltwater farm. Four bedroom cape, barn. Gardeners delight. Greenhouse, fruit trees, berries, perennials. Magnificent water view. \$255,000. (207) 354-8128.

Typesetting equipment. Compugraphic MCS 10 with 8400 typesetter, two work stations, four disk drives. Price negotiable. Friends Journal, 1501 Cherry Street, Philadelphia, PA 19102. (215) 241-7116.

Opportunities

Craft Consignment Store looking for quality, hand-crafted items; especially dolls, animals, and quilted items. All sizes, all costs, all quantities. Send photo, description and cost to: Emma Jean, P.O. Box 554, Meetinghouse Road, Ambler, PA 19002-0554. (215) 628-087.

Reality Tours offers exciting educational travel opportunities: "Mexico: Free Trade or Fair Trade: The North American Free Trade Agreement," March 19-28; "U.S./Mexico Border: A Closer Look," April 4-9 in Tijuana and San Diego; "Health & Sustainable Development," May 14-23, 1993, in Cuba; "Native American Cultural Survival," July 14-21 in Oklahoma; and "Cultural and Social Issues in Senegal," May 15-26. Contact: Global Exchange, 2017 Mission St., #303f, San Francisco, CA 94110; (415) 255-7296.

Quaker Intentional Community seeks new members for two- or three-year terms. Shared living and meal arrangements in historic Friends meetinghouse in Chicago. Ideal for Friends new to Chicago. Write or call: Program Directors, Quaker House, 5615 S. Woodlawn Ave., Chicago, IL 60637. (312) 288-3066.

Ann Arbor Quaker House Community: small, cooperative, Quaker values. Needs part-time resident host(s). Single or couple. Free lodgings. Summer vacancy also available. Contact: A. Remley, 1012 Pomona, Ann Arbor, MI 48103. (313) 747-9220.

Consider a Costa Rican study tour. March 4-15, 1993. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

Guatemala. Study Español/culture. Individualized instruction. Home stay. Explore women's issues, refugees, poverty, development. Casa 1022 St. Paul Ave., St. Paul, MN 55116. (612) 690-9471.

Interested in forming group to do social service work in Middle East or northern India with children. Special interests: arts, storytelling, gardening. Reply: Friends Journal, Box 110, 1501 Cherry Street, Philadelphia, PA 19102.

Six-week "traveling seminar" to Ukraine and Russia for high school students. Summer '93. Home stays. \$2,500. FRIENDS JOURNAL, Box 140, 1501 Cherry Street, Philadelphia, PA 19102.

Personals

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

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

Concerned Singles Newsletter links compatible, socially conscious singles concerned about peace, social justice, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

Senior letter writers wanted. Tired of junk mail and sweepstakes? Let's start a pen-pal group of Senior Friends for fun and sharing. Send SASE and short note of ideas to: Leilani Greenly, 5 Alder Ct., Willits, CA 95490.

Positions Vacant

Arthur Morgan School. Small, alternative junior high boarding school in mountains of N.C. seeks houseparents. Especially seeking individuals skilled in teaching (science, social studies, arts), maintenance, or bookkeeping. Consensus process, simple living, intimate community of staff and students. For information and openings, contact: John Zakelj, AMS, 1901 Hannah Branch Rd., Burnsville, NC 28714. (704) 675-4262.

Assistant Director for Quaker intentional community in Chicago. Responsibilities include managing guest room operations, supervising food budget, preparing meals, and assisting directors. Some cooking experience necessary. Room, board, stipend. Ideal for graduating college student. Write or call: Program Directors, Quaker House, 5615 S. Woodlawn Ave., Chicago, IL 60637. (312) 288-3066.

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

Need counselors and cook for small, Quaker-led farm camp. Skills in lifeguarding, nature, pottery, shop, farming are useful. Emphasize simplicity, peace, environmental awareness. For children age 7-12. Carl and Tim Curtis, Journey's End Farm Camp, Box 136, Newfoundland, PA 18445. (717) 689-2353.

Summer positions in UN-affiliated, international youth program. Exciting work and training opportunities for individuals with youth/intercultural experience and skills in global education, leadership training, counseling, conflict management, ropes course, studio arts, performing arts, EFL, adventure, or environmental studies. Also support service positions. Stipend, room, board. June 18-August 20, 1993. Non-smokers. Contact: Leila Baz, Legacy, Rt. 4, Box 265-FJ, Bedford, VA 24523. (703) 297-5982.

Needed immediately: couple or single person to host, cook, and housekeep at a small guest farm and retreat center in Green Mountains of Vermont starting April 1993. We are open May 1 to November 1. We'd like someone who enjoys people-caring, animals, gardening, nature, and early mornings. Must be non-smokers, non-drinkers. Please respond in writing with resume or letter about yourselves to: Ann Day, P.O. Box 31, Waitsfield, VT 05673, or call (802) 496-3527 evenings.

Sharing Our Lives: A Children's Global Connection, an alive, on-going project of The Quaker U.S./USSR Committee, presently involving 10 elementary schools in the U.S. and 10 in Russia who have been cultivating connections between each other through letters, gifts, photographs, visits, and special projects, needs a volunteer facilitator. The program is entering its third year and has boundless possibilities. The children and the school communities are deeply affected by heart-felt connections and we seek to further enrich the program and to deepen and sustain their experiences. Contact Nadya Spassenko at (914) 297-2850.

Child care. Bed/bath suite in quiet Boston-area home in exchange for 15 hours of child care/week. Please call (617) 964-9775.

Spend a year in Washington as an intern, dividing time between William Penn House, a Quaker seminar center, and another Washington peace organization. Room and board at William Penn House, small stipend and health coverage included. College graduates interested in peace and the political process may apply. Flexibility, initiative, people skills, willingness to work hard required. Begin September 1. Send cover letter and resume by May 15 to: Director, William Penn House, 515 East Capitol Street, Washington, DC 20003.

Summer Job. Nine weeks at private club in Poconos. Light housekeeping, table serving. Beautiful, natural lake, privacy, sports. Call 626-7393.

Summer volunteer(s) needed at William Penn House, a Quaker seminar center on Capitol Hill. Four- or eight-week period, July-August. Hospitality duties, including housekeeping chores, some office work. Contact with public, including international visitors. Individual or married couple. Room and board provided. Send letter of interest, including any related experience and dates of availability by May 1 to: Director, William Penn House, 515 East Capitol Street, Washington, DC 20003.

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

Positions Wanted

Honest and otherwise serious pacifist in utmost need of nonviolent work to provide modestly for small family. Sixteen years economic downward mobility through friendly but consistent conscientious objection to work place dishonesty and exploitation. Neither mercenary nor partisan. Diverse work skills, writing experience, and zest complement strong academic background: Phi Beta Kappa, graduate degrees in religion/ethics (Yale) and environmental policy. Inspiration from Woolman, Thoreau, Gandhi, Catholic Workers, *inter alia*. Will relocate. Contact Robert Borchers, Box 171, Shawano, WI 54166.

Rentals & Retreats

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

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

Explore George Fox's territory. Lake District, Yorkshire Dales. Friend welcomes paying guests at her small hill farm. Excellent food. Peacocke, Dummah Hill Farm, N. Stainmore, Kirkby Stephen, Cumbria CA17 4DZ, England. Phone: 07683 41218.

Cozy Maine cottage. On quiet island minutes across swing bridge from restaurants and shops of Boothbay Harbor. Great home base for exploring Maine coast. Sleeps six. \$400/week. Homan (215) 828-3192.

Beach-front, end-of-road hideaway. Gorgeous views, private beach, in Mattapoisett, Mass. Sleeps four; amenities. May-September, weekly-monthly. (508) 753-0874 evenings.

Downeast Maine. Secluded cabin on shore in National Wildlife Preserve. Sleeps four. All conveniences. \$500 plus utilities for two weeks. Mid-May to October. (215) 649-7037.

Pocono Manor. Rustic mountain house. Seven bedrooms, sleeps 15, large mountain view deck, full kitchen, large dining room, access to hiking trails, cross-country and downhill skiing, ideal for groups, retreats, families. Year-round week and weekend rentals. Contact: Jonathan Snipes, (215) 736-1856, or 493-3664.

Free vacation in Vermont with use of house and car in exchange for dog and cat sitting. Any eight days in 1993 spring or early summer. Send your preferred dates to: Schlicher, P.O. Box 36, South Londonderry, VT 05155.

Friends Southwest Center. Reasonable accommodations, R.V. facilities, mild climate at 4,200 altitude in southeastern Arizona. Telephone: (602) 642-3547, 642-3451.

Maine coast. Attractive house on Westport Island (with bridge!). Deck, spruces, deep water, small rocky point, and cove. \$850/two weeks, \$450/one week. (603) 868-2859.

Mid-coast Maine. Spacious house sleeps eight. Deck overlooks pond. Beautiful woods, saltwater cove. Fine canoeing. Beaches, island ferries, theaters, concerts, Friends Meetings, \$600-\$800/week. Weekends spring, fall. Dam Cove Lodge, P.O. Box 235, Bath, ME 04530. (207) 443-9446.

New Hampshire: farmhouse, two bedrooms plus; furnished, quiet location, hiking, swimming, canoeing, near North Conway shops and restaurants. \$200/week. Donald Smith, 115 William St., East Williston, NY 11596. (516) 742-3699.

Pocono wildlife sanctuary. Secluded cottage or log cabin. Private trout stream, hiking, birds, wildlife. Golf nearby. Old Orchard Farm, RD 3, Box 30, Cresco, PA 18326. (717) 595-3970.

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

Prince Edward Island, Canada. Follow the blue herons to clear skies, berry picking, fresh seafood, warm swimming, and private picnics on miles of clean sand beaches. Splendid view from new bay-front cottage. 1 1/2 baths. \$550 per week. Available late June through late August. (413) 586-8528.

Summer cottage in Rufus Jones' country. Lake-front cottage, two bedrooms, screened sleeping porch on China Lake in south-central Maine, one hour to Maine coast. Available for weekly or monthly rental June-August; \$300 per week, \$800 per month. Two week minimum preferable. Contact: Marilyn Clark, 5405 Purlington Way, Baltimore, MD 21212; phone: (410) 435-8683.

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

Woolman Cottage. Minutes from Acadia National Park on Maine coast. Enjoy safe, quiet retreat in rural, shore-front home with kitchen privileges. Reasonable rates. Weekly minimum. Carol Woolman, (207) 288-9695; R.R. 1, Box 1710, Bar Harbor, ME 04609.

Retirement Living

Foxdale Village, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$38,000-\$120,000; monthly fees from \$1,110-\$2,040. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

The Harned. Lovely old house and carriage house on quiet, residential, tree-lined street south of Media, Pa. Meals served in main house. Short walk to train. Eleven units. 505 Glenwood Avenue, Moylan, PA 19065. (215) 566-4624.

Schools

Global Friends School offers high school academics within the context of real-life experiences, basing studies around service projects in multi-cultural setting. 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! Global Friends School admits students without regard to race, color, or national or ethnic origin. Please contact: Corinne Joy, Global Friends School, Box 429, Blairsville, GA 30512. (706) 745-5701.

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 five-year-olds is available. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (215) 446-3144.

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

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.

Friendly financial planning. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments are my specialty. Call Joyce K. Moore, Registered Representative, John Hancock Financial Services, (215) 258-7532.

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.

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

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

Alexander Scourby's narration of the Bible on reel-to-reel tape. Also looking for old theological books and lexicons. Call Linda or Sonia at (215) 729-6735, or (800) 223-2360.

Make a Splash in
FRIENDS JOURNAL.
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Call (215) 241-7279



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. (613) 232-9923.

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

COSTA RICA

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

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

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 and directions. (907) 248-6888 or 345-1379.

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

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

Arizona

FLAGSTAFF-Unprogrammed meeting and First-day school 10 a.m. 402 S. Beaver, 86001.

McNEAL-Cochise Friends Meeting at Friends South-west Center, 7 1/2 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

FAYETTEVILLE-Unprogrammed. (501) 521-8657 or 267-5822.

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 Mary Hey at (303) 442-3638.

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 Quaker 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 869-0445.

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

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

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

Delaware

CAMDEN-Worship 11 a.m., 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.). (202) 483-3310. Unprogrammed meetings for worship are held at:

FLORIDA AVE. MEETINGHOUSE-Worship at 9 a.m. and *11 a.m. Sundays, also 7 p.m. Wednesdays. First-day school at 11:20 a.m.

QUAKER HOUSE-2121 Decatur Pl., adjacent to Meetinghouse. Worship at *10 a.m.

*Interpreter for the hearing impaired at 10 and 11 a.m.

FRIENDS PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11:00 a.m.

WILLIAM PENN HOUSE WORSHIP GROUP-515 E. Capitol St., SE. (202) 543-5560. Worship at 11 a.m.

Florida

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

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

FT. LAUDERDALE-Worship group. (305) 360-7165.

FT. MYERS-Meeting at Lee County Nature Center 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 676-5077.

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, 340 1/2 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.

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 wor-

ship, 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 Kamui 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 Gardena 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). 2201 W. Roscoe. Worship 10:30 a.m. For further information 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.

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

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

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

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

RICHMOND-Clear Creek, 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

BATONROUGE-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 288-4941.

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 725-8216.

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

MID-COAST AREA-Unprogrammed meeting for worship 10 a.m. at Lincoln Academy, Lincoln Road, Newcastle. First Day provided; 563-1701 or 354-8714.

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 wor-

ship, 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, 9:00 and 11:15 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. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). (508) 877-1261.

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 02356.

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., adult discussion 9:30; child care. Smith College, Bass Hall, room 210. (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, 636-4711.

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) 926-6159.

NORTHFIELD-SOIGN-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: 962-3061.

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: Evelyn 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 Bell (603) 895-2437.

New Jersey

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

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

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

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

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

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

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

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

HADDONFIELD-Worship 10 a.m.; First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 428-6242 or 428-5779.

MANASQUAN-First-day school 10 a.m., meeting 11:15 a.m. Rte. 35 at Manasquan Circle.

MARLTON-See CROPWELL.

MEDFORD-Worship 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. (609) 953-8914 for info.

MICKLETON-Worship 10 a.m., First-day school 11 a.m. (609) 848-7449 or 423-5618.

MONTCLAIR-Meeting and First-day school 11 a.m. except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (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 ana 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.

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

RIDGEWOOD-Meeting for worship and First-day school 11 a.m. 224 Highwood Ave. (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: 983-7241.

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) 664-6567, 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-11:30 a.m., St. Paul's Methodist Church, 270 Main St., Northport, NY. Tel: (516) 757-4548.

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 Stanwood. 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-Buttemts Monthly Meeting. Worship 10:30 a.m. first Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450, Delhi, 829-6702; Norwich, 334-9433.

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

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

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 9:30 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) 675-4456.

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: Mamie 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.

DAVIDSON-10 a.m. Carolina Inn. (704) 892-3996.

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. For summer and 2nd Sundays, call (614) 362-8921.
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.
OBERLIN-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. WYCA, 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, 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. N.W. Bedford at Fishertown. 623-5350.
ERIE-Unprogrammed worship. Call: (814) 866-0682.
FALLSINGTON (Bucks County)-Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.
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. Sumnertown Pike and Rte. 202.
HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.
HAVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.
HAVERTOWN-Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Havertown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.
HORSHAM-First-day school, meeting 11 a.m. Rte. 611.
HUNTINGDON-Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4038.
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 and Sickles. Betsy McKinstry, clerk, (215) 444-4449.
LANCASTER-Meeting and First-day school 10 a.m.

110 Tulane Terr. 392-2762.

LANSDOWNE-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.
MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.
MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-June, 125 W. Third St.
MEDIA-Providence Meeting, 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 Walnut Sts., Friday eve. 7:30 p.m.
GERMANTOWN MEETING-Coulter St. and Germantown Ave.
GREEN STREET MEETING-45 W. School House Lane.
PHOENIXVILLE-Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rte. 23. Worship 10 a.m., forum 11:15.
PITTSBURGH-Meeting for worship and school 10:30 a.m.; 4836 Ellsworth Ave., (412) 683-2669.
PLYMOUTH MEETING-Worship, First-day school 11:15 a.m. Germantown Pike and Butler Pike.
POCONO-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (717) 689-2353 or 689-7552.
POTTSTOWN-READING AREA-Exeter Meeting. Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection and Yellow House. Worship 10:30 a.m.
QUAKERTOWN-Richland Monthly Meeting, 244 S. Main Street, First-day school and meeting for worship 10:30 a.m.
RADNOR-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. High St. Caroline 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.

YORK-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St., clerk, Lamar Matthew: (717) 843-2285.

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 Friends (unprogrammed). Information: Sharon Gitlin, (615) 282-5034.

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 Garrettson: (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 11:00 a.m., discussion 10:00 a.m. Kenville, TX. Clerk: Polly Clark: (512) 238-4154.

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

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

MIDLAND-Worship 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-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) 388-7684.

PLAINFIELD-Each Sunday at 10:30 a.m. Call Hathaway, (802) 223-6480 or Gilson, (802) 684-2261.

PUTNEY-Worship, Sunday, 10:00 a.m. Rte. 5, north of village, Putney.

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-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 9:45 a.m., worship 8:30 a.m. and 11:00 a.m. (child care available). Summer worship only 8:30 a.m. and 10:00 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 9:30 & 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. (804) 358-6185.

RICHMOND-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 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-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. N.E. Quiet worship First Days 9:30 and 11 a.m., Weds. 7 p.m. 547-6449. Accommodations: 632-9839.

SPOKANE-Unprogrammed worship. 747-7275 or 536-6622.

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.

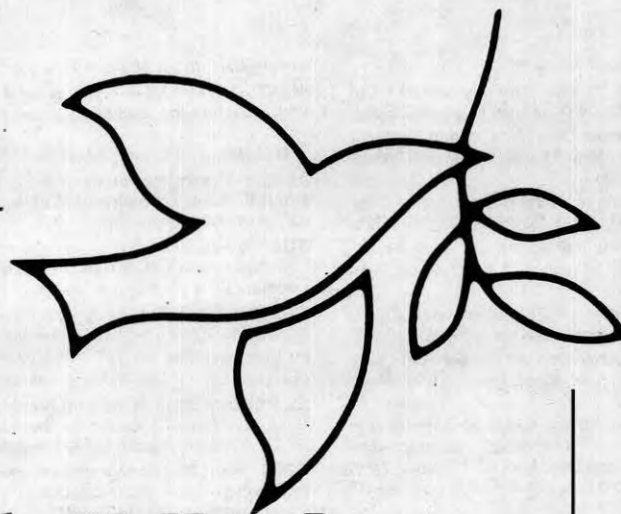
GREEN BAY/APPLETON-Meeting for worship and First-day school 11 a.m. Contact Peri Aldrich, clerk: (414) 865-7148.

MADISON-Meeting House, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9:00 and 11:00 a.m., Wednesday at 7:00 a.m., 12:00 noon, 5:15 and 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.

*A Gathering in Richmond,
Indiana, to Celebrate:*



50

*Years of Faith
in Practice:*

FCNL ... *Who We Have Been
Who We Might Become*

FRIENDS COMMITTEE ON NATIONAL LEGISLATION

EARLHAM COLLEGE, RICHMOND, INDIANA
JUNE 25-26, 1993

FRIDAY
EVENING
JUNE 25

Celebrating the Past:

Reminiscences by Ed Snyder, former Executive Secretary of FCNL;
anniversary banquet

SATURDAY
MORNING
JUNE 26

Contemplating the Present:

Insights by a member of Congress into contemporary challenges in
national legislation and the role of FCNL; small groups exploring the
present, envisioning the future

SATURDAY
AFTERNOON
JUNE 26

Considering the Future:

Reflections by Joe Volk, Executive Secretary of FCNL, on
meaningful contributions of FCNL in a post-Cold War world

Registration forms with information about meals and lodging are
available from:

Jo Rains
1158 Woodlawn Drive
New Castle, IN 47362
(317) 529-9019

FCNL 50th Anniversary Jubilee events are planned
during the FGC Gathering and the FUM Triennial and at many
Monthly Meetings, Quarterly Meetings, Yearly Meetings, and
regional gatherings. For more information, contact:

Kathy Guthrie
FCNL
245 Second Street, N.E.
Washington, DC 20002-5795
(202) 547-6000

Bob and Susie Fetter
P.O. Box 8023
Roanoke, VA 24014
(703) 982-1034

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GAINESVILLE, FL 32608