

December 1994

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Bad Pyrmont Quaker House
in Germany, where Jewish
families and others hunted
by the Nazis found support

Speaking Truth to Power



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Among Friends

Opportunities to Serve

Seattle Friend Floyd Schmoie shared a brief meditation with me several years ago, which may serve well as a preface to our current issue. He entitled it "Cliff Dwellers We":

"Once, when I was a small boy on our Kansas farm, someone had left an old coat hanging on a back porch. In the spring a mother wren came and built her nest in a sleeve of the coat. There she reared her young family in safety and comfort, for my mother made sure no one disturbed her dwelling.

"Many years later I spent a quiet hour alone in meditation at Balcony House, the ruins of an ancient cliff dwelling high above a Colorado canyon. Here, for centuries, families of ancient people had lived lives of retreat from unfriendly neighbors. In this world of fear and want and danger, we have all, I thought, become cliff dwellers of sorts. Pressed by time, space, and circumstance, we have in many cases been forced to seek shelter in some secluded niche of our personal world. If we are strong we survive; if we are wise we cope . . . we 'make the best of it.' Only if we are fortunate do we, like the mother wren, learn to enjoy and to prosper.

"But there are many people, our neighbors far and near, who also, like the wren, need our sympathy, our love, and our help. If we are loving we reach out to them."

Sometimes it is obvious to us what we can do to reach out; at other times, it is not, or it's very risky. A number of articles in our December issue address this theme.

With the approach of Christmas and a new year, my colleagues at the JOURNAL join me in expressing our very best wishes to all our readers—also our thanks for the many ways you have supported us in the past year. As we view a very troubled world around us, let us recommit ourselves in the new year "to see what love can do."

Vinton Deming



(Left to right) Nyree Gleaves, Edward Sargent, Kenneth Sutton, Barbara Benton, Jim Neveil, Timothy Drake, Nagendran Gulendran (Gulen), Vinton Deming.

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Cover art by Eberhard Tacke

10,000 Letters

Thank you, thank you, thank you! My copy of the September issue has just arrived. It's excellent, as always, and I thank you especially for the editor's column "For the Sake of Conscience."

You have greatly helped Falls (Pa.) Meeting in our effort to encourage Friends and others to write letters in support of the Peace Tax Fund Bill. Ten thousand letters! We're even more sure now that we can do it!

Marge Schier
Levittown, Pa.

When I read your request for 10,000 letters in support of the Peace Tax Fund Bill, I immediately wrote my two senators. I told them that I voluntarily live below the federal poverty limit in order to avoid paying income taxes for war. I told them that if this bill passes, I will raise my income in order to pay for education, road and bridge repairs, anti-monopoly enforcement, etc.

I think this is one of the greatest things FJ has ever done!

Elizabeth Campuzano, clerk
Cochise (Ariz.) Friends Meeting

Saints sought

I had a telephone call at FRIENDS JOURNAL from a pleasant young man from Florida, who wanted to know about our advertising rates. He represented a client who might want to advertise a book in the JOURNAL. He wanted to know about our circulation and was much impressed that some subscribers were overseas.

After I explained that we were a Quaker magazine he seemed puzzled. Do you suppose, he asked, that the readers might buy a pop-up book of Bible stories? After all, the Bible is a Christian book.

He said he didn't know much about Quakers and, saying he hoped I wouldn't take offense, would I please tell him the names of the Quaker gods and goddesses—the main ones, anyway.

I'm reminded that in the Cao Dai religion of Vietnam, Victor Hugo is a saint.

Edward Sargent
Philadelphia, Pa.

Assistance of Jews

I read Larry Miller's letter (Forum July) in which he asked if readers might tell him about accounts of European Quakers' assisting Jews during WWII. Yes, I can. In 1949 my husband, James Myers, Jr., and I were tablemates with a Mr. Hartman and a Captain Viser on the *Ryndam*, of the Holland American Lines, en route to Europe. I remember Mr. Hartman's account. In brief, during the war in Holland he had

partitions built on one side of the attic in his home and sheltered a young Jewish couple—for two years, I believe. When his eldest son reached the age of 12, he had a partition built on the other side of the attic for the son to live in as well. The child, at 12 years, would have been enlisted in the German work corps.

Of course, a problem was that families were issued ration stamps. I believe there were five members of the Hartman family. They shared their food with the attic live-ins. Had the children at school mentioned the arrangement at home, the entire family would have been hauled off and killed.

The Hartmans' story is one that should be written—along with other heroic accounts of Friends' involvement during this time.

Anna Louise Sanford Myers
Mendocino, Calif.

A code of honor

I was very disappointed by Jim Boone's article "A Code of Dishonor" (FJ August). I have served in the U.S. Navy for nearly 30 years, and I find the charge of organized and deliberate wrongful indoctrination with regard to alcohol, women, blacks, and homosexuals both inaccurate and unfair. The military services are, by their very nature, a microcosm of our society. They suffer the same weaknesses of our larger society, and are sometimes slow to change. By the same token, they make the best of the strength of character and tradition of our broader population. They are led by people who, for the most part, are motivated not by profit but by sense of duty and honor.

In my navy career, I have seen many injustices and excesses, but I have seen many more right minded attempts to come to grips with problems and to treat people fairly and equitably. The attitudes of the military have changed dramatically over the past decades with regard to alcohol, women, and minorities. I have trained women test pilots for coveted engineering flight test assignments, and I have served under black admirals who have earned the highest levels of trust and authority. There are still problems, but the "Animal House" conduct at the notorious Tailhook Convention is clearly the exception rather than the rule. I doubt many college fraternities, corporations, social organizations, churches, or special interest groups can claim a better record. Integration of homosexuals in the military is a difficult and contentious change, but I would be willing to bet that the military services will handle it more openly

and honestly than most of the rest of society.

My colleagues and I have made a place for young people in a challenging environment. Time and again I have seen young sailors rise from adversity and make a career for themselves. Their color or gender was much less important than their talent and their willingness to work. From my earliest days at the Naval Academy, I was taught the importance of maintaining focus on one's sense of duty, honor, and loyalty. I was taught that being accountable for one's actions was far more important than currying favor. There was never any doubt in my mind that loyalty to my troops, be they black or white, Asian or hispanic, male or (later) female, demanded fair and impartial treatment leading to real and tangible equal opportunity. The navy I have lived and worked in has clearly been subject to a *Code of Honor*.

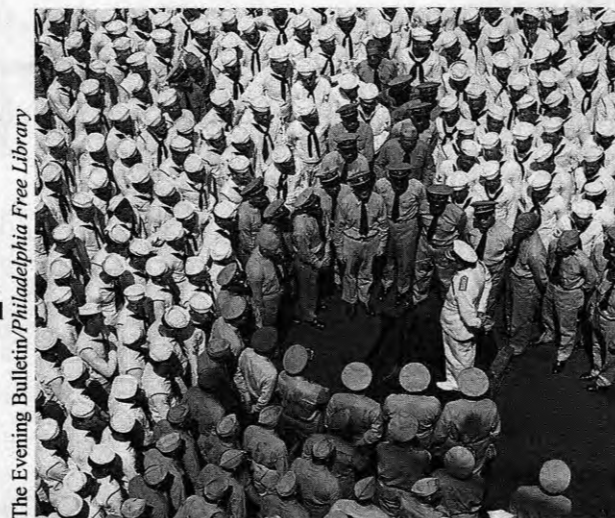
R. J. Rhoades
Sunderland, Md.

Remove the log

We Quakers need to remember, always, that we are not saints. I found evidence of this in the contradiction between two articles in your September issue. On the one hand Johan Maurer's speech at the FGC gathering was quoted: "Repentance is a hard concept for Friends, but necessary. How much easier it is to demonize other people than to look at ourselves honestly—comparing our best to others' worst."

Yet, to me, the article "Friends and the Debate over Gay Rights" did just that. It demonized the religious/political right and encouraged Friends to engage in a "good guys" vs. "bad guys" type struggle. I believe it is wrong for the religious/political right to bash gay people. It is equally wrong for us of the religious/political left to bash fundamentalists. It involves the same demonizing of the "other." Each side gets a self-righteous "boost" from condemning the other.

Friends, this is not the way to peace and justice. There isn't anything we can do to



The Evening Bulletin/Philadelphia Free Library

That Stupid Economy

Loren Eiseley is believed to have said that *Homo sapiens* is the only species that takes more than it needs, piles it up, wastes it, and pollutes its nest with it.

It is well known that bacteria on a piece of food in a closed container will use up the food and suffocate in their own waste. It would appear that we humans are the bacteria, and the planet is our closed container.

Some of us are aware that our species is bound for extinction, taking a good share of the biota with it, unless we learn the rules, find our niche in the earth's ecology, and stay within it. This is the task of every species, one at which we, the "most intelligent" form of life, are failing miserably.

The problem of greed, which underlies our others, in Eiseley's view, can be solved by a redistribution of income. If greed were removed, this would solve a number of other problems. It is worth at least examining this thesis, since if it is true we may save both the species and the biota. Greed is a spiritual problem, I believe, capable of a material solution.

My thesis is simple to state: 1. Earned income is what one gets that is worked for. 2. Unearned income is money one receives without work. 3. There is a great deal of unearned income in the U.S. economy and in others. 4. If we distribute the unearned income equally (therefore, ethically), by transfer from those who now receive it to all of us in the United States, each citizen would receive \$35,000 per year without lifting a finger (documentation in my forthcoming book). 5. If we received enough income to live on, without competition for jobs or stealing, our greed would be

transformed.

Confronted with these assertions, what do you do? Do you deny them out of hand, saying this is insane? Do you say that any such redistribution would wreck the economy? Do you proclaim, as have the priests and your ancestors, that "the poor ye will always have with you?" Do you hold that this would be immoral, since if we did this throughout the world, which is the only moral choice, the unearned income for everyone would only be \$4,000 per person? Do you say that this would be communism, and communism has failed?

Do you subscribe to the view that it is O.K. for the rich to lie around and do nothing, but the poor, by gum, had better work for every penny they get? Are you the type who won't correct the evil in this country until you can do it in the rest of the world, where millions are dying of hunger? Do you realize that this perfection dooms the "project," and therefore kills more people? Do you realize that other nations can do this as well as we? Do you have other rationalizations that keep you from investigating, believing in, and acting on this thesis?

If you are "open-minded" and accept the thesis provisionally, are you willing to look at its implications? Do you think it would eliminate U.S. poverty? Do you think it

would close down the welfare system, with that system's insult to human dignity? Would you, personally, be better or worse off with an income of \$35,000 a year for life? Would your position influence your decision to accept this thesis, or to reject it—even if it were true?

Do you understand that this income redistribution would eliminate unemployment and cure inflation? That it would reduce consumption in the United States without increasing unemployment? That it would reduce our population, and thus our impact on the environment, without coercion and without pain? That this thesis, if it became a project, would increase whistle-blowing that will require polluters to close down or clean up or go to jail? That this project would allow us to save habitat and thus eliminate the destruction of species, including our own?

Do you welcome the lies of the rich, who say this is sharing the poverty, not the wealth? Does this suggestion accord with the economic views of Jesus, who gave some advice to the rich?

If you have successfully cleared away all of the obstacles in your mind to this thesis-cum-project, if you have tried it on

for size, and it fits, will you promote it everywhere you go, as did John Woolman in doing his part to get rid of slavery?

Robert Schutz
Santa Rosa,
Calif.

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change those "other" people. But we *can* change ourselves. The first step is to remember Jesus' words: "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own...? First take the log out of your own eye, and then you will see clearly..."

Emelyn Buskirk
Watsonville, Calif.

Complacency a sin

I compliment you on an uncommonly relevant and stimulating issue in October. As a Quaker who enlisted as a medic during the Vietnam War, I found the Viewpoint section, "Why a Quaker Supports

Reinstituting the Draft," a refreshing change from the knee-jerk pacifism that characterizes much of Quakerdom. Also, the articles on nature and gardening are especially relevant in a time when there is a groundswell of awareness among Christians concerning environmental issues.

If only Friends will take these issues seriously! Several years ago, I sponsored a program for our local meeting by one of

Texas's foremost experts on environmental issues. Only three people stayed for the presentation. Also, I donated to our

meetinghouse library three copies of *How to Rescue the Earth without Worshipping Nature* by controversial Christian author Tony Campolo. To my knowledge, no one has ever checked one out. Complacency is a sin, and there is no excuse for it.

In a valuable counterpoint to the comments in *FJ* about the environment, the October 3 issue of *Christianity Today* contains a fascinating series of articles on

stewardship of resources and the cornucopian vs. Malthusian arguments that few of us have taken any real notice of. I urge all interested Friends to read these articles.

David A. Lambert
Garland, Tex.

Processes of prayer

About two years ago I received a calling to be involved in spiritual nurturing. After being initially enthusiastic, I rejected the idea. I felt unworthy for such a task. This was partly based on a misunderstanding of the nature of spiritual nurture. I felt I was required to spiritually nurture people. This is not the case, of course. God is the spiritual nurturer. My role, which I now joyously accept, is to be the attentive listener, to be a mirror, and, if necessary, ask questions—all inspired by, and in the presence of, God.

One of the important foundations of my spiritual life has been the development, through God's guidance, of processes of prayer. Which process I use is given to me at the time of prayer. Helping others develop, and have faith in, their own processes is a vital part of my work as a spiritual nurturer.

Friends, this is where I need your help—in two areas.

There is a great deal of very good Catholic literature on spiritual nurturing and the processes of prayer, which I have been reading. Now I would like references to Quaker writings that talk about processes of prayer.

I would also be more than delighted if Friends would be willing to share with me their own exterior and interior processes of prayer, as used in meeting for worship or in private life. What have you found useful, what doesn't work for you?

Many thanks. This request is not a one-way, bottomless pit. I plan to share the results of this exploration with Friends. I send loving greetings to Friends everywhere from another glorious winter's day [postmarked July 26, 1994] in the Whipstick Forest.

Drew Lawson
R.M.B. 3230
Eaglehawk, Victoria, 3556 Australia

No candlesticks?

Why should Friends have a hymnal?

If the Friends want a hymnal, let them have a cross.

If the Friends want a cross, let them have candlesticks.

If the Friends want candlesticks, let them have a tabernacle.

If the Friends want a tabernacle, let them have an altar.

If the Friends want an altar, let them have a minister.

If the Friends want a minister, let them have pews facing one way.

If the Friends want pews facing one way, let them have a hymnal.

Where are the Friends? What is the Religious Society of Friends? Where is the Light?

Patrick Genna
St. Louis, Mo.

Life after life

I want to respond to John C. Morgan's piece on "Life After Life" (FJ July). I feel there is a deep truth in the closing lines of his poem: "No living word ever dies/ But is transported back to life."

The Bible speaks of the Living Word: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Friends speak of that of God within all people. Is not that part of God, the Word that dwells within, the unawakened soul? It is, I believe, our duty and privilege as humans to make our Word, our little Spark, into a Flame, a Conscious Soul, a Living Word. I believe that we all have the opportunity to become, as Jesus, an Immortal Soul, to live in the Light and consciousness of God for all time, to become immortal, a Living Word of God. "No living word ever dies/ But is transported back to life"—everlasting life.

I believe God is just and fair and gives all the opportunity to become a Christ, an awakened soul. This being a great task, the task of life, will naturally take most people a long time, many lifetimes. I am certain that we will and must reincarnate again and again to achieve this great goal.

I believe life has a purpose, is fair, is ruled by law rather than chance, and that the possibility of the immortality of the soul can be proven to those who try to live by the laws and commandments—such as "Love God with all your heart, soul, and mind" and "Love your neighbor as yourself." Doing so we will be no more afraid of death and will fulfill our destiny and become "Sons and Daughters of God."

Ken Davidson
Rochester, N.Y.

Sexual abuse

I am visiting the States in 1995 and will be in the New York/Pennsylvania area from mid-February until early March. I am currently working as a sexual abuse counselor at a rape crisis center, with a special interest in facilitating therapy groups for women who have suffered rape and/or sexual abuse.

I would like to make contact with other Quaker women who are working in this area

with a view to spending time with them when I come over. I would welcome letters beforehand so I can plan an itinerary. If you write to me, please indicate what sort of organization you work for and something of the counseling/therapy approach you use.

Nancy Gregory
54 Naylor St.
Hamilton, Aotearoa-New Zealand

I salute "A Quaker Couple" (Forum Oct.). Their letter concerning matters of sexual harassment among Friends as related by Judy Brutz (FJ July) states very well the dangers inherent in making accusations based on partial information.

I personally am familiar with one of the cases described and know the facts do not substantiate the charges that have been made. For the same reasons as those stated by "A Quaker Couple," I sign my letter. . .

A Concerned Friend

No light and dark

I can't believe that this sentence on page 14 of the September issue made it past your editorial eye: "As my children listened week after week, they heard about struggling with pain and darkness. . ."

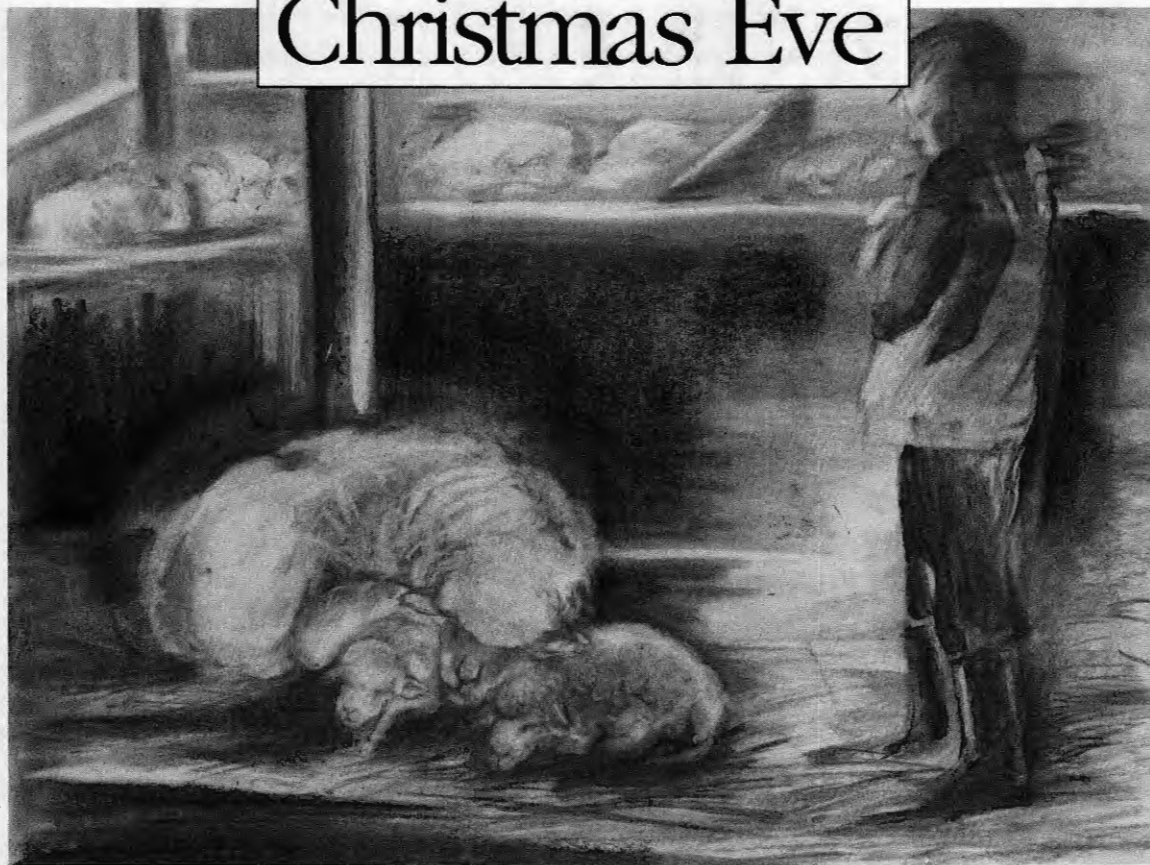
Because of the obvious racial connotation in present-day U.S. society, the new Friends General Conference hymnal will not use the word *dark* and its derivatives to mean "evil." I ask thee to be more vigilant.

David Zarembka
Gaithersburg, Md.

What do Friends think about this? When are the words light and dark appropriate in our pages? We strive for gender-inclusive language, try to remove the word American and replace it with U.S. (as we did in the author's letter above), and wish to be sensitive. Will readers kindly enlighten us in this regard? —Eds.

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Addresses are omitted to maintain the authors' privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL to be forwarded. Authors' names are not to be used for personal or organizational solicitation. —Eds.

Christmas Eve



Lorna Kent

This time two years ago it was cold and wet; about 33 degrees and trying to rain, snow, and ice at the same time.

We were at Christmas Eve service at the church when I got the first call. A dog was showing signs of poisoning. Another had been poisoned on the place a few months earlier. I went to the veterinary hospital to see him.

We spent about three hours that night, the owner and I, trying to stabilize the dog. We had to anesthetize him, put him on oxygen, and pump his stomach as best we could. All the time we were anguishing. Why would someone do such a thing?

Finally there was nothing more to do. I loaded the sleeping dog into the pickup to take home. I would keep him beside my bed. If he woke up and started convulsing, I would be there.

I didn't make it home, however. A pickup pulled in the driveway right behind me. The driver, I learned, had a cow calving. It sounded bad. I took the dog in and made it comfortable, told Jane where I'd be, and headed back out. It was about 11:30 p.m.: cold and wet.

Joseph H. Snyder is a veterinarian in Myrtle Point and Coquille, Oregon. He and his wife, Jane, are isolated Friends, living at a distance from Multnomah (Oreg.) Meeting, in Portland, where they are members.

by Joseph H. Snyder

The Jersey cow had a calf with its front feet presented and head turned back. It had been made much worse by attempts to pull it by the feet. The shoulders were jammed in the pelvis and the head almost out of reach. The calf was dead and both front legs were broken. I worked at least two hours, mostly kneeling or lying on the wet concrete. By the time we were done I was soaked to the skin in water, manure, and amniotic fluid.

In the time it took to get my instruments washed and put away, I was so cold I could hardly function. By the time I got home it was all I could do to undress and get in the shower. I crawled into bed a little after 2 a.m. Warmth!

In that blissful state of drifting off into a warm, exhausted sleep, at 2:15, the phone rang: a ewe lambing, too many feet and heads all at once.

It took some strength of will to go. At least it was close to town, but just walking to the pickup started me shivering again. Life seemed cruel.

I had to cross 20 yards of muddy corral to get into the barn. A thin rectangle of light marked the partly open door. Putting on my boots and coveralls, filling the bucket, and gathering the OB kit had my

teeth chattering, rain/ice already going through the shoulders. I made for the light.

Inside was another world. Forty sheep were resting on clean, dry straw. Two or three were in pens with new babies. Their warmth must have raised the temperature 20 degrees. Lights were burning. My back straightened up a little.

In the corner was a neat pen deeply bedded with clean, dry straw. A big old ewe, suffering from undeliverable lambs, looked up at me. She didn't fight us much. In moments I and she were washed up. The lambs were indeed tangled, but not irreparably. After a few minutes of work, a big lamb lay steaming on the straw, blinking and gasping. Another followed a minute and a half later. A few medications were given, and the ewe was busily cleaning up her new family, who were struggling to get up. It's still a miracle.

Putting away my instruments, I straightened up and looked around. It was Christmas morning. I was standing in a barn, looking across the manger at a small flock of sheep. New life stirred at my feet. The world outside was cold and dark and miserable. In here was warmth and light and the overpowering joy of birth. "The Light shines on in the dark, and the darkness has never mastered it." (John 1:5)

Walking back to the pickup, I hardly noticed the rain. □

ON PRUNING CHRISTMAS TREES

by Barbara J. Myers

The sound of pruning on most tree farms is the high whine of gas-powered trimmers whizzing down the sides of each tree, in imitation of a military barber clipping quarter-inch crew cuts on the heads of anxious young recruits. Those trees are *even*. The sound of pruning in the small tree lot at Ashland Vineyard is a slow clip-clip-clip of hand pruners. Clip. Clip. The birds singing overhead are louder. Clip. Clip. A dog ambles by. Clip. Like a slow-motion Edward Scissorhands, I painstakingly pull the natural proportions of our Scotch and white pines into the traditional Christmas-tree shape: one straight "leader" at the top standing 10–12 inches tall, the next round of branches 3–5 inches shorter, and the remaining branches circling in even sworls into a cone shape. At the bottom, a 12-inch "handle" is bared in preparation for the eventual cutting. When two women trim together, there is discussion, serious or light, of each tree's merits.

"What can be done with this one?"

"Maybe trim it way back? Take off that long leader, cut it back to ten inches."

"What do you think of this one?"

"I think its best hope is to be a shrub."

"This one has two leaders. Which should we save?"

Barbara J. Myers lives at Ashland Vineyard Community, a farm and planned community made up of five Quaker families and one Catholic family in Ashland, Va. A member of Richmond (Va.) Meeting, she is a developmental psychologist on faculty at Virginia Commonwealth University, and is the mother of two children.



Andrew Einhorn

"Neither one is in the middle. Where is the middle of that tree?"

"Ugh. I have pine sap on my arm. And the mosquitoes are getting me."

"Look how tall this one is. I need to get the long loppers to reach the top to trim it."

I CLIP-CLIP SLOWLY, TAKING IN THE BEAUTY AND THE PECULIARITIES OF EACH PINE, AND I FIND MYSELF FORGIVING EACH TREE ITS AWKWARD FAULTS.

"Now it's too tall for anybody's house."

"We need to cultivate more friends with cathedral ceilings."

"Look at this one now. Tell me it looks great."

"It's beautiful! That one's really going to sell!"

Pine trees didn't know they were going to be Christmas trees. I think a lot of pruning problems stem from that fact. Millions of years ago, when conifers were first sorting out their genetic direction, they didn't know that people would one day have Grandmother's glass angel or a lighted star to balance on the top. They had not seen the perfect triangle shape in the Department of Agriculture's *Christmas Tree Grower's Guide*. They did not know that the competition would be very uniform, very plastic, and fireproof for safe storage in the attic.

Our hand-clip method is slower and less perfect than the gas-powered tree clipper. Every year I think maybe I'll buy a powerful power clipper. This year, as I

clip-clip-clip, I talk myself out of it once again. I think with hopeful disdain of the evenness of the commercial trees, which have no sticking-out places for hanging decorations: You could hold a straight board against the sloping sides of those trees and it would touch solidly along the entire length. Our trimmed trees have lots of nooks and inlets and quivering branchlets on which to hang Christmas treasures.

I think of how quiet our tree lot is during pruning season. The still, hot air supports only the buzz of insects. Maybe fellow Quakers will buy the trees, if we whisper to them about the silence the trees have observed. I smell the pungent piney odor of the sap that gums my clippers and stains my sweaty T-shirt. The pine smells better than gas fumes. I think of the hours spent under the heat of the sun, morning after morning, summer after summer, personally touching each branch of each tree, watching, fussing, clipping back, enjoying, exulting, and sweating.

I clip-clip slowly, taking in the beauty and the peculiarities of each pine, and I find myself forgiving each tree its awkward faults. As I rub the hundreds of prickle spots that glow red on my hands and arms, I think about why trees are shaped the way they are. The white pines stretch out broadly, especially near the bottom, into a generous shape that can only be called fat. Ada looks at these trees doubtfully. "Barbara," she says, "this tree would eat up a big piece of a living room."

"Well," I answer, "which of us doesn't get fatter near the bottom as the years go by?" I hope for generous and jolly buyers who are willing to scoot the sofa over a little.

Some of the pines have long bald areas that pick up again into bushy fullness in the following year's growth. I've had bad years myself, when life felt lean, and then I've had the blessing of recovery and blossoming back out, I think to myself. I hope for forgiving buyers, with their own memories of failings and new growth.

A few sad-looking trees are hopelessly cockeyed, with bald spots and crooked branches and three tops. "Nobody's going to buy that one," Ada says.

"Maybe we should interview our buyers, and ask them to demonstrate that they are worthy enough to take home a tree with special needs, as an adoption agency would," I offer defensively. I hope for philosophical buyers, up to the challenge

of finding beauty in the crooked and bald. I wonder if crooked and bald buyers might be my best bet.

I muse that maybe God most favors the non-Christmasy, impossible trees, the rejected trees, for they are the ones who will stay in our field forever, growing each spring and blowing gently in the wind, spreading their pine cones and seeds onto the earth for the next generation of greenery. The pretty ones, as Hans Christian Anderson showed us, have a very brief moment of glory before they get hauled to the curb for trash pickup.

Thinking of this short life in Christmastime living rooms, I vigorously lop 24 inches off the top of a gawky tree, cutting away three full years of growth. As I clip-clip-clip the lower branches to cut the tree's broad girth down to fit its new stubby height, I feel like the parent of a long-legged adolescent who has found a way to hold off adulthood for just a little longer, allowing for a more graceful maturity to develop. Would that we could do this with our children. I hope for tolerance and thoughtfulness in the eventual owners of my beloved trees. I hope the tree-buying public is as forgiving of the trimmer's personal oddities, as well.

I am thankful for these trees, for the chance to shape their growth, for the time to stand outside, sun on my head, and think about my own growth in the years I have been pruning. I am thankful for my women friends, who have gotten blisters with me on countless days of work. They have talked, poured out their lives, listened to my stories, and laughed generously at my jokes. I am thankful to the planters of these trees, who before I lived here stuck the tiny seedlings into spoon-sized holes and managed not to mow them down until they were tall enough to be seen in the grass. One of those planters has left this life, and she herself is planted nearby, under the sweet shade of an apple tree. I think of this, and wonder at the circle of life. I am thankful for the drivers who come down our dusty dirt road in their cars and slow down and wave, and the jogger, who says hello again on this fifth trip past me. I wonder how many trips he will make today. I have time to wonder. The dog comes back and sits down to scratch seriously at her fleas, and I stop to rub her head while she pants hotly. I wonder where I left the water jug.

I am thankful for these Christmas trees and for the blessing of the work of pruning them. □

Steven Michael and Naming the Sacred

"Bubbles!"

My three-year-old grandson
Said, pointing up into the
Center of the room and
Using his only word for
Miracle.

From where I was sitting
I could see nothing
And said so.

"Those aren't bubbles,"
Said his mother,
"They are just sunbeams.

The sun is shining
On the dust
Moving in the air."

Only then, after the discounting and the
Renaming,
Only then did I remember
To kneel beside him
In awe.

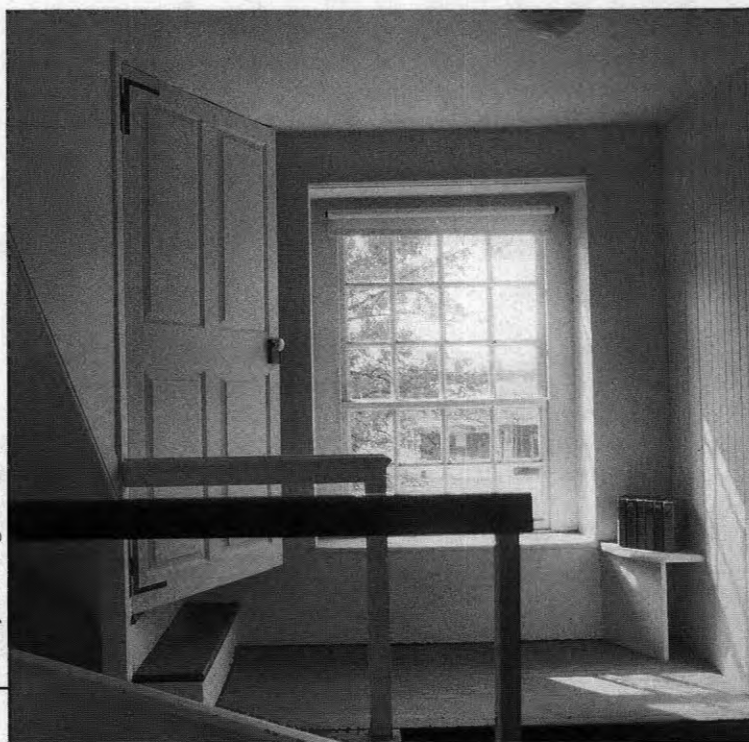
—Janeal Turnbull Ravndal

On the gift of a lemon

still hidden in the rind—a flower
stretched to cover a spring
not to mention
a blue sky of one day
so much like a bird song
eyes would hurt to look at it.
sometimes
gifts are like that.
this on a flower to peel
and expose the naked yellow
or slice and dip into tea
or squeeze
for a tall glass of ice water with tons of sugar.
lemonade
even in burly winter.
yeah,
gifts are sometimes like that.

—Lou Ellen Hickman

Mary Waddington Smith



Janeal Turnbull Ravndal is a social worker at a domestic abuse shelter and a cook at Pendle Hill. She is a member of Stillwater (Ohio) Meeting.

A Catholic sister in Corpus Christi, Texas, Lou Ellen Hickman is a part-time librarian.

How Will I Learn How to Pray?

by Thomas Jeavons

Prayer begins, I believe, with our earnest and simple desire to experience or to celebrate the divine Presence in our lives. This movement towards prayer may begin in us before we even know what to call that Presence. We may know only the deepest yearning to be connected to that



Photo courtesy of FGC

which can make us whole. And our need to be so connected may be triggered, or come to recognition, out of different circumstances.

It may come as pain or trauma leaves us with a new recognition of our need for healing and wholeness. It may come as a sense of confusion or loss of direction leaves us seeking (perhaps with a new urgency) clarity or guidance about who we are or should be, or need to be. In these and other like circumstances, we come to prayer like that father—wanting to know God at work in our lives, believing it might be so, but feeling uncertain, and *having to ask first for the faith to ask for more.*

Then again, the need to connect with God in prayer may come from the experience that God is already connecting with us. It may arise from the experience of grace or providence, or a concrete mani-

festation of God's love for us. In this sense, in such circumstances, prayer is a movement into celebration of God's presence more than a search for it. Though still our conscious effort to connect is important because that act of thanksgiving, of affirming and acknowledging that Presence, enriches and deepens the experience of grace. Prayer, then, is more like closing a circuit than seeking a path; it is knowing the source of life and goodness and trying to get aligned so the power of grace can flow more fully through us in its work.

Somewhere in this experience, I suspect, is the truth to be discovered in the Scripture that says that even as we pray, we should know that God knows what we need before we ask. Why ask then? Because in the asking we confirm our willingness to be dependent on God, to trust and give thanks. And in God's knowing and responding, God confirms the value of that trust and gratitude expressed in prayer.

All this leads me to believe I will learn how to pray, finally, only by praying—with God's guidance. There are many fine and useful books and tracts that can instruct us in different approaches to prayer. I have found some of these to be helpful. There are also many wise and spiritual people who can act as spiritual guides or friends. Such people have helped me understand better and to experiment and stay with the practice of prayer. But in the end, prayer—and learning to pray—means putting ourselves in God's hands, even when we are not sure God is there.

Prayer is ultimately the most intimate of acts. It requires my willingly making myself present to the One who can see right through me, who "knows when I sit down and when I rise up; who discerns my thoughts from afar . . . whose knowledge is too wonderful for me" (Psalm 139: 2, 6). That requires all the trust I can muster. And the more willing I am to do that as far as I am able, to show that trust to whatever degree I can, the more God shows me how securely that trust is warranted. So it is, I believe, we can be led deeper and deeper into the experience of prayer and the life of God's Spirit. □

There are, I am certain, many ways to learn how to pray. I have read and heard other people's stories about how their prayer lives have developed, and the paths they have followed have varied enormously. What is clear, though, is that even for those who are solid and faithful in prayer, there are periods of dryness, periods when they feel they have lost their way, periods when they feel as if they are "just going through the motions."

As I have been struggling with prayer in the last several years, I have become increasingly certain it is God who teaches us how to pray. I am becoming more and more convinced that when we are struggling to be faithful and find substance in the practice of prayer, we have to come to God as the man came to Jesus to seek the healing of his son. Asked if he believed in Jesus' power to heal his child, the man replied, "I believe; help my unbelief" (Mark 9:24)! Questioning whether I can find God in prayer, find some measure of "the Truth," be made different, and come to learn how to make a difference in the world, I have to be able to say to God, "I am praying; help me pray. I am reaching for you; help me stretch. I am trying to listen; help me hear."

For me prayer often has to begin with some kind of odd combination of gratitude, confession, and petition. I have to begin saying (or thinking or feeling), "Thank you, God, for the intuition I could be better, and the world can be better. Now I am trying to find myself in you; help me know who you call me to be in your image. I am trying to be a person who is shaped by and can share your love; help me become more compassionate and helpful. I am trying to be a person who seeks, recognizes, and is transformed by your truth; help me be more open and honest and authentic." I have to be able to say, "I want to be closer to you, God, but I don't know how to come near; please pull me in."

Thomas Jeavons is former executive secretary of Baltimore Yearly Meeting. Currently he directs a Center on Philanthropy in Grand Rapids, Mich., where he studies, teaches, and writes.

CLARENCE PICKETT *and* THE ALGER HISS CASE

by Larry Miller

The following is the conclusion of the article introduced in our November issue. It is excerpted from a book being written about the life of Clarence Pickett.

On December 15, 1948, Alger Hiss was indicted for perjury by the New York grand jury. The first trial, from May 31 to July 9, 1949, resulted in a hung jury. It is clear from the records that those American Friends Service Committee staff and committee members who were closest to Alger Hiss considered him to be completely innocent of the charges made by Whittaker Chambers. Hiss had served on the faculty of the International Student Seminars held at the Holderness School in Plymouth, New Hampshire, for several days in both 1947 and 1948. He was scheduled to serve again in late July of 1949. The extensive publicity surrounding the trial led to pressures upon AFSC to cancel his engagement as a visiting faculty member. Some of the letters, usually addressed to AFSC's executive secretary, Clarence Pickett, were from financial contributors or from persons assisting in AFSC clothing work rooms.

As Jack Kavanaugh, AFSC's public relations secretary, pointed out in his replies to these letters, "The matter was fully discussed here, and we even talked it over with Hiss, who offered to withdraw if it would save embarrassing the Committee." A formal statement was issued:

The Committee decided to reaffirm its earlier decision to continue to use Alger Hiss as a visiting faculty member on two main grounds of equal importance:

A. The Committee firmly believes in the basic principle of our American democracy that a man is and should be considered innocent until his guilt has been proven.

Larry Miller retired in 1992 after many years of employment with the American Friends Service Committee. He is a member of Doylestown (Pa.) Meeting.

B. Mr. Hiss has made valuable contributions to two previous seminars and in his relationships with our Committee has demonstrated himself to be a person on whose discretion and integrity we can depend.

In the light of these facts, and despite the fact that Alger Hiss offered to withdraw, we have found no reason for not continuing our long-standing relationship with him in a common effort to assist in bringing into being a world of peace and justice.

In early November 1950, just prior to the second trial, which lasted for two months, Claude B. Cross, trial counsel for Alger Hiss, wrote Clarence Pickett to determine whether he would be willing to testify "from your knowledge, and from what you know of your talk with others, as to his integrity, loyalty, and veracity." With the approval of the AFSC Board he testified at the trial in Federal Court on December 13, speaking extemporaneously from notes prepared in advance.

On January 21, 1950, the jury at the second trial brought in a verdict of guilty. At the regular Monday morning AFSC staff meeting on January 23, according to Stephen Cary, "Clarence Pickett made a very moving statement growing out of his long personal association with Alger Hiss, in which he indicated that the most tragic result of the trial to him was the fact that his confidence in the jury system was shaken, rather than the fact that Alger Hiss had been convicted." On that same day, Clarence wrote to Hiss, saying in part:

At our staff meeting this morning I mentioned the decision of the court and our sense of deep fellowship with you in the suffering that it must of necessity have brought. I cannot understand the decision but there it is. I want you to know that many of us in the AFSC staff and participants generally are doing our best to enter into sympathy and understanding with you in these extremely difficult times. We closed our meeting with a short time of meditation and prayer on behalf of you and Priscilla.

I am glad that an appeal is to be made. I wonder if you will be free until the appeal is settled? If so, I hope very much that I may have a chance to see you.

It was in that same week, on January 25, on the day Hiss was sentenced to five years in prison and then released on \$10,000 bail pending appeal, that Secretary of State Dean Acheson was asked at a press conference at the State Depart-



Alger Hiss (above) is confronted by

ment if he had any comments. As David McCullough in his biography of Harry Truman has stated:

The question was not unexpected. At his confirmation hearings the year before, Acheson had acknowledged that Hiss was a friend, and remained a friend, adding that his own friendship was not easily given nor easily withdrawn. . . . Now to the throng of reporters he said, "I should like to make it clear to you that whatever the outcome of any appeal which Mr. Hiss or his lawyers may take in this case, I do not intend to turn my back on Alger Hiss. . . ." He continued, his voice full of emotion, "I think anyone who has known Alger Hiss, or who has served with him at any time,

has upon his conscience the very serious task of deciding what his attitude is and what his conduct should be. That must be done by each person in the light of his own standards and his own principles. For me there is little doubt about those standards and principles. I think they were stated for us a very long time ago . . . on the Mount of Olives, and if you are interested in seeing them you will find them in the twenty-fifth chapter of the Gospel according to St. Matthew, beginning with verse 34.

Staff members in the AFSC's national office felt deeply in tune with Acheson's position. But the Secretary of State was roundly criticized by many for his stand (Nixon called it "disgusting"), and he privately offered President Truman his resignation. Truman refused to dismiss him.

Not unexpectedly, as a consequence of the conviction of Hiss, Clarence Pickett received letters, some from personal friends, who criticized him for being a character witness at the second trial. He replied to these in some detail, saying in part:

I can only say that all of my contacts lead me still to believe that Alger Hiss is a very able, extraordinarily honest person of complete integrity. But my conviction, I know, might not be accepted by a great many people. . . . In my experience with the Service Committee we have of course made many mistakes, but I think that our conscience is entirely clear in our relation to this very difficult problem.

In a handwritten letter to Clarence dated March 16, 1950, Alger Hiss expressed

been much opportunity for the prompt dispatch of the kind of replies we wanted to send to those of our friends, like you, who have told us of their support and interest. In your case, in particular, I wanted to be able to include some information about the schedule we would be able to envisage.

It is now clear that I shall be busily occupied as one of the legal staff engaged in the time-consuming research and other details involved in the appeal of a lengthy and complicated case. . . . I am of stout confidence in the appeal. . . .

We are aware of much support and concern, and encounter no direct or personal hostility. Our lives are full, as before, and our interests unchanged. We should like very much to see you at any time you are in New York and can find a moment to spare

On December 7, 1950, the U.S. Court



Harris and Ewing/Days to Remember

Whittaker Chambers (far right) at a Thomas Committee (HUAC) session. At center is counsel Robert Stripling.

Then on February 28 Acheson, still bombarded by condemnations, issued a lengthy explanation, stating in part:

Mr. Hiss is in the greatest trouble in which a man could be. The outcome of his appeal can have little bearing upon his personal tragedy. The court of appeals can either affirm the conviction and sentence, in which case he must go to prison; or, if it finds error in the proceedings below, it can reverse the judgment of the court and remand the case for still another trial in conformity with its opinion. It is in regard to a man in this situation that I referred to Christ's words setting forth compassion as the highest of Christian duties and as the highest quality in the sight of God.

appreciation for two letters, a letter from Clarence, and one from AFSC colleague Burns Chalmers:

Your fine letter of many weeks ago gave Priscilla and me joy and renewed strength. The personal message from each of you, and information you gave us of the concern and fellowship of others, meant and mean much to us both.

We were able to get away for a couple of weeks of quiet with our eight-year old Tony, who has met his own problems with cheerful serenity that has lightened our own burdens greatly. Neither during that brief holiday in the country nor in the purposeful routine we have established since our return has there

of Appeals denied the appeal, and in January of 1951 the same court denied a petition for rehearing. On March 12, the U.S. Supreme Court refused a writ of *certiorari* to review the conviction. On March 22 Alger Hiss began his prison term, most of which was served at the federal penitentiary in Lewisburg, Pennsylvania.

In April of 1953 Clarence Pickett received a letter at his home in Haverford, Pa., from Eleanor W. Taber, chair of the Pastoral Committee of the 20th Street Meeting in New York:

Dear Clarence Pickett:

New York Pastoral Committee (20th

Street) comes to thee with a problem. Priscilla Hiss and her son Tony have been attending New York Meeting since 1947. Now they have both asked to join 20th Street. The Pastoral Committee, which has charge of applications before they go to the Monthly Meeting, has discussed the question thoroughly, most of the weighty committee members are in favor of accepting them into membership. But some Friends hesitate, fearing difficulties with Communism, or because they believe her guilty of at least knowing what Alger Hiss was doing. (Most regard Alger Hiss as guilty.) Some Friends feel that until she expresses repentance she should not be accepted into membership.

We know that thee was a witness in Alger Hiss's trial. We would like to ask whether in thy mature judgment thee thinks we would be acting wisely in accepting her into membership, as regards Priscilla herself, as regards 20th Street Meeting, and as regards the Society of Friends as a whole.

I have watched Priscilla's face in Meeting for six years, and have had two long talks with her. I think I know few persons who are so naturally Friends as she is. She is a loving woman who has been through a terrible strain. And yet there is always a little doubt, for she does not come out and say in so many words, "I do not follow the Communist path." Nor does she seem to be conscious that she is putting us in an embarrassing position. Her attitude is one of invincible innocence. Love is the dominant influence in her life.

Two unworthy aspects of the question are, the possibility of unpleasant publicity, and the possibility that after his release Alger Hiss may ask to join. Probably we should pay no attention to these.

We sincerely want to do what is best for Tony. He is very close to his mother, and is older than his eleven years. To refuse his mother would be one more blow to a sensitive boy who has gone through many hard experiences.

I would not have burdened thee about this matter, but the Pastoral Committee, confident in thy wisdom, asked me to write thee. Any advice thee can give will be very welcome.

Clarence responded on April 16:

I have pondered thy letter a few days to be sure that my mind was clear what answer to give to your very appropriate question.

I have not known Priscilla well, and I think I have never met Tony. From what I do know, however, I do not believe that she is seeking refuge in the Society of Friends in any unhealthy way. She and Alger both need now and for the future the warm and sympathetic fellowship of a religious body. I would hope that New York Meeting would take them in, and would then feel a rather unusual responsibility for pastoral fellowship with them. It would seem to me that Priscilla could hardly be expected to repent when she clearly maintains the position that she has not sinned against the law. I confess there are features of

the case that I do not quite understand, but the stability with which both she and Alger have carried through this extremely trying experience makes me feel that our function is to extend affection and concern to them. I think, therefore, that if I were a member of the committee I would favor their acceptance and the Meeting's acceptance of pastoral responsibility.

I appreciate thy writing me and know that thee will not allow this letter to weigh more heavily with the committee than it should.

On May 17, Clarence again heard from Eleanor Taber:

I have delayed writing to thank you for your kind, and wise letter about Priscilla Hiss, until after the Pastoral Committee met.

The Pastoral Committee considered her application at three long sessions, and then decided to ask her to let us hold her request under advisement for a time (no period specified).

I am very sorry, for it means more suffering for a woman who has endured much. Those who know her personally are in favor of admitting her, those to whom her name is a symbol of Communism, are afraid. There are only a few of the latter, but they are adamant. Time will solve the problem—as it does so many! . . .

Clarence Pickett kept in close touch with Priscilla Hiss. On August 31, 1954, a few months before Hiss was released from prison, Clarence called on Priscilla at the Doubleday Book Shop on Fifth Avenue in New York, where she was in charge of the book store office. They went out for tea and talked at length about her and Tony's relationship to the meeting and Alger Hiss's plans for the future. Clarence wrote in his journal:

She and her son Tony have continued to attend Meeting with considerable regularity. Tony now feels a little embarrassed because Friends who were not in sympathy with the postponement have taken special pains to take to him packages of postage stamps for his collection and special little gifts, and he finds himself embarrassed to be the object of special attention. It seems to me, however, that Priscilla has handled herself very wisely and has shown genuine understanding of the inner meaning of being a Friend.

. . . Then we turned to Alger. I was most impressed when she told me that after he had been in prison a year he told Priscilla that if he had control of events he would not have changed them, that he had learned so much from his experience in prison that he never would have learned otherwise, that he was really glad for this experience. He went in determined to be of help in any way he could.

He soon found himself making friends with a group of Italians, most of whom were ignorant, illiterate, but sympathetic and understanding. Since then he has started classes in reading and writing and astronomy. They have rigged up a little golf course, have discussion groups and all sorts of activities, but most important of all, they counsel [with] Alger about all kinds of family difficulties.

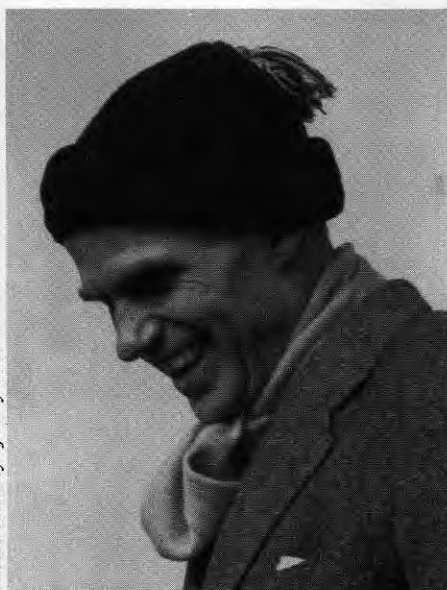
. . . Furthermore, he feels that in dealing especially with his less-privileged comrades in the prison he has found a deep-seated satisfaction in a kind of pastoral service in the best sense. That perhaps may have some indication as to what he ought to be doing. Both he and Priscilla have developed an inner assurance about the deepest values in life that makes them not over-anxious about what they should do, but trusting that they will find the right thing to do.

On November 27, 1954, two days after Thanksgiving and six days after his 50th birthday, Hiss was released from prison. The three years and eight months he had served represented the adjusted maximum time of his five-year sentence. After his release he was subject to the usual parole restrictions for ten months. Clarence had dinner with Priscilla and Alger on January 4, 1955, at their apartment on Eighth Street in New York. He noted in his journal:

They were in fine spirits. Alger looks a little older and quite thin, but his mind is as sharp and clear as ever and his spirit is, I should say, greatly refined and deepened by the experience of three years in prison. I think he will work out his concern about changes in prisons by doing some speaking to religious and social work groups, and he already has some invitations to make such talks. He is now beginning the writing of a book on the thesis that, although law is supposed to be administered with an even hand with no attention being paid to the attitude of the general public, the facts are that both judge and jury are



Priscilla Hiss



Alger Hiss in 1957

affected by the psychological climate surrounding the efforts to administer the law. He has illustrations from the experience in his own trial and also from others.

... He, Priscilla and Tony all seem to be a very closely knit family, and all of them have experienced a very great deepening in terms of the spirit as a result of Alger's experience.

While Clarence Pickett lived long enough to read Alger Hiss's *In the Court of Public Opinion* (1957), Whittaker Chambers' autobiography *Witness* (1952), and may have read one or more of the several other books on the case, he died before the book, *Friendship and Fratricide: An Analysis of Whittaker Chambers and Alger Hiss*, by the psychiatrist, Dr. Meyer A. Zeligs, was published in 1967. Over a period of many years Zeligs interviewed Hiss and his family and associates, and, not gaining permission to see Chambers himself, interviewed, after Chambers' death on July 9, 1961, his friends and associates. Zeligs also had available for study Chambers' extensive autobiography, *Witness*.

Clarence would have found in this analysis much in common with his own conclusions. It is entirely true to form that throughout the Chambers-Hiss affair he focused on the spiritual dimensions, seeing "spiritual" in a broad, non-theological way. I find it noteworthy that in his first and only direct contact with Whittaker Chambers on September 16, 1948, Clarence "felt that he [Chambers] was probably distressed" and was "sure that Chambers was a man of considerable brilliance but with some instability." These intuitive observations proved to be entirely true. In *Witness*, Chambers describes an example of his distress and instability at one critical point during the days he

was testifying about Alger Hiss. He tried to take his own life. "My act was not suicide in the usual sense, for I had no desire to stop living. It was self-execution. I urged others [in letters to family and friends] to try to understand my testimony that they might be spared the day of disaster and a similar act."

Clarence had noticed this in reading *Witness*, and referred to it in his June 14, 1952, letter to the *Saturday Review*, adding, "This all leaves one feeling that religious assurance is yet to come to this troubled spirit, and that the race with catastrophe is not over." Zeligs in his final chapter concludes:

The personal tragedy of Chambers' life cannot be understood by blaming Communism, atheism, or the political and social anxieties of his generation. Whittaker Chambers' life must be viewed as one prolonged span of psychic conflict. His childhood frustrations embroiled him in a lifelong pattern of ambivalences of thought and feeling. The deep turmoil within him never abated."

In Alger Hiss, Zeligs, like Clarence Pickett, found a sweetness of spirit that was even noticed by fellow prisoners at Lewisburg. One, an underworld character, told Zeligs, "Hiss always had something good to say about everybody. He could always see the good things in everybody, and that's why a lot of fellows like myself accepted Hiss. . . ." Hiss made of his life in prison a positive, challenging experience. As Brock Brower has noted, "When he went out of the gates on November 27, 1954, there were rousing cheers from the bleak prison windows. Hiss's success in prison derived from human qualities that would be hard to fake. Possibly for some days, or some weeks, but not for almost four years."

In one of the 500 letters that Alger Hiss wrote to his wife and family while at Lewisburg, under the date of May 22, 1952, he said:

This feeling of certainty in counting on others, of knowing that they will always be the same (except for constantly growing in sweetness and understanding) is one of the most wonderful things that people can give each other, isn't it? . . .

The Friends have the healthy ability to give for the sake of giving, with no twisted rationalization that directly or indirectly it will "protect" or "advance" the giver. The uncomplicated joy of helping others for *their* sakes, of enjoying the enjoyment of others, is so natural a human trait that it is sad to think how much perversely employed energy has been and is spent in frustrating it so that in today's loveless, causeless confusion of values the Friends seem rare spirits.

Alger Hiss has persevered over the years in both fighting for his vindication and bringing perspective to the affair. His most recent account is his *Recollections of A Life*. He writes:

I have had forty years to reflect on the origins of my case as it was fabricated by an unholy trinity bound together by the theology of anti-communism. They joined forces against me—each at an important time in his career—in their zeal to make their theology the dominant religion of the land. They were Richard Nixon, the power-hungry politician; J. Edgar Hoover [Director of the U.S. Department of Justice's Federal Bureau of Investigation from 1924 until his death in 1972], the ultimate bureaucrat; and Whittaker Chambers, the perfect pawn.

Then, on October 15, 1992, Alger Hiss's story "was suddenly given a very public happy ending," as his son Tony described it in an article entitled "My Father's Honor":

Maybe so it can all sink in, I keep replaying the fundamental new piece of good news—an eight and a half minute videotape recorded in Moscow on October 15, in which the historian and Stalin biographer Colonel General Dmitri Antonovich Volkogonov, who is the military counselor to Russian President Boris Yeltsin, chairman of the Supreme Council commission on K.G.B. and military-intelligence archives of the former Soviet Union, states that a careful review of "a huge amount of documents" has allowed him to "make a firm conclusion that Alger Hiss was not ever or anywhere recruited as an agent of the intelligence services of the Soviet Union. Then the General says, looking straight into the camera, "Tell Mr. Alger Hiss that the heavy weight should be lifted from his heart. . . . May he in his advanced age breathe freely and look with wide-open eyes at this wonderful, complex, and multifaceted world of ours."

Not that this statement from Moscow allows the case to rest. There are still those who insist that Alger Hiss is guilty as charged: Sam Tanenhaus, who is writing a biography of Whittaker Chambers, Allen Weinstein, author of *Perjury*, and Richard Nixon, who as recently as April, 1986, had published an article in *The Saturday Evening Post* entitled "The Lessons of the Hiss Case."

Undoubtedly there are others who continue to believe that Alger Hiss was a Communist and a spy. I am not among them. Having read a dozen books about the case and followed the Quaker thread through the lives of the principals, I conclude, as Clarence Pickett certainly did, that Alger Hiss is unequivocally innocent. □

Speaking Truth to Power

In our September issue, Friend Irwin Abrams asked: "Should Quakers have spoken truth in the spirit of George Fox to Soviet and East German communists and to the Nazis? . . . Did we do right?" Here, in condensed form, is the response from our readers.—Eds.

I found the subject of Irwin Abrams's article an extremely difficult one. His examples of "not speaking truth to power so that good may be done" were very troubling.

It may be satisfying to achieve small gains through a policy of appeasement, but there is a larger cost that must be considered. While Quaker leaders were being careful not to judge repressive governments, millions of their citizens were suffering and dying. I believe that one is morally compelled to make a distinction between right and wrong, and to do one's best to be accounted for. If a neighbor is mugged and beaten in the street, should we not protest the actions of the attacker? If we stand by compliantly while thousands are brutalized, in the hope of being able to help a few, how many did we help to destroy? To fail to at least speak out against injustice is to tacitly aid and abet it.

Richard J. Rhoades
Sunderland, Md.

The dilemma described by Irwin Abrams forces a choice between speaking full truth to those who hold power, or being disingenuous in order to aid the victims. If these are the only options available, then the dilemma surely calls for an unsatisfactory decision. Maybe the constraints on the situation are not so rigid, however. Might there not be a way to speak the truth in a nonconfrontational and gently insistent way? As he confronted the colonial power of England in India, Gandhi became a master at speaking full truth to the British. As he told them directly that they were wrong and that he intended to eject them, he maintained their respect and his ability to communicate with them. Though England was surely no Hitler or Stalin, some valuable lessons could be learned from Gandhi's techniques.

The dilemma as described by Abrams assumes there are only two options: speaking truth or not. Maintaining communication or not. Helping the oppressed or not. It seems to me that this is falling prey to dualistic, polarized thinking. Are there possibly other options? Jesus was a master at responding to dilemmas with completely unexpected and creative ideas that clearly demonstrated that there were

more than just two answers. His creativity in speaking the full truth can surprise and disarm the power being confronted, as new solutions are brought to light.

Geoff Huggins
Winchester, Va.

Irwin Abrams's thought-provoking article challenges us to look again at one of our icons, our injunction "to speak truth to power." If any one of us was a perfect reflection of God, that one would never speak anything but truth to power. In our human imperfection, however, the best we can do in any given situation is to follow what leading comes to us at the time, and speak as much truth as It guides us to do.

Charles E. "Chic" Moran, Jr.
Free Union, Va.

That Irwin Abrams's question is startling emphasizes how little Quakers speak truth to themselves. What really horrifies me is that activist Friends have never been willing to admit that our own government constantly faces this same dilemma; the Catholic church in Germany faced this same dilemma.

And the right decision cannot be known, later, by "what happened." Speaking and acting truth carry no guarantee of success in terms of achieving what we want to achieve. In most difficult situations, there is no perfect answer, certainly no answer both spiritually pure and practically "successful."

A little more humility in recognizing what is true for all parties, not just AFSC, might make us a bit more able to walk the earth speaking to that of God in everyone.

Dorothy T. Samuel
St. Cloud, Minn.

The core issue raised by Irwin Abrams's article is what is meant by truth. Modern-day usage of this term has clouded its original meaning among Friends. Early Friends called themselves "the publishers of truth" as they declared the continuing presence of Christ or God within each person. Bearing witness to the truth meant to bear witness to the experience of Friends that there is that of God in all people. This is very different from determining truth from what is deemed politically correct at the time. Bearing witness to the truth in its original sense involves the process noted by Irwin Abrams about how George Fox "wrote to the rulers of his day, calling upon them to 'harken to the spirit of God in you.'"

How does one do this, especially with one with whom you profoundly disagree? Is this done by immediately drawing attention to what we feel the other person is doing wrong? Or, are we not called to reach out to that person in love, seeking common bonds through which we can move toward a more trusting relationship?

Such an approach calls us to be good listeners, not constantly correcting the other person, but truly being present with them as they figure out that it is in their own best interest to change. Such an approach also calls on us to be open to new understandings that the other may bring to us, and not simply impose our vision of how things should be. Most of all it requires patience and time for reflection so that we may listen carefully to what God is asking of us.

This approach is deeply imbedded in the relationship between individuals and has been argued by many that it is ineffective in seeking institutional change. But are not institutions comprised of individuals? Is it truly possible to seek institutional change without the individuals also changing?

Patience is very difficult in the face of great injustice. It requires a deep faith that the universe is indeed unfolding as it should and that in God's time these issues will be resolved. It is perhaps helpful to realize that each act of injustice brings with it a new opening for healing if we can but discern it.

It appears that the examples Irwin Abrams gives in which "Quakers did not speak truth to power" are in fact examples of Friends with this long vision and deep faith who truly were seeking to hearken to that of God in those with whom they disagreed.

Lark Worth
West Chester, Pa.

Any effort to answer Irwin Abrams's final question, "Did we do right?" must consider at least two points not touched in the article.

1) The pamphlet *Speak Truth to Power* was directed at the U.S. government and was circulated to U.S. citizens because, in a democracy, U.S. citizens have a special responsibility for the behavior of their own government. We cannot hold ourselves responsible for the morals of other governments in the way we are responsible for those of our own. After all, a great deal of trouble has been created by our moralistic government pompously declaring other governments "undemocratic," as was done in the case of the Sandinistas in Nicaragua, Castro in Cuba, and Ho Chi Minh in Vietnam, to name only a few.

However, this view has recently been challenged and I now feel less sure of that position. The challenge follows: Today we must think globally and accept responsibility for all humans. Groups such as Amnesty International are working hard to make human rights global. Amnesty's campaigns for prisoners of conscience specifically call on volunteers from other countries to write on a prisoner's behalf, not volunteers from the prisoner's own country. Their success is still modest but their goals are widely accepted. It seems logical that we also have an obligation to add our Quaker voice for global human rights.

2) Secondly, hindsight is often 20/20. Some of the statements made by Friends in the 1930s seem cowardly today. However, we need to remember that those Friends, living in an age when even radio was new and not entirely trusted, knew considerably less about the atrocities committed by the Nazis than we do now. I was only a child, but it was clear even to me that many Americans could not believe reports that later proved to be understatement. I urge Friends to dedicate ourselves to the challenges of today and tomorrow. We can learn from the past without judging those who lived it.

Irving Hollingshead
Boyertown, Pa.

Another splendid issue! My response to the Irwin Abrams article is "Let our lives speak truth to power. Just do it well and with joy and humility (the willingness to be teachable). A love for fellow beings is not complete without an action." (Do you recognize these nuggets from the other articles in the same issue?)

Sally Campbell
New York, N.Y.

The question that needs to be addressed is not whether Quakers have spoken truth to power but rather why we have been so selective in speaking to power.

On frequent occasions we have been justly critical of our own government and of governments abroad which have aligned themselves with us. But too often we have been unwilling to direct equivalent criticism at regimes and agencies opposed to U.S. aims. This became so manifest at times that our credibility suffered. As Friend Abrams says, even when a regime was as egregious as was the one in East Germany, we managed to discover reasons for delicately modulating our disapproval of its brutalities.

The excuse generally given for such lapses was that we would have lost our ability to do some good had we been more forthright in our dealings

with tyrannical authority. So, even though our renunciation of violence is uncompromising, we made compromises in dealing with governments and movements that employed violence.

Perhaps the lesson in all of this is that idealists in general, and Quakers in particular, should be extremely mindful of the company they choose to keep.

Hal Hogstrom
Holland, Pa.

An Arab proverb says that the tongue should have three gatekeepers. The first gatekeeper asks the thought that wants to come out, "Is it true?" The second asks, "Is it kind?" The third asks, "Is it necessary?" Only when a thought has answered yes to all three queries should it be voiced. While it may be satisfying to feel that we have spoken truth to power (perhaps even self-righteous), we need to be careful that we are not using truth as a weapon in order to hurt or punish. Jesus teaches that love is the first rule and that God is love. A wise man I know is fond of saying, "My God is not a God of truth or justice, my God is a God of infinite mercy."

Adolescents are famous for speaking out the truth in bold ways that make their elders wince. This kind of truth is an example of truth used as a weapon, designed to be hurtful, yet hiding behind the shield of truth. Truth that says in essence, "This is the truth and I don't care about damage control," is often so strident as to be counterproductive. First, its basic premise is that the speaker does have the truth and wields it without any doubt. Here hubris raises its head. We must ask ourselves, how sure of this are we? Might we be wrong? Are there factors we might not be aware of? The answer, more often than not, is that we do not know everything about an issue, and while there may be clearly visible wrongs, there may be invisible rights that we cannot see.

Second, by speaking truth tempered by kindness or by the sensibilities of the listener, we surely are using truth in the service of love. It is negating to our "enemies" to tell them we have no use for their feelings in the matter.

Third, truth sometimes is most lovingly offered in small doses. A real master at the Japanese game of Go (a complex chess-like game that can take a lifetime to master) is one who can give any level player a good game. The goal of playing is not to smash the beginner, though doing this would

certainly be "truth" in one sense.

When small children want to race us to the swingset, we often handicap ourselves, taking baby steps in order to give the child the victory. This too is a kind of untruth, and yet its kindness lies in allowing the child to feel equal to a task.

I believe that God works in the same way in our lives. Shouldn't we, out of consideration not only for our blind spots but also out of love for those to whom we speak, consider how much of the truth we can speak, and how loudly we need to speak in order to be truly heard? In this way we allow dialogue to continue and do not build up walls where windows could have been.

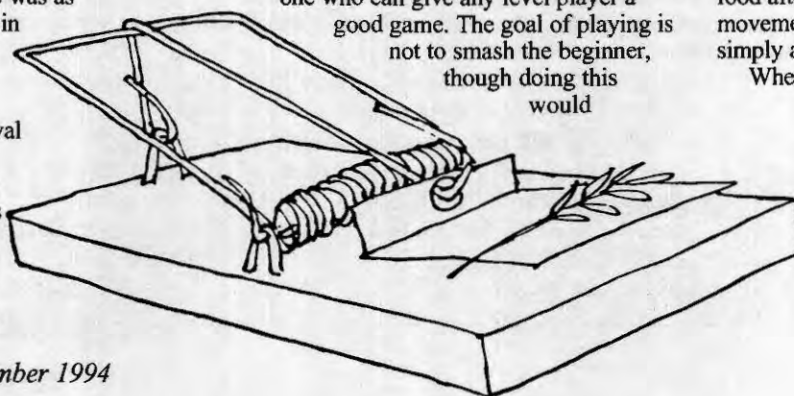
Susan A. Tannehill
Clarence Center, N.Y.

Speaking truth is not always simple. To call every statement that does not literally correspond to the facts a lie is to set up a misleading moral standard. To aid the escape of an innocent fugitive, to engage in irony, sometimes to deceive temporarily for experimental purposes, are not to lie. John Milton points out that a misstatement may be beneficial, and that "falsehood is incurred when any one, from a dishonest motive, either perverts the truth, or utters what is false to one to whom it is his duty to speak the truth."

A spiritual witness requires speaking truth in this sense. But it requires speaking truth not with antagonism, not even with judgement, but with love: not with affection but with charity toward those who are themselves inwardly suffering from their sins.

From the point of view of practical change, to work for human rights in a foreign totalitarian nation is almost impossible. The United Nations itself, able to appeal to military force, might have little impact. Amnesty International helps individuals, recommending letters which are courteous but factual and clear. Quakers in Nazi Germany probably could not have spoken in any way which would have borne practical fruit. An underground railroad might have helped, but Americans would have no homes to use; most undergrounds probably do not eschew violence; and some of the fugitives might have had nowhere to go. Even with German gratitude for Quaker food after World War I, massive sacrificial movements might well have ended in simply adding Quakers to the death toll.

Where we could have made a difference was in our own share of the crime, early, while the Jews were still permitted to leave Germany or could buy their way out. Boatloads of Jews could not land here, could not land in Palestine. We



could have united in a great legislative and nonviolent protest against the inhuman immigration policy. When we think of the suffering we tolerated then, when we think of the fine citizens we lost, we are compelled to think hard about the political refugees trying to stream into our country now.

Elizabeth Taylor McLaughlin
New York, N.Y.

Even 20/20 hindsight may not help us in "what if" situations. Can we ever know how many doors or minds are closed by a strong and righteous stand, or opened, at least a crack, by a soft approach? When does the shock treatment of vigorous conviction get through, and when is subtlety taken for approval? Somewhere along the line between self-righteousness and

obsequiousness we must find a place to stand with integrity.

But it is not easy, as Irwin Abrams notes. In the 1970s and 1980s it was not difficult for the FCNL in Washington to take a principled, pacifist stand against U.S. arms transfers to any country, including Israel. The AFSC, seeking to recognize Israel's perceived security interests and to continue its communication, credibility, and programs with that government, concentrated on other issues. During the Indochina war Friends often took differing positions regarding U.S. communications with the governments of the two Vietnams, Laos, and Cambodia. Some lessons may be learned from the vast differences between the Vietnamese and Khmer governments when they gained power in 1975. The anticipated "bloodbath" did not take place in

Vietnam, whose leaders had had extensive contacts with the international pacifist and human rights community; it did take place with a vengeance in Cambodia, where the isolated and doctrinaire Khmer Rouge leaders had almost none.

Assuming we are seeking to follow the leadings of the Spirit and not feed our own egos, bank accounts, or political welfare, how can we communicate "the truth" effectively? Courtesy and civility are a given. Humility and an honest search for areas of agreement are important. Beyond that, we must have faith that the way will open as we seek to reach the minds and hearts of those in power. The Quaker image itself often carries its own positive or negative message, depending on the recipient. In personal meetings, demeanor and inflection can add a deeper dimension to

An Attempt to Speak Truth to Power

by William Edgerton

I read Irwin Abrams's article with very great interest, both as a member of the committee that wrote the pamphlet Speak Truth to Power, and as a Quaker who tried in 1960 to speak truth to Soviet power in Leningrad. Kenneth Boulding and I were the two Western lecturers invited to an international seminar that year. The story of what happened before I finished my lecture is told below. It is excerpted from the English text of a bilingual offprint of my "Adventures of an American Slavist in Soviet Russia." The Russian text was published in Moscow this spring. It marked the first time Russian readers had ever been given the opportunity to learn about a stormy session in Leningrad 34 years ago.

It was Marietta Chudakova who talked me into writing this article. I have known Marietta and her husband for more than ten years. She is a fascinating person (her family name comes from the Russian word for "ec-

centric"—Chudak), who has astonished her friends for the past ten years by the politically daring things she has managed to publish in her irregular scholarly series of publications, entitled "Tynanov Readings." When I asked her back in 1987 how she got away with it, she told me an old Russian Jewish story (she is not Jewish herself): A young Jew went to his rabbi and said: "Rabbi, can I cut off my beard?" The Rabbi answered, "No!" "But Rabbi, you cut off your beard." "Yes, but I didn't ask!"

In August 1960 I participated in Leningrad as one of the lecturers at an international youth seminar on the problems of peaceful coexistence. The seminar was carefully planned and conducted on as near a basis of complete equality as possible between the Committee of Youth Organizations of the Soviet Union and the American Friends Service Committee. Each organization chose half of the students and half of the lecturers. There were 40 young people in all: 12 from the United States, 12 from the Soviet Union, and 16 from other countries, half of them selected from each side.

The sessions were completely bilingual, with excellent Soviet interpreters translating the English and the Russian. Each participant had earphones and a small wireless receiver on which the discussions could be received in either Russian or English. No representatives of the press were admitted, and there were no outside visitors. All this led me to believe that in this carefully organized and selected gathering we really could speak frankly with each other about what each of us saw as the problems obstructing

truly peaceful coexistence.

Consequently, when my turn came to lecture, I began by talking about what most worried us non-Communists in the West about the Soviet Union. This was not its socialism at all, because nowadays every politically democratic nation in the West has its own mixture of economic socialism and capitalism. What really worried us was the privileged position of the Communist Party as the absolute ruler of the country, looking on Marxist-Leninist doctrine as a science but imposing it on the whole nation as if it were the state religion. We inhabitants of Anglo-Saxon countries have been brought up on the wise statement of the English Lord Acton, who said in 1887: "Power tends to corrupt; absolute power corrupts absolutely." We distrust any absolute power, whether it is a political party, a church, or a government.

In international affairs, I said, what worried us was what appeared to be a kind of political paranoia growing out of the Marxist-Leninist doctrine of class struggle, or class war. The assumption that class struggle was the primary motive force in history seemed to have led the Communists to apply military thinking and military organization not only to making a revolution but also to running the whole country after the revolution had led them to victory. I confessed that I found this military analogy very helpful as a means of understanding the Soviet system. Military thinking is characterized by the cultivation of courage, comradeship, obedience, loyalty, discipline, and intense patriotism; and also by the need to have a potential enemy as a focal point for its military preparations. I found that it

the spoken word.

It's also well to remember that we Quakers, because of our own economic, racial, or social status, are sometimes the "power" to which others speak. With the shoe on the other foot, what approach most effectively reaches us?

Edward F. Snyder
Bar Harbor, Maine

Speaking truth to power is a concept as complex as being human is; the best comment is the silence of the meeting for worship. But that silence can be enriched by our consciousness of what can happen in it, and so I write.

Our limited human experience provides far too flimsy a footing for solid decision making. We can get caught in this morass, unable ever to face certain uncertainty head-

on with a conscious act. (I still struggle to lift my feet, even when action is clearly called for.)

We can take a position like one I read of in a *New York Times* article on Justice David Souter, who said about abortion, "Whether I do or do not find it moral or immoral will play absolutely no role in any decision I make. . . ." Souter "has a vision of the Court as a moderating influence, a conciliator and legitimizer." This is a pure service response to the problem of footing, where the individual acts as an intelligent, personal, but ultimately mechanical servant of humanity. This attitude can be valuable once a decision is made, but provides no footing in itself. (My current profession is mothering three young children, and I would feel right at home on Souter's court.)

What is absolutely amazing to me is that

helped me to understand Communist thinking, Communist actions, and Communist morality if I compared them to the thinking, actions, and morality of non-Communist nations in wartime. In the words of one famous American general, "There is no substitute for victory." The logic of military thinking leads Communist nations in peacetime, and both Communist and non-Communist nations in wartime, to adopt censorship, spying, the control and distortion of news, the curtailment of civil liberties, the wholesale destruction of lives and property, assassinations, torture, imprisonment without trial, the taking and killing of hostages, deception of the enemy (whether a class or a nation) by any effective means, sabotage, bribery, mass starvation, and the use of provocateurs, informers, and spies. I said that we need to look back no further than the Second World War to find examples of all these acts committed at one time or another by both sides—not because either side preferred to engage in these acts but because both sides believed they were forced by the logic of war to choose between engaging in these acts and risking defeat.

I intended to conclude my lecture by saying that our world is now so interdependent and our economic structures so fragile that all of us must stop thinking in military terms, in terms of victory and defeat, when we try to solve our problems. Instead, we must start thinking in new ways, seeking solutions that will draw us closer together in cooperative efforts to build a peaceful world on a foundation of justice and freedom.

But I did not have a chance to say all that. Suddenly, to my astonishment and

bewilderment, I found myself in the midst of an uproar, with the session brought to a halt and the Russian participants crowding around me, accusing me of slandering Soviet youth, the people of Leningrad, the Soviet Union, abusing Russian hospitality, slinging mud. One of them even said: "You have endangered our lives."

The next morning, the Soviet leaders announced that they were ending the seminar; but when many of the foreign participants protested, they changed their minds and said they would continue the seminar but Edgerton would not be allowed to participate in the discussions. And so I sat silent in all the meetings for the remaining 12 days of the 17-day seminar, speaking briefly only on my last day to bid farewell and offer good wishes to all the participants.

A wise man once said that the truth spoken without good will is only half the truth. At the Leningrad seminar I had tried to speak the whole truth, and the result was a painful, disillusioning experience for me. But now more than 30 years have passed, and as I write these lines at the end of July 1991, after all the historic events of the past five years, I understand that in spite of everything, untimely truth always has been, is, and will remain the truth.

Professor Emeritus of Slavic languages
and literatures at Indiana University,
William Edgerton is a member of
Bloomington (Ind.) Meeting.

Friends have produced a third, liberating alternative; we need not fight for impossible footing in our ever-shifting impressions, and we need not become ciphers in the service of humanity. In the amazing silence of meeting for worship we live in the fullness of ourselves and others.

If our decisions about when and how much to speak truth to power are spoken in that silence, which at its best permeates our lives, then we speak as much truth as we are capable of, and do well.

Lucinda Antrim
Dobbs Ferry, N.Y.

In the time of George Fox, *truth* meant to the founders of our Religious Society of Friends the spirit of Christ as made manifest in our reality. It was spelled with a capital T. Today, *truth* is a contextual word which means being in accord with reality. As Quakers today, when we use the word we may mean being in accord with that which is of God in all people. But we may also mean secular, political, social, and personal truth.

In the 17th century, power was understood as having two distinct seats, the secular rulers and God. Speaking truth to power then was the communication of God's will to the secular power. In the 20th century, the concept of power comes in a much wider variety of applications. Secular leaders and individuals of the developing bourgeoisie compete for power in an increasingly international, social, and economic sphere. Social, economic, and religious consciousness have power to change the course of history. But it is necessary to speak to the individual consciousness.

In the 20th century, we understand that there are many ways of speaking: through the spoken word, printed word, poem, painting, play, dance, and song. But for Quakers, historically and today, the most significant form of speech is how we live our lives and what we do to help others. We listen to the voice of God in our very beings, and live our lives and reach out to help others in accordance with that voice to the best of our collective ability.

When Irwin Abrams asked, "Did we do right?" the question that is not asked is the road to the answer. I would rather ask, "Did we follow the leading of God to the best of our ability?" From the 17th century through today, the world has been in a continual state of change. The Religious Society of Friends has historically done right when we did more than present verbal words of our collective truth to those in control. We did right when we heard the Truth and spoke through our lives and our actions that Truth to the world's power.

Beverly Safford
Detroit, Mich.

Quakers under the NAZI REGIME

by Ilse Ollendorff Reich

There has been quite a bit of interest lately among Friends in Germany, England, and the United States about the attitude and actions of Quakers under the Nazi regime between 1933 and the end of World War II. Two pamphlets were published recently about this issue by the German Yearly Meeting. One of these, *Lebensbilder deutscher Quäker während der NS-Herrschaft* ("Biographies of German Quakers during the Nazi Regime"), gives short sketches of 35 Friends who in one way or another were active as individuals in helping racially- or politically-endangered persons. These biographies of people, almost all of whom died before the publication, are based on interviews, letters, and recollections. Since most of these Friends worked under difficult circumstances, this pamphlet represents only a partial list of those who were actively involved.

Of the 230 members of German Yearly Meeting in 1933, about 82 are known to have been either imprisoned or put into concentration camps, and some were shot or died there. Forty lost their teaching jobs because they refused to take the oath of allegiance to the Nazi regime. Many helped by hiding endangered people or assisting them to emigrate.

The material for these biographies was collected by Margarete Lachmund before her death. She regarded them as individual testimonies by people of faith. Käte Tacke edited the collection and handed it over to the Literature Committee of the German Yearly Meeting in August 1988, shortly before her own death.

The other German pamphlet, entitled *Quäkerhaltung und-handeln im national-sozialistischen Deutschland* ("Quaker Attitude and Actions in National Socialist Germany"), is written by Anna Sabine

Hall. Another of her pamphlets, translated into English and published by Pendle Hill (#265), describes the Berlin Quaker Youth group in Nazi Germany. Its title is *Thoughts Are Free*. Anna S. Hall is the daughter of two German Friends who were among the founders of German Yearly Meeting. Among the background material for this survey, besides these three pamphlets, are the books by Leonard Kenworthy, *Another Dimension of the Holocaust; An American Quaker inside Nazi Germany*, and by Brenda Bailey, *A Quaker Couple in Nazi Germany*. [See review on page 34—eds.]

All these accounts are a moving testimony to the steadfast faith and the ordeals of the German Quakers and the British and U.S. Friends who helped in many ways and were their link to the outside world during the period of 1933 to 1945.

It has to be stressed that each one of the German Friends was acting on his or her own responsibility, as a Quaker, but not in the name of German Yearly Meeting, although in the knowledge that they were upheld in thought and prayer by others. This was made very clear to all members of the yearly meeting through a

letter, written in April 1933, strictly personal and confidential, couched in language that was hoped not to endanger anyone in case the letter should fall into the hands of government officials.

One of the difficulties to obtain material about actions of that period is that very few written documents were kept. But from what is available, we can get a picture of what was done and how it affected the life of so many.

Among the outstanding non-German Friends who were helpful in more than one way were Richard Cary, Douglas Steere, Rufus Jones, George Walton, and Robert Yarnall. Also active were American Friends Service Committee staff, British Quakers Corder and Gwen Catchpool, and Leonhard Friedrich and his British wife, Mary.

Leonhard Friedrich, who was born in Germany, worked for a German firm in England in 1911. He met and married Mary in 1912 in the Sheffield Meeting-house. They moved to Germany in 1931 and became the wardens of the Quaker House in Bad Pyrmont in 1933. They were helping Jewish families in providing a refuge in the Quaker House and trying to obtain sponsorship for their emi-

Right:
The Quaker center in Berlin, 1934; Rufus Jones is at the center of the group.

Page 21:
Quaker School Eerde, in the Netherlands



AFSC Archives

A retired school teacher, Ilse Reich is a member of Mount Toby Meeting in Amherst, Mass.

gration. During Leonhard's confinement at the Buchenwald concentration camp in 1942, Mary tried to keep the Quaker House in good condition. The building had been taken over by the Hitler Youth and later was used for older people. In 1938/39 the Friedrichs, with five other British Friends, worked with the London Council for German Jewry on the *Kindertransport*, trying to bring Jewish children out of Germany.

The International Secretariat of the Friends in Berlin was supported by AFSC and the British Service Council, and staffed by AFSC. Alice Shaffer and Howard Elkinton served from 1933 to 1940, and Leonard Kenworthy from 1940 to 1941. There were three German Friends on the staff, and other Berlin Friends were available to help. The office became the center for all aid actions and the meeting place for the Berlin Meeting with its Youth and Young Friends groups.

The Nuremberg laws of 1933 had designated a great number of people as "racially tainted." There were not only Jews who belonged to any of the Jewish religious groups, but there were those with one or two Jewish grandparents, who for more than one generation belonged to either a Lutheran or a Catholic church and had been brought up in that faith. There were those of mixed marriages who were classified as "half breeds," and those of Jewish ancestry who were free thinkers and not belonging to any religious group. All these people found themselves suddenly without jobs and as outcasts, their children often not permitted in public schools. All of them were in need of help. The Jewish organizations tried to help their co-religious people, and the Lutherans and Catholics set up aid committees to help those of their faith. The Friends International Secretariat cooperated with all of them, also with the International Red Cross and the International YMCA, but their main effort was for those who had no religious affiliation or were persecuted for political reasons. Concentrated efforts were made to obtain work, make living arrangements, help with emigration problems, and arrange schooling for those children who were no longer permitted to attend public schools. The office of the Secretariat soon became the center not only for the Berlin Quakers but for a constant stream of people seeking help, who came from all over Germany. The staff worked with the embassies of various countries, with banks, and with travel agencies in their efforts to arrange for emigration.

With the help of Dutch Friends, a school for displaced school children was established in the Netherlands with German Quaker educators on the staff, and with financial help of the International Secretariat. [See sidebar—eds.]

Approximately ten Friends are known to have hidden persecuted persons, but there may have been more. This was done at great risk to themselves and in great secrecy, and also involved sharing the rationed food. The need for secrecy was great, because it was known that occasionally an informer would attend some of the meetings. People would be called in for interrogation by the Nazi government about their continued contact with Jews and other "enemies of the people," often resulting in imprisonment or in being sent to a concentration

camp. This constant need for secrecy and circumspection was especially hard for the Quaker Youth group, who not only had teen-age Friends, but included Jewish and socialist teen-agers. They met regularly at the center, where they found a much needed respite from living as outsiders in a hostile world. The young Friends did not join any of the Nazi youth organizations or wear their uniforms, in spite of great pressure put on them by the schools. They managed somehow to go together on hikes and short vacations un-

Karin

by Renate G. Justin



During World War II, up until the time Germany invaded the Netherlands, the American Friends Service Committee supported the Quaker School Eerde, which was a sister school to Westtown School in Pennsylvania. The author was a student there and shares these memories

The sobs, the dissonant sounds of pain split the silence echoing among the tall, old oaks. I could not control the crying. Would the tears ever stop? "I'll never be able to see her, touch her, or hug her again, never, never." Every time I screamed "never" the weeping became more violent. Exhausted, I leaned against an ancient tree shattered by lightning and found comfort; this tree lived on, scarred but alive. Maybe I would survive like that.

When I came out of the woods I walked down the alley, embraced by the huge trees that grew on the right and on the left. I had an open view of the castle, crossed the outer moat with

its decorated iron fence on the far side of the bridge, and sauntered slowly around the circular lawn across the drawbridge of the inner moat. It was dusk, and summer, no skaters on the moat at this time. I could hear the sheep bleat in the meadow behind the castle. The setting sun recorded its path on the shiny brass sun dial, which stood in the center of the lawn.

No one questioned my tear-stained face or swollen eyes when I entered the great hall of the castle, which had been converted to a dining room. It was not considered good form to expose the private grief of friends in public. The rich, full sound of a copper gong called a few stragglers to the evening meal. Chairs scraped loudly on the marble floor as the two to three hundred children were seated. A hushed silence settled over them permitting all to follow their own thoughts during a moment of quiet before dinner was served.

I could not eat, could not swallow. Her seat was empty; Karin was no longer at school. She had left this morning with her brother and four-year-old sister to sail alone to Indonesia, which surely was the end of the world. I

(Continued on next page)

Renate G. Justin, her daughter, Ingrid, and son, Eric, are all Westtown School graduates. Renate and Ingrid practice family medicine together in Fort Collins, Colorado.



Photos in a booklet saved by Renate Justin from her time at the Quaker School Eerde: (above) a "lesson in the old castle"; (right) students in the handwork-room



(Continued from previous page)

would never see her again.

Karin was my gifted, individualistic friend. She was the daughter of a free-thinking lawyer who was forced to smuggle his children out of Germany; therefore, she and her siblings attended Quaker school in this peaceful haven, this center of tranquility in the deep woods in Holland. Karin had short hair like a boy and a slight lisp, wrote poetry, and painted with a sensitive brush. She was deeply serious, worried about good and bad, politics and philosophy. She and I arrived about the same time at this boarding school for refugee children, this tightly knit community with a remarkable esprit de corps. The students did all the cooking, cleaning, garden work; they built a swimming pool and studied hard. Entertainment was provided by home talent. In the evening we would gather in the festival hall, where thick carpets covered the floor, gobelins the walls. We sat cross-legged without shoes, and by candlelight listened to flute and piano, to violin and song. If tears flowed during those quiet times it was because someone had been notified of the death of a parent in a concentration camp, or the incarceration of a brother or sister. Teachers and students carried a heavy burden, but laughed and worked, meditated and worshiped together; we made the

present vibrant because we feared the future.

We sang *Orpheus and Euridice* and performed *Hamlet*; the medieval play *Everyman* resounded on the worn steps of the castle. While the world around us was violent, cruel, and in ruins from war, we tried to survive by holding on to beauty and truth. We loved each other knowing this was only a brief moment of joy before death.

Death came. Six of our classmates were on board the *Simon Bolivar* when she ran on a mine in the English Channel and sank. One student, just turned 17, joined the British Royal Air Force and was shot down over Germany. Members of the American Friends Service Committee helped my family to embark on the *Rotterdam*, the last ship to leave Holland before that country was engulfed by the Nazi army. Teachers and students who were left at Eerde after the Germans invaded Holland were loaded on a bus early one morning and taken to the gas chambers. The castle then stood eerie, quiet, desolate, and sad. Only memories inhabited the halls. Echoes of laughter, song, and weeping could be heard among the ancient oaks.

Karin. . . Karin. . . Karin. □

der difficult circumstances. A few of the Jewish youngsters were able to emigrate or were sent to the school in the Netherlands, but others eventually perished in concentration camps. The ordeal of this youth group is well and very movingly described in Anna Sabine Hall's *Thoughts Are Free*, the title taken from a well-known German song *Die Gedanken sind frei*.

In some of the background material, one fact has been mentioned that reflects on the long-lasting effect of humanitarian Quaker actions. The *Kinder-Speisung*, the Quaker feeding of German schoolchildren after World War I, left an unforgettable imprint on all those who participated in it. I can personally attest to that, since in 1919, as a 10-year-old schoolchild, I was one of the beneficiaries of the daily substantial food. This was one of the factors that brought me to seek contact with Friends. I have always felt that I owe my survival from hunger to the Quakers.

Many of the Nazi officials had benefited from the Quaker feedings, and it sometimes reflected in their handling of those who identified themselves as Quakers. Brenda Bailey, in her book on her parents *A Quaker Couple in Nazi Germany*, reports that her father, Leonhard Friedrich, was arrested in 1942 and put into the concentration camp in Buchenwald. He was whipped there one day by an overseer for wearing gloves on a very cold day and was ordered to report to an SS officer, who asked him why he was in the concentration camp. He answered that as a Quaker he was supposed to have had a dubious influence on those around him. The officer remembered that his mother had told him that he owed his life to the Quaker feeding, and he made it possible for Leonhard Friedrich to work in a tool factory, which enabled him to survive the three years in the concentration camp.

By the way, German Friends of the former East Germany told of similar experiences with Communist officials. These Friends mentioned that Quakers were allowed to meet for worship services and were also among the few who were allowed to visit prisoners of conscience.

This very brief survey of how Friends dealt with the Nazi regime shows the courage and faith of people acting as individuals and in groups under almost unimaginably difficult circumstances. A full account can be found in the above-mentioned books and pamphlets. □

Is Your Meeting Old-Folk Friendly?

by Yvonne Boeger

Ellen has been a member of the meeting almost from the beginning. She is now in her eighties, both her hearing and eyesight being impaired. On Sunday mornings Ellen slips quietly into a seat on the back row. She no longer gives vocal ministry and might possibly be overlooked in the stampede to the coffee table at the rise of meeting.

Sam is also a charter member, but there is no danger he will be overlooked. He speaks at every opportunity. His ministries are long and rambling. Some Friends experience an irresistible longing to leave for a breath of fresh air during Sam's orations.

Hannah is another old-timer. Her position in meeting is that of the Rock, the Rock on which are broken the wistful dreams of any young Friends wishing to introduce a change in meeting procedures. "But we've never done it that way," is Hannah's constant comment.

Ann is not so lucky as Ellen, Sam, or Hannah. In addition to faltering sight and hearing, she has a serious mobility problem and finds it very difficult to attend meeting. Being reluctant to ask for help, she stays home and tries to remember happier Sunday mornings.

Most Quaker meetings have an Ellen, Sam, Hannah, or Ann—or their own unique older Friends. Valuable old Friends, let's not forget. Though Sam may be experienced as uninspired and

long-winded, he is also a repository of Quaker information and anecdotes. He is the only one, too, who understands the thermostat on the air conditioner, perhaps because he helped install it years ago.

While Hannah's stubbornness may drive some Friends up the wall or out the door, that same steadfastness has kept the meeting going during periods of apathy and decline. The Hannahs of the Quaker world don't mean to be problems. It's just hard for them to sit on the bench when they've been used to carrying the ball. A little extra attention and appreciation may be all that's needed to ease the situation.

On the other hand, however, a few older Friends do get too entrenched for the good of the meeting. By dint of long service, they seem to view the meeting as their personal

possession. Though glad to turn over the grunt work to younger people, they hold firmly to the positions of "power" and decision making. This is not a healthy situation for the Friend or the meeting and should be dealt with firmly, but compassionately, by the Nominating Committee. Let us wish for brave Nominating Committees!

When thinking of older Friends, we need to realize how frighteningly fast their lives are changing. Each year confronts them with more losses.

When the foundations begin to tremble, an older Friend needs the assurance that his place in the meeting is secure. He wants to know he can still sit in his favorite seat in the corner by the window, where the morning sun streams in over the heads of the children. There an hour can pass wonderfully in the silence, where there is neither past nor future, age nor

*What can
we do to
make it
possible for
older
Friends to
attend and*

*feel
comfortable
in our
meetings
for as long
as possible?*



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A regular contributor to our pages, Yvonne Boeger is a member of Live Oak Meeting in Houston, Texas.

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youth, but only a peaceful sense of eternity.

What can we do to make it possible for older Friends to attend and feel comfortable in our meetings for as long as possible? Here are practical suggestions I have picked up in my own meeting, and from visiting other meetings.

•Continue to include older people in as many meeting activities as possible. Give them a job. Ask them to serve on committees and make it easier to do so by offering rides to the committee meetings. At the same time, don't pressure old Friends to stay in office for "just one more term" if they're clearly exhausted and secretly longing for a rest.

•Quaker Dialogues and Friendly Eight Circles benefit enormously from a mixture of ages. The sharing of life stories helps link Quaker generations together. Last year at a Valentine's Day Potluck, the children at Live Oak Meeting gave red paper plates to some of the older members. These served as invitations to eat with the children at the children's table. Throughout the year, adult Friends visited the children's classes, costumed as Margaret Fell, Lucretia Mott, or John Woolman. It's hard to say who had the most fun—the kids or the grown-ups.

•Make the meeting room comfortable for older people. No one over the age of 30 should be condemned to sit for an hour in a metal folding chair. If your meeting room has malevolent chairs or hard benches, scatter some pillows around. Tired old backs will bless you. Also, try to have a few small footstools available. Operate the heater and air conditioner at decent levels of comfort. The purpose of a meeting for worship might be to shake, but not to shiver or swelter.

•Remind all Friends to stand up and speak clearly when giving a vocal ministry. Moses didn't mumble, and neither did George. If name tags are worn in meeting, print your name in BIG letters.

•In the social hour after meeting for worship, make it a point to visit with an older Friend. He may welcome the opportunity to ask about a ministry that he wasn't quite able to catch, and he might have an insightful comment to offer.

•Think of innovative ways to keep in touch with Friends who can't get around as much as they used to. Consider keeping a stack of postcards on your desk. When you see a funny cartoon or inspiring quotation, clip it out, paste it on a postcard, add a line or two, and pop it into the mail. Finding a piece of personal mail in the midst of the junk is a morale booster

for anyone.

•If an elderly Friend is living alone, especially if she is in poor health, Overseers might arrange for her to have a phone call at about the same time every day. This can be immensely reassuring. Three or four live-aloners might prefer to set up a phone tree among themselves. If a Friend is no longer physically able to attend meeting, ask if he would like to have a few Friends visit him for a meeting for worship in his home. The goal is for everyone to feel connected with the meeting.

•Ask younger Friends to interview older Friends and write a story about them for the newsletter. Encourage older Friends to reminisce into a tape recorder. Their observations and reflections on their long experience as Quakers add color and detail to the meeting's more formal records.

•Offer all adults opportunities to talk about death and preparations for their last days. Live Oak Meeting recently held a First-day class which offered much valuable information. Some of the topics discussed were wills, living wills, powers of attorney, options for low-cost funerals, memorials, obituaries, etc. Copies of living wills were distributed and we were encouraged to fill them out and have them witnessed on the spot. Friends have asked for a follow-up meeting to continue exploration and sharing.

Live Oak maintains a file containing forms that Friends have completed, giving names and addresses of their next of kin, instructions for their memorials, and other matters. A copy of the living will should be attached. Attending to these details frees everyone to face the future with more serenity.

•Celebrate the milestones! When a Friend reaches 70, 80, 90, or 100, she deserves a salute—with a cake, candles, balloons—anything it takes to say, "Thank you for staying the course and remaining a Friend. Thanks for all the meetings you've attended, the picket signs you've carried, the petitions you've signed, the cookies you've baked, the classes you've taught, the *comfort* you've been. I love your face with all its wrinkles, and I want you to live forever."

Ellen, Sam, Hannah, Ann, and all other old Friends have much to offer our meetings. Let's help them find ways to stay useful and happy, while reminding ourselves of the vast amount we can learn from their diversified experiences of living. □

Gerard Negelspach



The Unfinished Christmas Story

by Ruth Flower

What has always amazed me about the story of Christmas is the idea that God chose to be a part of this world. That decision makes quite a statement, coming from a Creator. This world must be worth attending to.

The Christmas story occurs at a rocky time and place in history. One nationality was being oppressed by another. An aggressive empire was seeking to extend its influence and control throughout the known world. Poverty, disease, and ignorance plagued most of the population, while a few (maybe about 6%) lived in comfort, even riches. I used to wonder why God didn't pick a better time to join us in our story. But then I have to wonder, when was there a better time?

Many times in Jesus' life, he was challenged by both supporters and opponents to straighten everything out, wipe out the oppressors, make the tax system more fair, and bring an end to disease and poverty. He consistently turned those challenges back to the challenger. Jesus' life had very little to say about winning, but much to say about risking, and humility, and being there.

Jesus walked and talked. He spoke with oppressors and oppressed. He spoke with tax collectors—maybe even fraudulent ones. He spoke with known sinners and private ones. He spoke with earnest seekers and with religious bureaucrats, with terminally ill people and suspected malingerers. In each encounter, he addressed the dignity, worth, and essential truth in the person he was with.

These conversations changed history.

In Jesus' story, quiet, honest conversations challenged people to see and act upon the best in themselves, even when that value was deeply hidden in the trappings of a troubled society. The story is not finished yet.

The example we are given calls us to engage in *this* world, in *our* time. We have conversations with family, friends, co-workers, neighbors, and sometimes with community leaders and political figures. These conversations can continue to weave a changed history.

Our country is like an empire, capable of exerting its power throughout the known world. Most of the citizens of our country do not question the rightness and necessity of violent intervention in border disputes and internal struggles of other countries. Alternative approaches—ideas that take into account the dignity and worth of all parties—*could* be part of our conversations.

We live in a land of extremes. Within this country, we now have a gap of historical proportions between the very richest and the very poorest among us. And in the world, even the poorest in this country may have a better chance of survival than the poorest in many other lands. But we are a nation of independent people; those who don't "make it" are thought to be somehow flawed. Our conversations *could* reflect our faith in the worth of each person.

Should I wait for a better time to engage with this imperfect world? Should I wait till the politicians are less partisan, the issues less heart-rending, and the democratic processes more fair? Should I wait until I can assure myself that good *will* prevail, and militarism, poverty, and injustice *will* be overcome? Why go on, without such assurances? Because there is still so much to say and to hear and to question. There is still so much to build. The perfect time to continue the story is now. □

A lobbyist with Friends Committee on National Legislation for the past 14 years, Ruth Flower serves as clerk of Takoma Park (Md.) Preparative Meeting.



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Iowa YM (Conservative)

Friends of Iowa Yearly Meeting (Conservative) gathered for their annual session at Scattergood Friends School near West Branch, Iowa, July 26-31. More than 150 were in attendance. Nineteen children and "tons of little kids" (babies and toddlers) took part in a successful Junior Yearly Meeting program. Representatives were present from monthly meetings and worship groups in Iowa, Missouri, Nebraska, and Minnesota, plus at least one or two Friends from the Dakotas.

The theme of this year's sessions was "forming partnerships." We recognized the need for support from others in pursuing individual goals and affecting change in the larger society.

Joe Volk, executive secretary of Friends Committee on National Legislation, spoke about forming political partnerships. "We're a religious community that believes in continuing revelation. We will express our revelation in the culture of our time." He referred to a deceptively simple Quaker phrase, "To answer to that of God in every one." It's a demanding discipline and "has to be done in partnership with others and with God, because we can't go it alone."

Elizabeth Leonard of Pendle Hill explored the partnership between men and women. Elizabeth's thought-provoking workshops and our frank and sometimes painful discussions of the Gender Query (inspired by a 1993 minute from Southern Appalachia YM) highlighted how patriarchy diminishes both men and women. The Young Friends of North America Performing Arts Caravan's moving presentation of "Gender Peace," and the questions of Iowa Young Friends, demonstrated that gender bias continues to injure both men and women, boys and girls.

Judy Brutz of Friends Family Service in Des Moines, Iowa, spoke of "Forming Spiritual Partnerships." Judy had just returned from Bulgaria, where she led seminars for psychologists who wanted to learn how to do counseling. Religion had been secret under Communism. Now people are asking what it means to be free, to be individuals, make choices, and have a spiritual self.

The yearly meeting was especially encouraged by Scattergood Friends School reports, which reflected a growing student body, strong academic and farm programs, and a unified community of students and staff.

A concern to oppose the imposition of the death penalty is strong within the yearly meeting. Petition was made to the governor of Nebraska to grant a stay of execution for Harold Otey. This would be Nebraska's first execution in 35 years. The death penalty has recently been imposed six times in Missouri.

Informal singing has become an important part of yearly meeting in the past few years. This year it was a privilege to have Peter and



Photos courtesy of Pam Blackburn



Annie Blood-Patterson and family with us, and we enthusiastically joined in lengthy sessions of song.

—Pam Blackburn and Herbert Standing

Friends Committee on Unity with Nature

"Our concern for the earth is a spiritual one," stated the founders of Friends Committee on Unity with Nature (FCUN) in 1987. Activities at FCUN's center at the FGC Gathering, July 2-9, in Amherst, Massachusetts, highlighted areas of work growing out of that concern: world population growth and overconsumption, the Quaker testimony on simplicity, energy use, sustainable living, and environmental issues at the UN.

Early morning outdoor worship continued a gathering feature started by FCUN six years ago.

Fresh news from Costa Rica of the Ann Kriebel/San Luis project was brought to the Tuesday Interest Group by John and Sue Trostle of Monteverde (Costa Rica) Meeting.

Scenes from Iowa Yearly Meeting. Above: Young Friends of North America's Performing Arts Caravan

The name of this project honors Ann Kriebel, a young Quaker woman who died while serving the people of the San Luis valley in Costa Rica.

They described the La Bella Farm Commission formed jointly by Monteverde Meeting, a local cooperative, and residents of the San Luis valley, to carry out sustainable farming. FCUN is raising funds to help in the purchase of suitable land to be held in a land trust for the San Luis farmers, protecting it from commercial development.

Throughout the week several hundred visitors at the center had a glimpse of how FCUN is working to preserve the integrity of God's planet earth.

—Isabel Bliss, General Secretary

Southern Appalachian Yearly Meeting and Association

Friends from 18 monthly meetings and nine worship groups met in Madisonville, Tennessee, Sixth Month 9-12, for our 24th annual meeting of Southern Appalachian Yearly Meeting and Association. Attending were approximately 140 adults and 45 children and teens.

The theme for this year's gathering was "New Light on an Old Fox." SAYMA's own Larry Ingle spoke about the historical George Fox, based on his book, *First Among Friends: George Fox and the Creation of Quakerism*. Friends were reminded of and introduced to a very human Fox and the context in which he lived. Fox's success was based on an understanding of his era. We were reminded that changes we wish to bring about today must be based on an understanding of our times.

Of special importance to us are the times, planned and unplanned, when Friends of different ages interact. For the second year, children chose or continued their friendship with a Penn Friend. Several young Penn Friends reported on the success of their first year to both the Junior Yearly Meeting and the adult business meeting. Young Friends spoke of gathering experiences as varied as the meetings and worship groups they represented. Field trips, whitewater rafting and repelling, and swimming at the gathering site were much appreciated. Learning experiences included making friendship bracelets and kites, book browsing, singing, and a dramatic presentation performed to the larger gathering on Seventh Day evening. Included in the learning experience was dancing on Seventh Day late evening, and, although dances were not always done with mastery, they were done with much enthusiasm and friendship by younger and older Friends alike.

The work of Quakers—work that we know on paper—became real to us this weekend. Crossville, Tennessee, Friends have been organizing a shipment to Nicaragua of toys and medical, school, and agricultural supplies in a refrigerated truck. Friends from several meetings brought supplies with them to load into the truck at yearly meeting.

Alison Oldham of Friends Committee on National Legislation brought FCNL's work alive for us in an excellent presentation during business meeting. This was our first experience with a practice of inviting a wider Quaker organization each year to make a more extended presentation during business meeting than our customary brief reports, and we were very pleased with the model Alison Oldham set.

As Quaker house in Fayetteville, North Carolina, prepares to celebrate its 25th year in October, Quaker House director Sandy Sweitzer inspired us with stories of work with soldiers and interracial relations in the community. Other workshops informed us on both Quaker projects and processes we can use in our meetings. Visitors from other yearly meetings reminded us that there is much to learn from other Friends' ways.

Difficult acoustics in our meeting space prompted us to become more familiar with using a microphone. One Friend enlivened our discussion of Friends General Conference's mission statement by moving among us with the microphone like a TV talk show host in what proved to be an effective and welcome change of pace.

An examining committee was appointed to consider and report to yearly meeting in 1995 on revisions to the *Guide to Our Faith and Practice*, relating to whether or not all attendees and members of SAYMA are welcomed and treated equally, regardless of sexual orientation and religious experience; as well as the process of revision itself.



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A minute for Friends Peace Team Project was read and accepted. The Friends Peace Team Project is a network of Friends who will seek out Friends trained in conflict resolution and nonviolent action to make themselves available for peacemaking at home and abroad.

—Bert Skellie, Clerk

New England YM

Some 700 New England Friends gathered at Bowdoin College in Brunswick, Maine, August 6–11, for our 334th yearly meeting. Young people from cradle through high school made up about half our attendance and enlivened our proceedings. We felt vitality in the leadership by Young Friends of our Sunday intergenerational worship, and in the message brought by the Junior High Meeting for Business asking that we see them as responsible individuals with integrity of their own.

We receive much strength and love from the Puente de Amigos (Bridge of Friends) that joins us in a sister relationship with Cuba Yearly Meeting. At our sessions were Kenya Casanova Sales and Maria Elena Cruz Ronda from Cuba Yearly Meeting, and Walter Tamayo from the Iglesia de los Amigos in Miami, Florida; Walter Tamayo made many of the connections in building the Bridge. We are learning to be bilingual when we gather. It is no longer a novelty for our meeting to be addressed in Spanish, and translation is routinely provided in our sessions.

Our theme was "Sing and Rejoice, ye Children of the Day and of the Light, for the Lord God is at work in this thick night of Darkness that may be felt," from George Fox, 1663. Hugh Barbour described how thick was the night of persecution and suffering for early Friends in that year. We are well fed, mostly from peaceful homes, and mostly in good health, but even among us many suffer in body, in spirit, or from the cruelty of others. When we hear our Cuban Friends speak of their joyful Christian worship amidst the grinding shortages of food and medicine, we recognize and learn from the rejoicing in darkness which Fox preached.

Mary Garman challenged us with difficult questions from the Psalms: What is the role of rage in the work of love? How do we respond when covenants are violated? These questions reverberated through our workshops and worship. In our closing Bible study and worship, women's voices raised the feminine names for God used throughout history, and awakened us anew to the feminine aspects of the Divine. We were urged to praise God in any name that is alive for us.

Our keynote speaker, Loida Fernández González, pointed out the darkness that comes when we stereotype each other and close our hearts to one another. She described the great loss when the music of Native Americans

was banned by missionaries as "pagan." She told of her own experience, as a Mexican Friend from a pastoral meeting, of having English-speaking, unprogrammed Friends mistrust and discount her voice.

Our members Thomas and Elizabeth Gates movingly shared their family's two-and-a-half years in western Kenya, where they served in Lugulu Hospital. Through them, we experienced the ancient specters of pestilence, famine, and local ethnic conflict. As they had learned from Kenyan Friends, they brought the experience of remote, rough roads, pangs of hunger, and pains of death to us through the lens of Scripture. They also described great joy and peace, which they found in their Kenyan experience. They challenged Friends to take risks in their own lives, and transform these into growth.

In contrast, we are not working effectively as a yearly meeting to tend the needs and sufferings of our own neighbors, cities, and towns, although many of us are trying individually and as monthly meetings. We have energy and hope for this work, but not effective structure. One Maine Friend observed, "Friends are like deer—great to have in the woods, but difficult to herd up." We must seek new avenues of partnership with those we would serve, not a relationship of helper and needy.

We found clearness to release a Friend to do peace work, with special attention to developing Friends Peace Teams to minister in places of conflict.

In our memorial meeting we heard minutes for 11 dearly beloved Friends. Among them were three who had passed or nearly reached their 100th birthdays, and one who died of AIDS at age 33. We greatly appreciate the unique gifts of these Friends, and we mourn their loss.

We addressed two important areas of stewardship. A special appeal after years of deficits has restored our yearly meeting's financial reserves to a safe level, but normal giving does not meet the needs we see; we give to Friends' organizations the same amount we did several years ago.

We found new unity on how to exercise our responsibility for Moses Brown School in Providence, Rhode Island, and how to enable it to undertake a major renovation program. We value the school as an outreach to those who otherwise have no contact with Friends, but we are also concerned to make it more available and attractive to Friends' children.

We struggled with the issue of state-sponsored gambling, and are taking the concern home to our monthly meetings.

We heard a concern for the damage to be caused by the Hydro-Quebec hydroelectric project, designed mostly for the sale of electricity in our area. The area to be flooded is the homelands of 10,000 Cree Indians. We recognize that the seeds of environmental de-

struction lie in our own lifestyle, and our excessive energy consumption has spiritual as well as social and environmental costs.

We experienced miracles of personal healing and corporate renewal here, opening us to the Spirit moving among us.

Dear Friends, we have felt your love and learned of your struggles through your epistles. We thank you and send you our love.

—Elizabeth Cazden, Presiding Clerk



Nebraska Yearly Meeting

The annual sessions of Nebraska Yearly Meeting were held June 9–11, in Hominy, Oklahoma. Members of Hominy Meeting enfolded us with warm hospitality as we considered our theme, "Choosing Peace."

Our sessions were blessed with the presence of Johan Maurer, general secretary of Friends United Meeting. His sharing of faith and vision challenged us to look at our own faith and do more. Melissa Shirk from Friends Committee on National Legislation focused on Native American concerns, a special interest for our yearly meeting. Elmer Miller, executive secretary of Associated Committee of Friends on Indian Affairs, shared current information on their work.

Children of different backgrounds and races had their own program during the sessions. They explored different cultures through games, dances, and craft projects.

The entire yearly meeting ended with Friends attending the annual ceremonial dances of the Osage Indian Tribe.

The yearly meeting continues to heavily support Native American Concerns, Friends of Jesus Community, and the Wichita Friends School. During the coming year we are asking monthly meetings to consider the issue of membership in the National and World Council of Churches, for discussion at next year's sessions. We also tentatively planned a one-day mid-yearly meeting.

We adjourned to meet June 8–10, 1995, in Central City, Nebraska.

—Kay Mesner, Recording Clerk

The Holidays and Togetherness

by Harriet Heath

As the holidays approach, an old song frequently comes to mind:

Over the river and through the woods
To Grandmother's house we go. . .

The words bring visions of what Grandmother's house should be. Grandmother in her apron, waiting at the door to welcome the travelers with big hugs and cookies fresh from the oven. And Granddad, his smile showing through his beard, ready to hustle the children off to the barn with its piles of hay and warm milk direct from the cow. And of course the house, large and rambling, was on a farm, with an attic full of trunks and old toys, and an out-of-doors in which to roam.

I wonder how many grandparents fit the picture. In looking back, my grandparents didn't, nor did my parents, and I certainly don't.

I love the song. But listening to it, I realize it is a vision not to be duplicated, partially because I cannot and partially because I am not willing to. Our house is too small; the attic with its possible treasures has long since been emptied. We live far from one family. We find our families want to be in their own homes for the holidays. Cookies have too much sugar, cholesterol, and other unwholesome ingredients. And I've given up aprons for jeans or a business suit.

We have evolved a different pattern. My children loved playing with my parents, and a visit was a real treat. If we visited them, Mom got caught (even though I tried to help) between playing with the grandchildren and having to keep food on the table and doing the other household maintenance chores that could not wait. Dad would get calls related to his work, no matter how much he tried to "go on vacation" while we were there. They had moved several times since our childhood, toys were gone, and keeping busy in a city setting was difficult.

In contrast, if my parents came to visit us, they both could be free to enjoy their grandchildren, and I could keep the household functioning. Often visits were during the holidays. But summer times together were fun too.

And now we follow that pattern. We go to



Jean Price Norman

them to join in their traditions, to take part in their lives, to read stories and play games, and to just talk. Sometimes our visits are over holidays; sometimes they are just visits.

Grandparents have much to give. My dad took my nephew trout fishing one summer when 12-year-old Tom spent time with him in northern Michigan. Fishing is now an important hobby in Tom's adult life, a sport which did not particularly interest his parents. He still uses some of the flies that were in his granddad's fishing box. One grandchild who hated the journaling her school work required found it much easier to write to a grandparent who answered. Carefully chosen postcards from traveling grandparents expands grandchildren's knowledge of distant places and makes those places more real.

Grandchildren give much too. They keep us feeling wanted. There is nothing like that warm total hug three-year-olds can give you when they wind not only their arms tightly around your neck but their legs around your waist, and the kiss is apt to have bits of chocolate or carrot, if not mud, included. They keep us in touch with the changing world. What kind of world is the boy facing as he enters his peer culture at four, five, or six? How is the preadolescent girl adapting her ways to fit the social expectations? What is their world like, how has it changed, and how is it still the same from the one we experienced?

Reflecting on my experiences of grandparents and being a grandparent makes me realize how important it is to have such a relationship with a grandchild, and to be there for each grandchild. The whens and wheres and hows can have their dreams. What is meaningful for grandchildren and grandparents is the spirit that comes with the song. The grandparents and grandchildren were coming together and that was important for all of them. In spirit, Grandmother's house is there to go to. How do we make it so in our lives? □

Harriet Heath is a member of Radnor (Pa.) Meeting. She is a licensed psychologist and provides parenting workshops through Philadelphia Yearly Meeting's Family Relations Committee.

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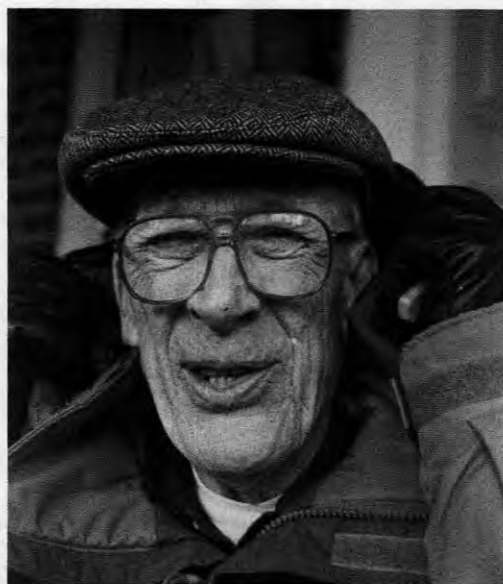
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News of Friends

Rosalie Wahl, a Friend and the first woman appointed to the Minnesota Supreme Court, retired at the end of August after 17 years on the court. Throughout her law career, she established herself as a defender of the



Rosalie Wahl

rights of the poor and people of color. Rosalie did not decide to attend law school until the age of 38. While raising her five children, she graduated in four and one-half years and began six years of service as a public defender. In 1972 she began teaching law students how to defend criminals in court, and as a judge, she earned national recognition in legal education. She has also led several task forces in analyzing gender and race bias in Minnesota courtrooms. Rosalie is an active member of St. Croix Valley (Minn.) Meeting, where she serves as a member of Ministry and Counsel. On being a Friend and serving as a judge, she said, "I brought to the court all that I am, and being a Quaker is very much a part of that. I tried to be the same person on and off the bench, . . . and live my beliefs." Rosalie says she doesn't have any plans for the immediate future, but for now she is enjoying retirement and stress-free living.

London Yearly Meeting has changed its name to Britain Yearly Meeting (BYM) to better reflect its membership. The decision to rename the group was finalized at the yearly meeting's summer gathering July 29-Aug. 2, after years of consideration. Also at this summer's gathering, BYM approved the revision of its *Christian Faith and Practice*, which had not been altered since 1959. The new version is expected to be in print by spring of 1995, and an audio version on cassette tape is also being considered.

Friends Committee on Unity With Nature adopted a minute on Community on July 2, during its annual meeting at the FGC Gathering in Amherst, Mass. The minute reads:

As FCUN works to deepen understanding of our spiritual relationship with the Earth, increasingly we recognize the need to nurture and affirm the human and nonhuman communities of which we are a part.

Our life depends upon and involves many communities. There is the community of living soil, from which we come and to which we will return. We are part of the living fabric of plants and animals upon the Earth. We are also members of our own human communities, challenged as never before to reestablish living patterns that are healing to the Earth

and to the human spirit.

Friends' experience with inclusive decision making and our testimonies of simplicity, right sharing, equality, and peace provide a spiritual core from which to contribute to the healing process. We encourage Friends to help reestablish sustainable and regenerative relationships with the Earth, relationships which, through our living faith and practice, will embody balance and harmony.

FCUN seeks to support and nourish Friends and Friends' institutions, as we develop ways to put this faith into practice in a spirit and life of faithful loving kindness toward all of Creation. We seek ways to uplift and nurture rather than be overwhelmed with environmental despair. Our witness is a celebration of life and of the power and beauty of the Light within and around us.

Honduras has discontinued its military draft and disbanded its secret police force. President Carlos Roberto Reina of Honduras, apparently in response to a hunger strike begun by a coalition of grassroots organizations on April 19, fulfilled a central campaign promise by presenting a proposal for an all-volunteer military to that country's Congress. The Congress rapidly approved the bill with more than the two-thirds majority required to pass the legislation because obligatory national service had been written into the Honduran constitution. In May, President Reina officially announced the end of that country's system of conscription. Following up stories on efforts to secure legal protection for conscientious objectors throughout Latin America (*FJ* Sept. and Oct. News), Honduras joins Argentina, Brazil, Uruguay, and Guyana in making military service optional. Church groups are continuing their work for recognition of conscientious objection in Guatemala, Venezuela, Bolivia, and Columbia. Reforms in Honduras continued on June 11, when the National Investigations Coordinating Office (DNI) ceased operations with a presentation of diplomas from top military officers to nearly 300 agents. Accusations of blackmail, murder, and drug trafficking, brought last year by one of its former employees, provided sufficient evidence to force the closure of the much-feared organization. The secret police force will be replaced by a civilian-led police coordination group. (*From Fellowship, September/October 1994*)

Correction to News story in *FJ* Sept.: Sunu P. Chandy, recipient of the first grant from the Clarence and Lilly Pickett Fund for Quaker Leadership, is now working in Trivandrum, India, with Mitraniketan ("abode of friends"), an organization founded by K. Viswanathan. Following a year of service there, she will return to the United States and attend Northeastern Law School in Boston, Mass.



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Individuals in Community

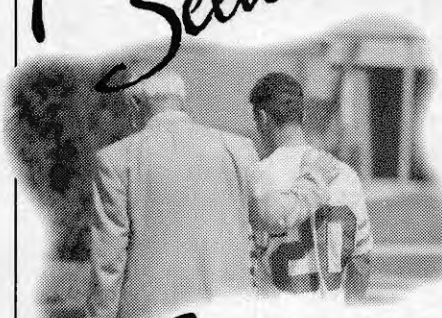


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Bulletin Board

•The Quaker Collection of Haverford College is accepting applications for three \$1,500 Gest Fellowships. The grants support one month of research using Quaker Collection materials to study a topic that explores the connections and relationships between various ways of expressing religious belief in the world. The fellowships are available for pre- and post-graduate study from June 1, 1995–Jan. 31, 1996. Application deadline is February 1, 1995. For more information, contact Emma Jones Lapsansky, Curator, Quaker Collection, Haverford College, Haverford, PA 19041. (From Friends Association for Higher Education Newsletter, Summer 1994–95)

•Christian Peacemaker Teams (CPT) is sponsoring a 1994 campaign for nonviolent toys this holiday season. The project aims to not only bring attention to militaristic toys, but also toys that encourage violence as a means of settling disputes, or teach that people who are different are incompetent or evil. According to Hasboro, Inc., for every U.S. boy aged 5–12, an average of two G.I. Joe products are sold yearly. As with many violent toys, one of the marketing tools for G.I. Joe is a television cartoon. A 1991 survey by *Toy Book*, a toy industry magazine, revealed that the best-selling violent and gender specific toys were frequently advertised on television, while the best-selling coloring books, play doughs, and other toys were not. One of the obvious concerns is that violent toys encourage children to rehearse the violent behavior seen on television, and increase the use of aggressive behavior in real life. CPT, an initiative sponsored by Mennonite and Church of the Brethren congregations, is offering three resource packets for families and church groups. The "Toy Information," "How to Plan an Alternative Toy Fair," and "How to Plan a Public Witness/Teach-In" packets are designed to assist local responses to violent toys. For more information about the campaign, or to order resource packets, contact Jane Miller, Christian Peacemaker Teams, The Peace Center, 2025 Nicollet Ave., Suite 203, Minneapolis, MN 55404, telephone (612) 870-1501.

•Quest for Peace is continuing its annual campaign for materials for Nicaraguan schoolchildren, including the young street vendors who come to the Quinchos School in Managua for a daily meal and education. The Quinchos School lost its government subsidy earlier this year, but is surviving on contributions and grants. Simple school supplies like pens, paper, scissors, and rulers, as well as sports equipment and musical instruments, would be greatly appreciated. No books, however, are needed. For information on sending materials, or to make a donation, contact Quest for Peace, Box 5206, Hyattsville, MD 20782, telephone (301) 699-0042. (From Fellowship, March/April 1994)

•The Barbie Liberation Organization has claimed responsibility for a unique anti-war toy action. The group switched the speech devices in over 300 G.I. Joe and Barbie dolls. The transformed toys were returned to stores, where unsuspecting parents bought them for their children. "Let's go shopping," said one seven-year-old's G.I. Joe action figure, while somewhere else in the United States another child's Barbie was saying, "Fire! Fire! Fire!" The group, which is made up of concerned parents, women's groups, and other organizations, said the action was to demonstrate that the toys teach girls passivity and boys violent aggression. (From Conscience Canada Newsletter, Summer 1994, and Press for Conversion, May 1994)

•Attention Friendly football fans: Everyone planning to watch the Super Bowl game on television, Jan. 29, 1995, is invited to help the hungry and homeless by participating in the 1995 "Souper Bowl." The idea is for church attenders to give one dollar each as they leave worship on Super Bowl Sunday. Church youth will collect the donations in soup pots and send them directly to the soup kitchen, food bank, shelter, or helping ministry of their choice. Churches then report their results to "Souper Bowl" headquarters so a national total can be determined and released. The effort began in the Senior High Youth Fellowship of Spring Valley Presbyterian Church in Columbia, S.C., in 1990. Participation has grown from 22 churches the first year to nearly 1,700 churches representing 30 different denominations and raising \$275,000 in 1994. For more information and to order a "Souper Bowl EduKit," telephone (800) 358-SOUP.

•The "50 Years is Enough Campaign" is a coalition of over 35 environment, development, religious, labor, and student organizations calling for a moratorium on certain U.S. contributions to the World Bank and the International Monetary Fund (IMF). According to the campaign, these institutions have been "promoting and financing inequitable and unsustainable development overseas that has created poverty while destroying the environment." The campaign also states that the organizations are "undemocratic in that they have consistently denied citizens information about, and involvement in, major decisions affecting their respective societies." The group is calling for reforms of the World Bank and IMF that would assure openness and full public accountability; support equitable, sustainable, and participatory development; end environmentally destructive lending; scale back the role and power of the institutions; and reduce multilateral debt to provide additional capital for sustainable development. For more information, telephone Mark Harrison at (202) 488-5645, or the "50 Years is Enough Campaign" media office at (202) 879-3187.

Calendar

DECEMBER

9-11—"Keeping Our Eyes on the Prize," a conference led by Pete Seeger and Dorothy Cotton at Kirkridge retreat center, Bangor, Pa. The weekend will allow participants to "share stories and song, look back at the movements that have carried us this far, and prepare for the new day, with all of its challenge and possibility." Pete Seeger is a folklorist, composer, and activist, and Dorothy Cotton is an African-American veteran of the civil rights movement, community organizer, speaker, and singer. Cost is \$225. Contact Kirkridge, Bangor, PA 18013-9359, telephone (610) 588-1793.



10—Annual Nazareth to Bethlehem, Pa., Peace Pilgrimage. Beginning at noon in Nazareth, Pa., the 10-mile walk includes rest stops and refreshments. Participants are also welcome to join the Christmas Peace Pilgrimage along the way. Contact Susan Vargo at (215) 867-6429 after 5 p.m.

25—Pemba Yearly Meeting, Chake Chake, Tanzania. Contact Samson John, P.O. Box 100, Chake Chake, Pemba, Tanzania.

26-30—Burundi Yearly Meeting, Kibimba, Burundi. Contact David Niyonzima, BP 120, Gitega, Burundi.

26-Jan. 1, 1995—Bolivia Yearly Meeting, Amigos Santidad. Contact Casilla 13980, La Paz, Bolivia.

27-Jan. 1, 1995—"The Year End Retreat," with Patricia Loring, at Quaker Center, Ben Lomond, Calif. The conference will utilize experiments in meditation and contemplative prayer, meditative reflection and journaling, creative experiments in various media, worship sharing in small groups, solitude and silence among the redwoods, and times and places set aside for conversation. Cost is \$200, which includes program, lodging, and food. Contact Quaker Center, Ben Lomond, CA 95005, telephone (408) 336-8333.

30-Jan. 1, 1995—"Silent New Year's Retreat," at Woolman Hill, Deerfield, Mass. This is a retreat with sustained periods of silence, patterned by those attending. Options for the silence include meeting for worship, meditation, reading, writing, walking, and resting. Contact Woolman Hill, 107 Keets Rd., Deerfield, MA 01342, telephone (413) 774-3431.

Continuing through Dec. and Jan.—"A Fragile Trust, Philadelphia Quakers' Relations with Indians," an exhibit sponsored by Philadelphia Yearly Meeting Indian Committee archives in the Quaker Collection, Magill Library, Haverford College, Haverford, Pa. Part of a larger exhibition on the enterprises of early Quakers, this collection consists of a dozen rare documents, including a 1700 treaty signed by Susquehanna chiefs and William Penn's emissaries. Telephone the Quaker Collection at (610) 896-1161, or Paula Michal-Johnson, clerk of the Indian Committee, at (610) 828-3708.



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Books

**A Quaker Couple in Nazi
Germany: Leonhard
Friedrich Survives
Buchenwald**

By J. E. Brenda Bailey. *William Sessions Limited, York, England, 1994. 296 pages. \$21/paperback.*

This graphic account of the author's parents' experience during the rise and intensification of the National Socialist party's power, and of World War II, is important to a generation that tends to forget the unpleasant past.

While few now challenge the fact of the Holocaust, and the new museum in Washington, D.C., gives vivid reminder of its horrors, few know of the heroic efforts of numerous

Artist unknown/A Quaker Couple in Nazi Germany



Quakers, other Christian peoples, the Jewish community, and many German democrats to halt the rampant anti-Semitism of the Nazi movement. This book, by friend Brenda Bailey, is carefully researched and provides a realistic vignette of the suffering of both Jews and of sympathizers who out of conscience sought to help them, accepting persecution for their compassion. The quotations from Mary Friedrich's diary trace the story of a British Quaker social worker who married a German citizen and with him lived a life of struggle in Nuremberg and Bad Pyrmont, Germany, during the entire period. Leonhard's incarceration at Buchenwald because of his staunch Quaker pacifism is described vividly. It is not a story for children, nor for any with queasy stomachs.

Although we think we know the history of the rise of Nazism, the narrative framework is helpful as it fills in details and forgotten sequences. It reminded this reader of Milton Mayer's insightful interviews incorporated in his book, *They Thought They Were Free*, published in the 1950s. Both volumes underscore, for all, the insidious erosion of civil and human rights for lack of protest and courageous witness made early.

I would also commend Brenda Bailey's book to those leaders in Israel who are now critical of Quakers because of their often sympathetic attitude toward Arabs living inside and near Israel. British Friends as well as members of German Yearly Meeting gave extensive and courageous support to German Jews at the price of deprivation and suffering. U.S. Friends were understandably less involved in helping on the scene, but were there with food and clothing, with resettlement, family reuniting, and alleviation in miserable refugee camps long after the end of the war.

This book recounts the soul-searching debates in the midst of cruel dilemmas at Bad Pyrmont, and the triumph of principled conviction. Mary Friedrich's diary is a testimony to the personal commitment of a Quaker, and is an inspiration for us today.

—Lewis M. Hoskins

Lewis M. Hoskins, a member of Salem (Oreg.) Meeting, is retired as professor of history and director of international programs at Earlham College. He has also worked as personnel secretary and executive secretary for the American Friends Service Committee.

**Peace/Mir: An Anthology
of Historic Alternatives to
War**

Edited by Charles Chatfield and Ruzanna Ilukhina. *Syracuse University Press, Syracuse, N.Y., 1994. 386 pages. \$49.50/cloth, \$18.95/paperback.*

Since the end of the Cold War, a number of cooperative U.S.-Soviet (Russian) works have appeared, including the important contemporary literature anthology, *The Human Experience*, published by the Quaker U.S./U.S.S.R. Committee. The present product of cooperation between U.S. and Russian historians is also of special interest to Friends, its purpose being "to help students and teachers, scholars and civic-minded people to explore ways of thinking about peace."

Such thinking in Western civilization from antiquity to 1945 is well illustrated by the documents presented, and the interspersed essays provide in themselves a fascinating history of Western peace ideas. In their introduction, the editors, each an authority on the history of the peace movement in his and her own country, raise a basic question: "Are peace and war phases in a never-ending cycle, or are there real alternatives for humankind?"

The assembled documents provide an impressive array of positive answers to this question, from philosophers, leaders of state, writers, religious leaders, socialists, and anti-war activists. Interpretations of peace are drawn from a wide range. *Pax romana* is included, but not peace through armed defense or mutual deterrence.



Photographer unknown/
A Quaker Couple in Nazi Germany

The gatehouse of the Buchenwald concentration camp, where Leonhard Freidrich (opposite) was imprisoned

These decisions may not have been hard to reach, but how about the decision to include Neville Chamberlain's remarks on appeasement, or the Declaration of Friendship and Mutual Assistance, signed by Marshal Stalin and General Sikorski of Poland in 1941? Or the decision to include quotations on disarmament from Herbert Hoover and Maxin Livinov, omitting Philip Noel-Baker, the Friend who won the Nobel Peace Prize for his works on disarmament?

But the lot of an editor of an anthology is not a happy one, and these editors from two cultures had to reduce the 400 documents originally conceived to 164, which they did very well.

Quakers are well represented with the Declaration of 1661 and William Penn's proposed parliament of European sovereign princes, as are Tolstoyan and Gandhian positions. Especially noteworthy are the entries on nonviolent resistance in Finland in 1900 and in Norway under German occupation (the latter by Diderich Lund).

Quaker peacemakers should be sure to equip themselves with this volume, both as an unexcelled reference tool and as an inspiration to further their own thinking about alternatives to war.

—Irwin Abrams

Irwin Abrams, emeritus professor of history at Antioch University, is a member of Yellow Springs (Ohio) Meeting, and of the FRIENDS JOURNAL Board of Managers. He has published widely on the Nobel Peace Prize.

In Brief

Democracy in Small Groups: Participation, Decision Making & Communication

By John Gastil. New Society Publishers, Philadelphia, Pa., 1993. 224 pages. \$14.95/paperback. For anyone involved in a small group, from three to 30 people, this broad, rich presentation of the democratic ideal will provide much food for thought. Writing from a politically liberal, social-change milieu, Gastil's carefully researched treatment of democracy includes group power (including equal distri-

bution of authority); inclusiveness; commitment to the democratic process; relationships based on congeniality and mutuality; and deliberation, including both speaking and listening rights and responsibilities. While the author over-simplifies Quaker process in his description of consensus as a decision making technique, his observations remain useful to those involved in Friends meetings.

Whose Common Future? Reclaiming the Commons

By The Ecologist. New Society Publishers, Philadelphia, Pa., 1993. 22 pages. \$14.95/paperback, \$39.95/hardcover. The term "sustainable development" is popular with environmentalists, business leaders, and politicians alike, but is it being used as a cover for continuing destructive development practices? This question is addressed by critics of development who trace our current environmental problems to the dismantling of the commons—community controlled resources such as streams, forests, even radio waves—by corporate interests. This book identifies these commons throughout the world, and suggests strategies for reclaiming and protecting them through community-based power structures.

Helpmates, Harlots, and Heroes: Women's Stories in the Hebrew Bible

By Alice Ogden Bellis. Westminster/John Knox Press, Louisville, Ky., 1994. 281 pages. \$19.99/paperback. Bellis draws widely from feminist and womanist scholars for a comprehensive survey of women's stories in the Old Testament. The introduction is helpful in defining feminism, womanism, and hermeneutics, and briefly describes the major approaches to scriptural authority and interpretation. After giving particular attention to the story of Eve, the author proceeds through the stories of the Pentateuch, the books of history, the prophets, and the wisdom literature, before concluding with the stories of "subversive women in subversive books." The book includes discussion questions and suggestions for use in religious education.

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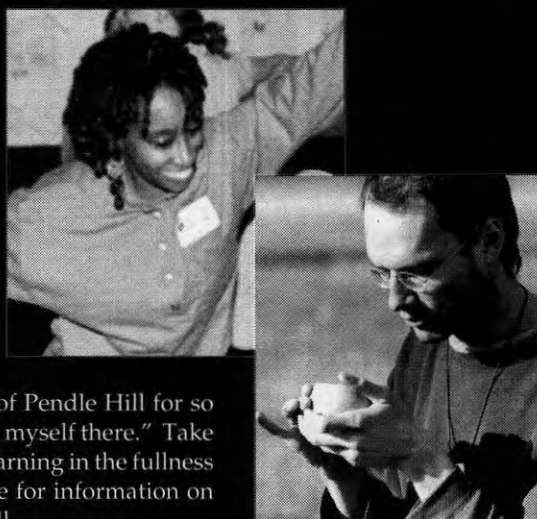
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Resources

•If the *Mango Tree Could Speak*, a 58-minute video by Patricia Goudvis, portrays ten boys and girls, ages 12-15, growing up in the midst of war in Guatemala and El Salvador. Suitable for middle school classes to adult study groups, a 30-page study guide developed by the Network of Educators on the Americas accompanies the video. Available in English or Spanish, the video can be rented or purchased from New Day Films, 22D Hollywood Avenue, Hohokus, NJ 07423, telephone (201) 652-6590.

•Mary V. Borhek's sensitive and sympathetic *Coming Out to Parents: A Two-way Survival Guide for Lesbians and Gay Men and Their Parents* has been revised and updated. The new edition includes a chapter on AIDS and an expanded chapter on religious issues. Available for \$14.95 from The Pilgrim Press, 700 Prospect Avenue East, Cleveland, OH 44115.

•With exercises and suggested actions, *Welcome the Child: A Child Advocacy Guide for Churches* helps religious communities find ways to respond to the neglect, poverty, and fear experienced by many children in our society. Created by the Children's Defense Fund, it is available for \$9.95 from Friendship Press, P.O. Box 37844, Cincinnati, OH 45222.

•Michael Schulman, Ph.D., and Eva Mekler give encouragement and suggestions for parents in *Bringing Up a Moral Child: A New Approach for Teaching Your Child to Be Kind, Just, and Responsible*. Beginning with foundational processes of moral development, the authors move on to the major forces which work against leading a moral life. The final section of the book covers common moral issues that children typically face at different ages. \$14.95 from Doubleday Books, 1540 Broadway, New York, NY 10036.

•*The Spiritual Seeker's Guide*, by Steven S. Sadleir, is an extensive sourcebook of religions and spiritual groups throughout the world. The author lists over 120 traditions, describes each briefly, and recommends readings and organizations with further information. Order for \$12.95 from Allwon Publishing Co., 3000 Redhill Ave., Costa Mesa, CA 92626.

•Bread for the World Institute's fifth annual report on world hunger, *Causes of Hunger: Hunger 1995*, identifies five main causes of hunger: violence, powerlessness, poverty, environmental overload, and discrimination. The Institute calls for action based on humanitarian values in response to these interrelated problems. Copies of the report for \$17.95 plus \$3 shipping, and *A User's Guide for Christian Congregations* for \$5, are available from Bread for the World Institute, 1100 Wayne Avenue, Suite 1000, Silver Spring, MD 20910, telephone (301) 608-2400.



Bonnie Acker/Carry It On,
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•1995 Calendars:

With Peace On Our Wings: 50 Years of Resistance to the Bomb includes stories, black and white photos, anti-nuclear and peace resources, and international contacts. Spiral bound, 128 pages, this 5½"×8½" desk calendar is available for \$12 from the War Resisters League, 339 Lafayette Street, New York, NY 10012.

The 1995 American Friends Service Committee Calendar is an 8½"×11" wall calendar with black and white photos of Quaker service, favorite quotations, and notations of major religious holidays. The calendar sells for \$11 and is available at bulk discounts to Friends bookstores and organizations. Contact Martha Henderson at AFSC, Pacific Mountain Region, 1611 Telegraph Avenue, Suite 1501, Oakland, CA 94612.

Syracuse Cultural Workers produce and distribute "art with heart." *Carry It On*, the full-color 1995 peace calendar, is available for \$11.95 plus \$3.95 shipping from Syracuse Cultural Workers, P.O. Box 6367, Syracuse, NY 13217. Order by telephone using MasterCard or VISA at (315) 474-1132.

The 1995 *Multifaith Calendar* honors the 50th anniversary of the founding of the United Nations. Published by Canadian Ecumenical Action, the 10½"×13", illustrated calendar includes over 100 religious festivals from Aboriginal, Baha'i, Buddhist, Christian, Hindu, Islamic, Jain, Jewish, Unitarian-Universalist, and Zoroastrian traditions. Available for \$9.50 from Multifaith Resources, P.O. Box 128, Wofford Heights, CA 93285-0128, telephone (619) 376-4691.

•*The Best of Mennonite Fellowship Meals* by Phyllis Pellman Good and Louise Stoltzfus is full of recipes to share with friends. This cookbook contains hundreds of cross-cultural and health-conscious recipes collected from Mennonites throughout the United States. Order for \$11.95 from Good Books, Main St., P.O. Box 419, Intercourse, PA 17534-0419.

•The August-September 1994 *FCNL Washington Newsletter* is devoted to the 1994 Congressional Voting Record. This resource lists votes on topics about which the Friends Committee on National Legislation has established policy positions and has done analysis and lobbying. The *FCNL Washington Newsletter* is issued 11 times per year. Contact FCNL at 245 Second Street, NE, Washington, DC 20002-5795.



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Milestones

Births/Adoptions

Cronk—*Amran Sekhon Cronk*, on Aug. 4, to Jotinder Sekhon and Alan R. Cronk, of Wrightstown (Pa.) Meeting.

Landskroener—*Anna Holly Landskroener*, on June 19, to Marybeth Neal and Paul Landskroener, both attenders of Twin Cities (Minn.) Meeting.

Ludlam—*John Miller Ludlam*, on Sept. 8, to Carolyn Miller and John Ludlam, of Third Haven (Md.) Meeting.

Powell—*Laura Katelyn Powell*, on July 18, to Anna and Steve Powell. Anna is a member of Austin (Tex.) Meeting.

Richie—*Savanna Berit Richie*, on July 12, to Cynthia Terrell and Robert Richie. Cynthia is a member of Germantown (Pa.) Meeting.

Sandberg—*Rhys Sandberg*, on Aug. 6, to Brenda B. and Eric Sandberg. Eric is a member of Wrightstown (Pa.) Meeting.

Scanlon—*Lucy Martine Scanlon*, on July 21, to Donna and Stephen Scanlon, of Lancaster (Pa.) Meeting.

Taylor—*Abigail M. Taylor*, on July 26, to Cindy and Steven Taylor, of Housatonic (Conn.) Meeting.

Terrell—*Chelsea Catherine Terrell*, on Feb. 3, to Anita Foeman and Nathan Terrell. Nathan is a member of Birmingham (Pa.) Meeting.

Marriages/Unions

Fullan-Gyourko—*Joseph Gyourko* and *Sally Ann Fullan*, on July 23, in and under the care of Wrightstown (Pa.) Meeting, of which Sally is a member.

Hill-Turner—*Doug Turner* and *Connie Hill*, on June 18, under the care of Birmingham (Ala.) Meeting, of which Connie is a member.

Hunter-Guesman—*Stephen Guesman* and *Martha Hunter*, on May 14, under the care of Birmingham (Ala.) Meeting. Both are regular attenders of Birmingham (Ala.) Meeting and Royal (Ala.) Worship Group.

McBride-Gruber—*Farid Gruber* and *Rebecca McBride*, on April 16, under the care of Old Chatham (N.Y.) Meeting, of which Rebecca is a member.

Protas-Huestis—*Jesse Huestis* and *Wendy Protas*, on June 26, at the George School (Pa.) Meetinghouse, under the care of Wrightstown (Pa.) Meeting.

Scattergood-Grady—*Clarence R. (Pete) Grady* and *Jean B. Scattergood*, on July 23, under the care of Crosswicks (N.J.) Meeting, of which Jean is a member.

Schmitt-Perry—*Ted Perry* and *Jennifer Schmitt*, on Aug. 20, in Bullshead (N.Y.) Meetinghouse. Jennifer is a member of Rochester (N.Y.) Meeting.

Deaths

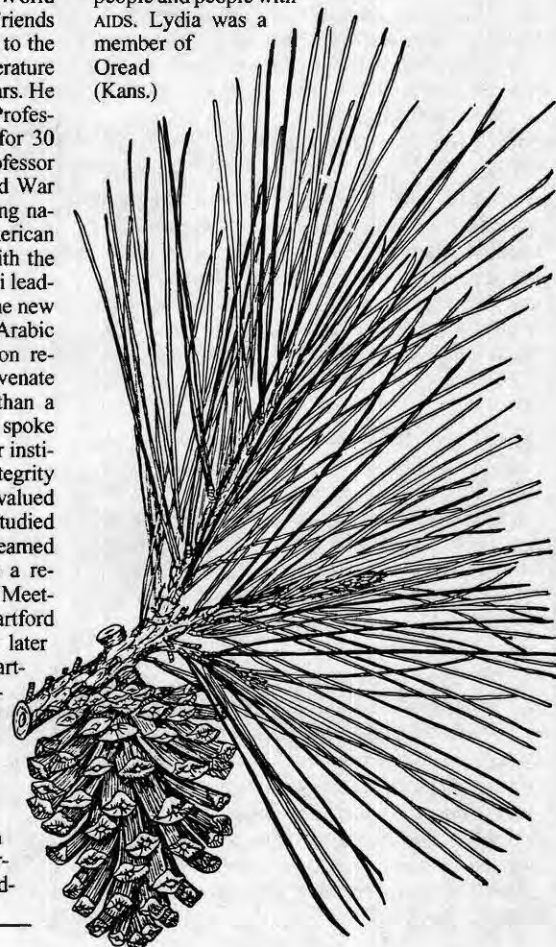
Amram—*Annemarie Amram*, 87, on June 28, at Chandler Hall, Newtown, Pa. Born in Duisburg, Germany, into a Quaker household, Annemarie was trained in the Montessori method in Berlin,

Germany, and Rome, Italy, by Dr. Maria Montessori. She taught kindergarten in Breslau and Guben, Germany, where she was headmistress for five years at a Friends school supported by British and American Friends. When the Nazis came to power, she fled to France, Holland, and England. She taught home economics and nursery school before moving to Philadelphia, Pa. Annemarie earned her B.S. in Education from Temple University, and from 1940-1974 she taught and was director of the kindergarten at the Agnes Irwin School. She was active as a volunteer with many organizations, including Philadelphia-area music and concert groups, the American Friends Service Committee, Fellowship House, 12 years on the program committee of the Social Service Committee of Friends, and the Sanctuary Group for El Salvador at Wrightstown (Pa.) Meeting, where she was a member since 1988. Annemarie was a member of the Wider Quaker Fellowship since 1929, and had a concern for refugees in any land. During summer vacations she traveled to many different countries, and she also enjoyed stamp collecting, photography, and music. Annemarie is survived by a number of nephews and nieces.

Bailey—*Moses Bailey*, 101, on March 27. A lifelong Friend, Moses was born in Portland, Maine. He was a graduate of the Moses Brown School, received degrees from Earlham College and Hartford Theological Seminary, and earned advanced degrees from Boston University and Harvard, emerging as a well-grounded biblical scholar. In 1918 he married Mabel Googins. Following World War I, Moses served as principal of the Friends School in Ramallah, Palestine. He returned to the United States and taught in the Biblical Literature Department of Wellesley College for ten years. He then joined Hartford Seminary as Nettleton Professor of Old Testament, a position he held for 30 years until he retired in 1962 and became professor emeritus. During the years following World War II, Moses often traveled to the then-emerging nation of Israel, where he represented the American Friends Service Committee in its efforts with the United Nations to work with Arab and Israeli leaders and ease the plight of Arab refugees in the new state. His fluent knowledge of Hebrew and Arabic proved invaluable in these endeavors. Upon returning to the United States, he helped rejuvenate the Hartford (Conn.) Meeting. For more than a quarter century after his retirement, Moses spoke and taught at colleges, churches, and Quaker institutions. He consistently promoted moral integrity on individual and global levels. He also valued lifelong learning and growth. In his 90s, he studied at Boston University, toured Costa Rica, and learned word processing in Louisiana. Moses was a recorded minister with New England Yearly Meeting. His writings and vocal ministry at Hartford Meeting were a mainstay for 60 years. In later years, visitors found their way to his barn apartment, where his storytelling, humor, and generous spirit would lift them in the Light. His sense of humor, often self-effacing, was a great gift. Moses wrote, "Life may be a tragedy, but each line is comedy. Have fun till the very last line." Moses was preceded in death by his wife, Mabel Bailey, in 1976. He is survived by a daughter, Marguerite B. Lawn; a son, Omar Bailey; six grandchildren; and 11 great-grandchildren.

Gutkin—*Maury Gutkin*, 79, on July 10. Born in Philadelphia, Pa., Maury married Helen Race in 1937. He worked as a foreman shipbuilder in Providence, R.I., from 1942-1945, where he supervised the building of Liberty ships and taught shipbuilding. In 1954 he moved with his family to California, and was employed by the Southern Counties Gas Company. Maury earned a master's degree with junior college and life secondary teaching credentials in 1966. He then taught English in East Los Angeles, Calif., and retired in 1982. He was a leader in his retirement community, and he served the city of Seal Beach, Calif., as a member of its Civil Service Board and as chairperson for five years. In 1984 he was appointed by the city council to its Business and Development Task Force to devise ways to revitalize the town's center. Maury was a member of Long Beach (Calif.) Meeting, and was a strong believer in equal rights and opportunity for all, expending all his efforts to that end. Maury is survived by his wife, Helen; and a daughter, Rikki Gutkin.

Moore—*Lydia Anne Moore*, 38, on Aug. 14, in an automobile accident near Meade, Kans. Born in Darby, Pa., Lydia graduated from Swarthmore College and received her medical degree from the University of Kansas. She completed her residency in family practice at the Medical University of South Carolina in Charleston, where she was active in Charleston (S.C.) Meeting. In 1985 she helped found Family Health Services in Kansas City, Kans., where she worked until her death. The practice serves a diverse population, including poor people and people with AIDS. Lydia was a member of Oread (Kans.)



Meeting in her youth, and in 1985 she transferred her membership to Penn Valley (Mo.) Meeting, where she served as clerk, and later as a member of Ministry and Oversight Committee. In 1981, at a Young Friends of North America gathering, Lydia and Ann Clendenin pledged their commitment to each other, and in 1987, the couple married under the care of Penn Valley Meeting. Lydia served on the national board and local program committee of the American Friends Service Committee, she regularly donated her time and skill to the Kansas City Free Health Clinic, and she spoke to community groups about AIDS. She was a member of the American Medical Women's Association and the American Academy of Family Physicians. In her free time, she enjoyed gardening, construction, and home repair projects. Lydia met life with joy and affection, and many will remember her sense of humor, smile, and ready hug. Lydia is survived by her spouse, Ann; her parents, Thomas and Anne Moore; two brothers, Howard and Charles Moore; and her grandmother, Lydia Thomas.

Raymond—*Ralph Raymond*, 91, on July 1, at Friendship Village, Tempe, Ariz. Born in Aurora, Ill., Ralph attended the University of Illinois and the Lewis Institute in Chicago, Ill. He began work for the Chicago Lighting Institute in 1928, and later joined Commonwealth Edison of Illinois, where he worked until retirement. For the 1933 Century of Progress fair in Chicago, he created, built, and managed an electric power exhibit, which was later used by the Museum of Science and Industry. He also worked with Norman Bel Geddes on the Edison Show Place building in Chicago. In the 1950s he supervised the building of one of the first atomic power plants in the United States. For many years he and his wife, Alice, were active leaders in the Episcopal Church, but in the mid-1960s, by chance Ralph heard a short religious statement made by James Ayers on behalf of the Religious Society of Friends, on the University of Illinois' radio station. In this way the Raymonds were drawn to Friends. When they moved to Arizona after Ralph's retirement, the Raymonds became founding members of Tempe (Ariz.) Meeting. During the Vietnam War Ralph acted as a counselor for conscientious objectors, helping young men not from historic peace churches to gain CO status. He was also active with the Friends Committee on Arizona Legislation. After moving to Friendship Village in 1980, Ralph established Concerned Friends, a nonprofit corporation to provide members with assistance in the handling of their personal affairs when they became temporarily or permanently incapacitated. The organization was honored by President Bush's administration as one of a thousand "Points of Light." A man of remarkable intellect and vigor until the last hours of his life, Ralph is remembered with deep gratitude by Friends and friends for his leadership and service. He is survived by his wife of 66 years, Alice Wing Raymond; a daughter, Phyllis Krenn; four grandchildren, Jamie, Christopher, Kathryn, and Susan Krenn; and seven great-grandchildren.

Ricks—*Richard Manning Ricks*, 40, on Oct. 16, of cancer. Born in Chicago, Ill., Rick graduated from Evergreen State University in Washington, and, after moving to the Washington, D.C., area in the 1970s, Antioch Law School. Rick lived his conscience, mailing his draft card to Vice-President Agnew, and working at a rape crisis center. As a lawyer he won free health care for the poor at D.C.



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hospitals, represented the National Organization for the Legalization of Marijuana, and litigated a number of Freedom of Information Act cases. Rick loved his work as a criminal trial attorney. Rick practiced law in the face of terrible illness, deafness, and harassment by the government. Although his first symptom was a brain tumor removed while he was in college, diagnosis of Von Hippel-Lindau, a rare hereditary systemic cancer, was not made until 20 years later, following two more brain tumors and kidney cancer. Rick's deafness, probably related to his illness, became one of his defining characteristics, and he used it to open doors. From it came a sign interpreter for Friends Meeting of Washington (D.C.), of which he was a member. He eased the way for other deaf trial attorneys, and he brought computerized, simultaneous transcription for the deaf to the local and federal courts of the District of Columbia. Rick's deafness often slowed the process in small groups, but improved communication by forcing people to listen to each other, as they had to speak slowly, distinctly, and one at a time into the microphone for his hearing aids. Rick practiced law with his wife, J.E. McNeil, and together they founded the Grain of Mustard Seed, an organization that helps pay expenses for drug defendants receiving drug treatment outside the Washington, D.C., area. Rick was also a member of the Superior Court Trial Lawyers Association. The essence of Rick was his dignity, love, and humor. His love of people made everyone feel welcome and unjudged. His affinity with children was also easily seen. Rick's love of life permeated everything and was infectious, as was his child-like humor. He spent his last two nights of life hosting his "wake," surrounded by family and friends, showering them with love and concern, and still bringing out the best in them. In addition to his wife, Rick is survived by a son, Russell Ricks-McNeil; his parents, Anne and David Ricks; two brothers, David and Thomas Ricks; and three sisters, Margaret Ricks Doherty, Anne Summers, and Sarah Ricks.

Roberts—Donald Milton Roberts, 69, on April 11, in Tustin, Calif. Don attended Pasadena City College and later the Art Center College of Design in Pasadena, Calif. Deeply committed to peace and nonviolence since childhood, he filed as a conscientious objector in 1944. He served as a smoke jumper in the Pacific Northwest, did work at the Cascade Locks Civilian Public Service Camp in Oregon, and was a medical photographer in Portland, Ore. He later worked as a landscape architect, serving as a project assistant with UNESCO in Nayarit State, Mexico. Serious illness led to convalescence in the United States. Upon his recovery, Don became a pilot and did crop-dusting in the United States and South and Central America. At the same time he collected botanical specimens for nurseries and captured wild animals for U.S. zoos. During the late 1950s and early 1960s, Don did landscape design work throughout Southern California. In 1967 he joined the faculty at UCLA, and taught landscape design and architecture. In the early 1970s, in addition to his teaching, Don consulted Native Americans on plans for reservation-owned and -managed campgrounds. In 1974 he obtained an anthropology degree from Redlands University, and in 1977 he founded the extension program in landscape architecture at UCLA. Despite declining health, which forced him to leave UCLA in the early 1980s, Don remained active professionally, publishing the first worldwide directory of landscape architects, and traveling throughout the world. In 1987 Don joined Orange County (Calif.) Meeting. He was an active member

of the Peace and Social Concerns Committee, and he also served on Ministry and Oversight Committee. Friends knew his quiet, courageous efforts to continue gardening and working on his concern for peace and nonviolence, and they remember his thoughtful messages in meeting for worship. He died peacefully in his sleep, surrounded by the plants he loved and collected all his life. Don is survived by a son and daughter-in-law, Aron and Linda Roberts.

Westover—J. Huston Westover, 78, on July 2, of chronic leukemia. Born in Latrobe, Pa., Huston graduated from Columbia College in New York City and received his M.D. from Columbia College of Physicians and Surgeons. A longtime Friend, Huston was a conscientious objector during World

War II. He co-founded and worked for many years with the Friends Medical Society, including service in India and Korea. During the 1950s he served as medical director of the United Mine Workers Hospital in Whitesburg, Ky., and later he was medical director of the Frontier Nursing Service in Hyden, Ky. Huston's medical career brought him to upstate New York, Massachusetts, and Vermont, and he also taught medicine at Boston University. In recent years he was active in the Bradenton, Fla., area in various teaching and community service projects. An accomplished photographer, his work was exhibited regularly. Huston is survived by his wife, Jane (Weaver) Westover; two sons, Peter and Dana Westover; and three grandchildren.

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

NYC—Greenwich Village Accommodation. Walk to 15th Street Meeting. One-four people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

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

Accommodations Sought

Costa Rica—Wanted. Housing for family of four. From two weeks to two months during Summer, 1995. Open to all options and locations. C. Jackson, 853 Vanderbilt Beach Road, #214, Naples, FL 33963.

Assistance Needed

Historical Research! Looking for stories/accounts of Quakers who have worked with or ministered to Native Americans individually or in group ministries (Quaker or non-Quaker). Contemporary and historical accounts wanted. Write: Cliff Smith, 338 Plush Mill Road, Wallingford, PA 19086.

Audio-visual

WHO ARE QUAKERS? by Claire Simon: Describes Friends' worship, ministry, and decision-making. Excellent tool for outreach and education. Cost: \$26.50 (appr. 27 mins.)

Also available: **CRONES: Interviews with Elder Quaker Women**—Claire Simon's first program. Quaker women speak unselfconsciously about their lives, being Quaker women, and their feelings about aging and death. Cost: \$18.50 (appr. 20 mins.)

Please add \$3 for postage with your order, and allow three weeks for delivery. Order from: Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

Susan Stark's tapes: "Rainbow People," "Cancion de la Loba," and "Child of the Nuclear Age" are again available from Susan Stark Music, Box 1027, Enfield, NH 03748 at \$10 each plus \$2 postage/handling per order. For bookings call David Zarembka at (301) 208-1862.

Books and Publications

Look for **The Friendly Virginians: America's First Quakers** by Jay Worrall. "A good interesting book, informative as all get out!"—Werner Janney, National Geographic Magazine, retired.

Just out! Guide to World Hunger Organizations—completely new edition. How responsible is the organization you are considering? What kind of project do they support (education? political action? disaster relief)? The updated Guide helps you put your money where your heart is—and do it wisely. 100 pages of hard-to-find information. Only \$7.50, plus \$1.50 for P&H from SEEDS, Dept. A24, Box 6170, Waco, TX 76706.

Over 50 New Titles Listed—1994-95 FGC Bookstore Catalog—free upon request from Friends General Conference Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107. In Philadelphia, come visit M-F 9am to 4:30pm. Consultation on First-day school materials available. Call to order (800) 966-4556.

Daily Readings From Quaker Writings Ancient & Modern—365 page-length passages from 300 years of favorite Quaker literature. Much loved hardback, ribbon bookmark, \$26.95 plus \$3 shipping. Serenity Press, 131 Meadow Lane, Grants Pass, OR 97526.

Meditation For Peacemakers—a practical guide for those involved in peacemaking of all kinds. Especially useful for those seeking to maintain a loving, nonviolent presence in all aspects of life. Written from over 30 years' experience in meditation, peacemaking, and conflict resolution. \$5 includes P&H. Write: Blue Heron Haven, 8750 Tonawanda Creek Road, Clarence Center, NY 14032.

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.

Quaker Books. Rare and out-of-print, journals, memorials, histories, inspirational. Send for free catalogue or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748.

Free. Steps Toward Inner Peace, by Peace Pilgrim. Write: Friends of Peace Pilgrim, 43480 Cedar Ave., Hemet, CA 92344.

For Sale

Mid-coast Maine. A very special place near the ocean. Old cape carefully and tastefully restored. Four bedrooms, three full baths, spacious remodeled kitchen; opens onto screened porch with patio doors. Large attached barn/garage. Fourteen acres, open fields and woods, sunset views. Excellent water from driven well. \$195K Bartram Cadbury (207) 354-6074.



Fabric Gift Bags save trees. Reuse again. Six bags size 4X4 to 8X12 inches \$15 ppd. Themes: Christmas, Solstice, Pastel, Birthday. Send check with order to: Carrie Miles, 37 Twin Pine Way, Glen Mills, PA 19342.

FREE! Peace Bumpersticker, vinyl, two color: Earth Native, Planetary Patriot, World Peace, 16 other messages. Hank Stone, 1880 Route 64, Ionia, NY 14475.

Quaker Coffee Cup—imprinted with favorite passages to start the day. Unique gift. \$11.95 plus \$3.45 shipping. Serenity Press, 131 Meadow Lane, Grants Pass, OR 97526.

Opportunities

Consider a Costa Rican study tour. February 2-13, 1995. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

Looking for Friends or artists in southern Vietnam. Contact: S. S. Scott, 46 Cedar Hill Road, Chalfont, PA 18914.

Chatwalijq Spanish School. Total immersion Spanish lessons, indigenous projects, living with family. Quetzaltenango, Guatemala. For information: P.O. Box 43562, Tucson, AZ 85733.

Quaker Festival Orchestra & Chorus invites Friends to join their Easter Music School, April 1-9, 1996, to premiere a commissioned oratorio on April 8 in Birmingham Symphony Hall, England. Details from: QFOC, Leavers Arts Base, 8 Lennox Road, London N4 3NW, U.K.; or fax: 011 44 71 272 8405.

Study vacations for the socially concerned

Tour Guatemalan precolonial, colonial, and contemporary communities 11/29-12/10/94, 2/7-18/95, 4/8-17/95 with Quaker educator, Robert Hinshaw—30 years research/service among Mayan Indians. In 1995 to Sweden/Finland in July, Nova Scotia in September, and S.E. Asia in October. For travel with an anthropological focus, write Hinshaw Tours, Box 412, Allenspark, CO 80510. (303) 499-1699.

Performing Arts

Music for all occasions—Weddings, parties, teas, holiday events, business functions. Recorder/flute, classical guitar, celtic harp—solo, duo, trio. (609) 858-9374, (609) 795-8772.

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. (800) 233-CMLS; Box 31, Pelham, NY 10803.

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

Positions Vacant

Monteverde Friends School needs K-12 teachers for August 1995-May 1996. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are low, the experience is rich. Simple housing included. Write: Monteverde Friends School, Monteverde-5655, Puntarenas, Costa Rica. Call: Tim or Carol weekday mornings (506) 645-5302 or Sarah Dowell 4-6 pm CST (506) 645-5047. email: escmont@huracan.cr.

PRESIDENT WILMINGTON COLLEGE Wilmington, Ohio

Wilmington College, a Quaker-related college in Wilmington, Ohio, is seeking candidates for President. Wilmington is a career-oriented liberal arts college, with an emphasis on service, global awareness, and peace and justice. It enrolls approximately 950 regular students, plus 1,200 in continuing education programs at its Cincinnati Branch and in three correctional institutions.

It seeks a president with a commitment to Quaker values, educational vision, a management and leadership style characterized by openness and consultation, and the skill and drive to lead an effective fund raising program. Nominations and inquiries should be sent to:

David Raizk, Chair
Presidential Nominating Committee
Wilmington College
Wilmington, Ohio 45177

Review of candidates will begin in November and continue until an appointment is made. Wilmington College is an Equal Opportunity Employer.

Youth Directors: Powell House, a Quaker Conference Center located in rural upstate New York, seeks two persons, a male and female team, as co-directors of the youth program. The program serves young people from grades 4-12. Duties include planning, facilitating, and directing conferences for three different age groups. The youth directors must be members of the Religious Society of Friends, and possess a desire to share Friends' values with young people. Compensation includes salary, housing, some meals, and a complete benefit package. Send inquiries and resumes to Ann Davidson, Director, Powell House, R.D.1 Box 160, Old Chatham, NY 12136-9746.

Conflict Resolution Position Available. Friends Conflict Resolution Programs of Philadelphia Yearly Meeting encourages positive approaches to conflict with a special emphasis on mediation. Individual sought to develop and implement programs directed toward Quaker meetings. Send resume to: Search Committee, FCRP, 1515 Cherry Street, Philadelphia, PA 19102.

Camp Woodbrooke, a small Quaker camp in Wisconsin with emphasis on ecology, seeks staff for summer 1995: CIT Coordinator, Health Care (EMT or RC Standard First Aid Instructor), Counselors with skills in woodworking, canoeing, or nature. Jenny Lang, 795 Beverly, Lake Forest, IL 60045. (708) 295-5705.

Pendle Hill, a Quaker center for study and contemplation, seeks dean to oversee Resident Study, Extension, Publications, and Issues Programs. Requires good communication, administrative, and interpersonal skills; a broad knowledge of Quakerism and Quaker governance; and an aptitude for community living. Start date flexible but no later than September 1, 1995. Applications welcome from all who share Pendle Hill's principles, regardless of religious affiliation, race, national origin, or sexual orientation. Contact Daniel Seeger, Search Committee, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086. (800) 742-3150.

Service community, Innisfree Village. Volunteers live and work with adults with mental disabilities on a farm in the Blue Ridge Mountains. Must be 21, able to stay one year. Receive room, board, medical benefits, and \$160/month. Recruiting, Innisfree, Rte. 2, Box 506, Crozet, VA 22932.

Friends Music Camp staff positions, summer 1995. Possibly needed: instrumental, voice, piano, chorus teachers; musical theatre director. FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Legislative Interns. Three positions available assisting FCNL lobbyists. These are 11-month paid assignments beginning September 1 each year. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, maintaining files, and administrative responsibilities as required. Write, call, or fax for an intern application packet after September 1: Attention: Nancy Marlow, Friends Committee on National Legislation (FCNL), 245 Second Street, NE, Washington, DC 20002. Phone: (202) 547-6000. Fax: (202) 547-6019. Annual application period begins January 1; all applications must be received by March 1.

American Friends Service Committee (AFSC) REGIONAL DIRECTOR

We are seeking a regional director of the AFSC for the Pacific Southwest Region, located in Pasadena, Calif. The regional director has primary staff responsibility for oversight of supervision, administrative and financial management of the Region, and interpretation of the work of the AFSC. We seek candidates with experience in the above areas and in community organizing, and with a commitment to nonviolence as a means of achieving social justice. AFSC is an equal opportunity, affirmative action employer. Women; people of color; lesbian, gay, and bisexual people; and people with disabilities are encouraged to apply. To receive AFSC application, please send, fax, or bring resume/cover letter to Lynn Brusseau, AFSC, 980 N. Fair Oaks Ave., Pasadena, CA 91103. Telephone: (818) 791-1978. Fax: (818) 791-2205. Deadline for resumes—5 p.m. December 9, 1994.

Positions Wanted

Semi-retired teacher looking for a teacher/house parent type position in a Friends school and/or a Quaker Retreat Center in the New York/New England/Pennsylvania area. Available immediately. Contact Box 200, FRIENDS JOURNAL.

Rentals & Retreats

A Friendly Maui vacation on a Quaker Family Organic Farm. Twenty minutes to most beaches. New building of stone and cedar with large octagonal room and skylight. 300-degree ocean view, walk-in closet, beautifully furnished bedroom, and tile bath. Use of organic garden and studio shop, including outdoor shower and hot tub, if desired. Bed & breakfast \$70 per day—weekly and monthly rates available. Write or call: Wm. & Henrietta Vitarelli, 160 Kawelo Road, Haiku, HI 96708. Tel: (808) 572-9205. Members: Honolulu Friends Meeting.

Mexico. Puerto Vallarta. Two-bedroom condo, beautiful private area with pool. One block from beach, Sept., Oct., and Jan. (215) 598-7155.

Costa Rica. Charming, fully furnished apartment, spectacular Manuel Antonio jungle and Pacific ocean views. Pristine beaches. \$350/week high season, lower off-season/long-term rates. Tel/Fax (904) 461-3175 or 471-1986.

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 \$40,000-\$137,000; monthly fees from \$1,110-\$2,247. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

FRIENDS HOMES *West*

Friends Homes West, the new continuing care retirement community in Greensboro, North Carolina, is now open. Friends Homes West is owned by Friends Homes, Inc., specialists in retirement living since 1968. Friends Homes West includes 171 apartments for independent living and on-site health care services in the 28 private rooms of the Assisted Living Unit or the 40 private rooms of the Skilled Care Nursing Unit. Enjoy a beautiful community in a location with temperate winters and changing seasons. For more information, please call (910) 292-9952, or write: Friends Homes West, 6100 West Friendly Road, Greensboro, NC 27410.

Schools

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

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. Phone: (614) 425-3655.

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.

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.

Stratford Friends School provides a strong academic program in 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. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (916) 273-3183.

The Meeting School: a Quaker alternative high school for 30 students who want an education and lifestyle promoting Friends testimonies of peace, equality, and simplicity. Students live in faculty homes, sharing meals, campus work, silence, community decision-making. Characteristic classes include: Conflict Resolution, Native American Studies, Ecology, Human Rights, Alternative Housing, Mythology, Quantum Physics. College preparatory and alternative graduation plans. Wooded rural setting near Mt. Monadnock; organic garden, draft horses, sheep, poultry. Annual four-week intensive independent study projects. The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366.

Services Offered

Put Your Best Look Forward! Creative Video Productions and Multi Media Presentations: including corporate identity, new product releases, employee/customer training, specialty video presentations, broadcast quality commercials for television and radio. From scripting to post production. Felice Philip Verrecchia, 120 W. Union Street, WC, PA 19382. (610) 429-4484, Fax (610) 429-4485.

We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.

Architect—Residential, Religious, and Commercial Design. Specializing in renovations and additions. Eighteen years experience. Member Gwynedd Monthly Meeting. Constance Anne Lezenby Associates Architects, 312 Walnut St., Lansdale, PA 19446. (215) 393-9192.

Marriage Certificates. Fine calligraphy and beautiful custom-designed borders. Call or write for information. Carol Simon Sexton, 820 West Main Street, Richmond, IN 47374. (317) 962-1794.

Celo Valley Books: Personal attention to all phases of book production (25 copies and up). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville NC 28714.

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.

 **Fine Line Studios**
Marriage certificates, Birth announcements, Invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. Call (800) 763-0053 or Fax (610) 692-3394.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pine-wood Dr., Greensboro, NC 27410. (910) 294-2095.

Family Relations Committee's Counseling Service (PYYM) 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: Steve Gulick, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

Friendly financial services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments are my specialty. Call Joyce K. Moore, Joyce K. Moore Financial Services, at (610) 258-7532. (Securities offered by: Washington Square Securities, 1423 N. 28th St., Allentown, PA 18104, (610) 437-2812.)

 **Forum Travel**
Quaker-owned-and-managed travel agency. Friendly, experienced service; domestic and international; overnight delivery. (800) 888-4099.

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; Raymond, James & Associates, Inc., member NYSE, SIPC. (202) 789-0585 in Washington, D.C., area, or (800) 982-3035.

FRIENDS JOURNAL typesetting and design services. Our professional expertise is available to you at reasonable rates. We combine decades of experience with up-to-date technology. Consider using FRIENDS JOURNAL if you are publishing a newsletter, brochure, book, poster, or other printed work. We are happy to give estimates on any job—large or small. FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102-1497. (215) 241-7282.

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.)

Summer Camps & Rentals

Friends Music Camp: Fantastic music-Quaker-community experience, ages 10-18. FMC, PO Box 427, Yellow Springs, OH 45387. (513) 767-1311 or (513) 767-1818.

Follow the trail of the Great Blue Heron. P.E.I. Canada. New bay-front cottage—3 bedrooms, 1 1/2 baths. 3 acre lawn. Splendid view. Berry picking, private picnics on miles of clean sand beaches. Fresh seafood. \$550 per week. James Fox, 18 Power Court, Greenfield, MA 01301. (413) 774-3733.

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 645-5207 or 645-5036.

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: Ray Langsten, 357-6969 or 712-696.

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

CIUDAD VICTORIA, TAMAULIPAS-Iglesia de los Amigos, Sunday 10 a.m.; Thursday 8 p.m. Matamoros 737 2-29-73.

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-Call for time and directions. (907) 566-0700.

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 Southwest 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.

PRESCOTT-Worship group (602) 778-5971 or 445-7619.

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: (602) 625-0926.

Arkansas

FAYETTEVILLE-Unprogrammed. (501) 521-8657 or 267-5822.
LOTTE-Unprogrammed. Call: (501) 777-5382.

HITTLE ROCK-Unprogrammed meeting, discussion 10 a.m., worship at 11 a.m. at Quapaw Quarter Methodist Church, 1601 S. Louisiana. Phone: (501) 663-1439.

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-Meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone: (916) 272-6764.

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. Qrizeba at Spaulding, (310) 514-1730.

LOS ANGELES-Unprogrammed worship 11 a.m. Sun., 4167 So. Normandie Ave. (213) 296-0733.

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

MONTEREY PENINSULA-Friends meeting for worship, Sundays, 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 10 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: (818) 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) 448-6822.

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., 65 9th Street. Phone: (415) 431-7440.

SAN JOSE-Worship and First-day school 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0408.

SAN LUIS OBISPO AREA-Friends worship groups: SLO, 9:30 a.m., Univ. Christian Center, (805) 541-3101; Los Osos, 10:30 a.m., phone (805) 528-0871 or 528-1249; Atascadero, 9 a.m., phone (805) 466-0860.

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-Meeting 10 a.m., Loudon Nelson Center. Clerk: Terry Thiermann, (408) 336-2160.

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) 578-3327 for location.

SEBASTOPOL-Apple Seed Friends. Worship 9:30 a.m. 234 Hutchins Ave., P.O. Box 1135. (707) 823-7938.

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

WHITTIER-Whiteleaf 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 701 East Boulder Street, Colorado Springs, CO. Tel: (719) 685-5548. 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: (303) 586-5521.

FORT COLLINS-Meeting for worship and First-day school 10 a.m. 484-6367.

TRINIDAD-Unprogrammed worship, 10 a.m. every First Day, 605 W. Pine St., Trinidad, CO. Clerk: Bill Durland, (719) 846-7480.

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. Butterfield Colleges, Unit A, corner of High and Lawn Avenue in Middletown.

NEW HAVEN-Meeting and First-day school, Sundays, 9:45 a.m. at Connecticut Hall on the Old Campus of Yale University. Clerk: Bill Walkauskas, 24 Market Street, New Haven, CT 06513. (203) 453-3815.

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., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S. of Dover, 122 E. Camden-Wyo Ave. (Rte. 10), 284-4745, 697-6910.

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., W. Main Street.

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.
FRIENDSHIP 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 9:30 a.m.

Florida

CLEARWATER-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.

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-10 a.m. ad hoc First-day school. 1010 N.E. 44 Ave., 32670. Lovely reasonable accommodations. (904) 236-2839.

ORLANDO-Meeting and First-day school 9:30 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., Cook Hall, New College. For directions, call 362-9549 or Mimi McAdoo, clerk, 355-2592.

STUART-Worship group. May-October (407) 286-3052.

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. 11215 N. Nebraska Ave., Suite B-3. Phone contacts: (813) 238-8879 and 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. David Thurman, Clerk, (404) 377-2474.

AUGUSTA-Worship 10:30 a.m. at Meeting House, 340 1/2 Telfair St. (706) 738-8036 or (803) 278-5213.

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

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

Hawaii

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

HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714.

MAUI-Friends Worship Group. Contact: John Dart (808) 878-2190, 107-D Kamnui Place, Kula, HI 96790; or (808) 572-9205 (Vitarelis).

Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 345-2049.

MOSCOW-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (208) 882-3534.

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. Phone: 445-8949 or 233-2715.

CHICAGO-Northside (unprogrammed). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 4 p.m. at 3344 N. Broadway, Chicago (Broadway United Methodist Church), lower level. Phone: (312) 929-4245.

DECATUR-Worship and First-day school, 10 a.m. at DOVE, 788 E. Clay. Phone: 877-0296 or 423-4613.

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: 968-8861 or 852-5812.

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

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

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

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

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

OAK PARK-Worship 10 a.m., First-day school and child care 10 a.m., Oak Park Art League, 720 Chicago Ave. Phone: (708) 386-8391.

PARK FOREST-Worship 10 a.m. (708) 748-2266.

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. Talbot. Unprogrammed, worship 10 a.m. Children welcome. 926-7657.

INDIANAPOLIS-Valley Mills Friends Meeting. Meeting for worship 11 a.m., Sunday school 10 a.m. 6739 West Thompson Road. Catherine Sherman, pastor. (317) 856-4368.

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. Clerk: George Silver. Paul Barton-Kriese: (317) 962-0475.

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

VALPARAISO-Duneland Friends Meeting. Singing 9:45 a.m., unprogrammed worship 10 a.m. Memorial Opera House, Indiana Ave.; (219) 462-9997.

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

Iowa

AMES-Worship 10 a.m. Sun.; summer 9 a.m., 427 Hawthorne Ave. (4 blks west of campus) Ames, IA 50014. (515) 232-2763, 296-5136.

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. (913) 539-2636, (913) 537-2260.

TOPEKA-Unprogrammed worship 9:45 a.m. followed by discussion, 603 S.W. 8th Topeka. First-day school and child care provided. Phone: (913) 233-5210, or 273-6791.

WICHITA-Heartland Meeting, unprogrammed worship 11:00 a.m., First Days. 14700 West Highway 54. (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. Clifton Loesch, pastor. 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 Sun-days 10 a.m. 7102 Ferret St. (504) 885-1223 or 865-1675.

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 VASSALSBORO-Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meetinghouse, China Road, George R. Keller, clerk. (207) 872-2615.

MID-COAST AREA-Unprogrammed meeting for worship, First-day school, 10 a.m. at The Community Center, Business Route 1, Damariscotta. (207) 563-3464, 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 worship, First Days, 10:00 a.m. Walter Plaut, clerk. (207) 733-2191.

Maryland

ADELPHI-Worship 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-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.

BALTIMORE-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. except 8:30 and 10 a.m. July and August. 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, Edgemore Lane and Beverly Rd. 986-8681.

CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Lorraine Fry, P.O. Box 1005, Chestertown, MD 21620. (410) 778-0220.

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, (410) 820-8347, 820-7952.

FALLSTON-Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Nancy Paaby, (410) 877-7245.

FREDERICK-Meeting for worship 10 a.m. First-day school 10:15. Please call for location, directions. Richard Broadbent, clerk, (301) 447-6290.

SALISBURY-Unprogrammed worship 11 a.m. First-day school and adult class 10 a.m. Carey Ave. at Glen. (410) 543-4343, or 548-2113.

SANDY SPRING-Meetinghouse Road off Md. Rt. 108. Worship Sundays 9:30 and 11 a.m., and Thursdays 7:30 p.m. Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.

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. George Fellers, clerk, (301) 831-9797.

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: Sarah Jeffries, 371-1619.

AMESBURY-Worship 10 a.m.; 120 Friend St. Call (508) 463-3259 or (508) 388-3293.

AMHERST-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Road (Route 63), Leverett. (413) 548-9188; if no answer (413) 774-5038.

ANDOVER-Graham House Wheeler St. Worship and First-day school 10:30 a.m. Contact J. Griswold (508) 475-7136.

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). Wheelchair Accessible. (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-Unprogrammed worship 10:30 a.m. Hillside Village Community Center, Edgartown, Vineyard Haven Road, Vineyard Haven. Phone: (508) 693-1834 or (508) 693-0512.

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 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 a.m. at 26 Benvenue St. Phone: (617) 237-0268.

WEST FALMOUTH-CAPE COD-Meeting for worship, Sunday, 11 a.m. Rte. 28A. (10 a.m. starting July 1994.)

WESTPORT-Meeting, Sundays, 10:00 a.m. Central Village. 636-4963.

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. Co-clerks Pam and Phil Hoffer, (313) 662-3435.

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Library. N.E. corner Lone Pine & 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. (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.

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, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159.

NORTHFIELD-SOGN-CANNON FALLS TWP.-Cannon Valley Monthly Meeting gathers for worship (unprogrammed) at 10 a.m. each Sunday. On first Sundays of each month, it meets in homes. On second through fourth Sundays, it meets in the administration building of Laura Baker School, at 211 Oak Street, Northfield, MN. First-day school for children is held during worship. For more information, contact clerk Corinne Matney, 8651 Spring Creek Road, Northfield, MN 55057, (507) 663-1048.

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

ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m. (612) 699-6995.

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

Missouri

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

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 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. Contact Louis Cox: (417) 882-3963.

Montana

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

HELENA-Call (406) 449-6663 or (406) 449-0913.

MISSOULA-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

Nebraska

LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.

OMAHA-Unprogrammed worship 11 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 558-9162.

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 898-5785.

RENO-Unprogrammed worship, for information call: 747-4623.

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 783-4921.

DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Contact: Pat Gildea, (603) 749-9316, or write: P.O. Box 98, 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: Mayme Noda, (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 a.m., 9:30 a.m. in July and August. (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. Barneff, (609) 652-2637.

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.

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

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

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

GREENWICH-First-day school 10:30 a.m., Worship 11:30 a.m., Ye Greate St., Greenwich. (609) 451-8217.

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 CROWELL.

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-118 E. Main St. For Meeting information call (609) 235-1561.

MOUNT HOLLY-Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575.

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

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

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

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

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

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 (908) 876-4491.

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 845-9516.

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 and First-day school 10:30. 1600 5th St., N.W., (505) 843-6450.

LAS CRUCES-10 a.m. worship, child care, 2610 S. Solano. 522-0672 (mach.) or 521-4260 (Anne-Marie & ISRN).

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

SILVER CITY AREA-Gila Friends Meeting. 10 a.m. Call: 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) 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 Barbara A. Bowen, 25 Grover St., Auburn, NY 13021. Phone: (315) 252-3532.

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, 270 Lake 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) 238-3170.

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-Worship with child care and First-day school, 10:30 a.m., Quaker Ave. Phone: 534-7474.

EASTON-Unprogrammed worship and First-day school 11 a.m. Rte. 40. (518) 664-6567 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.

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.

FARMINGDALE-BETHPAGE-second and fourth First Days, preceded by Bible study, 10:30.

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

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 Hempstead 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-Butternuts 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) 364-5563.

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) 523-3548 or (518) 891-4490.

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) 720-0643.

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

WARWICK-Worship, 2nd Sunday of month, 10:30 a.m., at Bandwagon, Hamilton Ave. (914) 986-8414.

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 meeting for worship and First-day school, 11 a.m. 381 E. King Street. John Geary, clerk, (704) 264-5812.

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. 531 Raleigh Rd. Clerk: Mike Green, (919) 929-2339. Meetinghouse, (919) 929-5377.

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.

GREENSBORO-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:30 a.m. Hank Semmler, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (910) 292-5487.

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

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 child care, 10:30. Discussion and child care, 9:30. 513 West Exchange St., Akron, OH 44302; 253-7141.

ATHENS-10 a.m., 22 Birge, Chauncey (614) 797-4636.

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. (513) 232-5348.

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. Cindi Goslee, 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., (614) 291-2331 or (614) 487-8422.

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-Unprogrammed meeting at 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.

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 523-5802 or (513) 523-1061.

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, 11 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.

TULSA-Green Country Friends Meeting. Unprogrammed worship 5:15 p.m. Forum 4 p.m. For information, call (918) 743-6827.

Oregon

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

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

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

FLORENCE-Unprogrammed worship (503) 997-4237 or 964-5691.

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

PORTLAND/BEAVERTON-Fanno Creek Worship Group. Unprogrammed worship 10:30 a.m. Sundays, Sept.-June. Child care. First-day school 1st and 2nd Sundays. Oregon Episcopal School, 6300 SW Nicol Rd. (503) 292-8114.

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

Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 884-2865.

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

BUCKINGHAM-Worship and First-day school, 11 a.m.-12 (June, July, Aug.: 10-11, no FDS). Routes 202-263, Lahaska. (215) 794-7299.

CARLISLE-First-day school, Meeting for worship 10 a.m.; 252 A Street, (717) 249-8899.

CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Lindia Drive, tel. (717) 261-0736.

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. Sumner 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.

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 11 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Clerk: (717) 837-1700.

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. 358-1528.

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. 219 Court St., 968-3804.

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. Geoffrey Kaiser, clerk: 234-8424.

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

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

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

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

CHESTNUT HILL-100 E. Mermaid Lane.

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

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

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

GERMANTOWN MEETING-Coulter St. and Germantown Ave.

GREEN STREET MEETING-45 W. School House Lane.

PHOENIXVILLE-Schuylkill Meeting. East of Phoenixville and north of junction 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 St., 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, Ithan, Pa. (215) 688-9205.

READING-First-day school 10 a.m., meeting 11 a.m. 108 North Sixth St. (610) 372-5345.

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

SOUTHAMPTON (Bucks Co.)-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 & First-day school 11:15 a.m. Sept. through June; 10 a.m. July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

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 Helmutz, 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) 825-0675.

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

WRIGHTSTOWN-Rte. 413. Meeting for worship Sunday 10 a.m. for all. First-day school 10:15 a.m. for children, adult time variable. (215) 968-9900.

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

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

COLUMBIA-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m., Harmony School, 3737 Covenant Rd., (803) 252-2221. Visitors welcome.

GREENVILLE-Unprogrammed worship and First-day school 5:00 p.m. First Christian Church, 704 Edwards Road. (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) 926-5545.

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. 452-1841.

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. Hannah Kirk Pyle, clerk. (214) 826-6097 or call (214) 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. Kerville, Tex. Clerk: Polly Clark: (512) 238-4154.

HOUSTON-Live Oak Meeting. Adult discussion 9:30 a.m. except summer. Unprogrammed worship 8:15 a.m. and 11 a.m. Supervised activities and First-day school for young Friends 9:30-noon. Call (713) 862-6685 for details. 1003 Alexander.

LUBBOCK-Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 747-5553 or 791-4890.

MIDLAND-Worship 5 p.m. Sundays. Clerk, Carol Clark: (915) 697-1828.

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. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

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

Utah

LOGAN-Unprogrammed meeting and First-day school. Sundays, 10 a.m. 290 N. 400 E. Call: 245-4523, or 752-2702.

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

Vermont

BENNINGTON-Worship, Sundays, 12:30 p.m. in winter; 11:30 a.m. in summer. Second Congregational Church, Hillside St., Bennington. (802) 442-6010, or 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-Meeting for worship 10 a.m. Summer schedule (Memorial Day-Labor Day) 9 a.m. In Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

Virginia

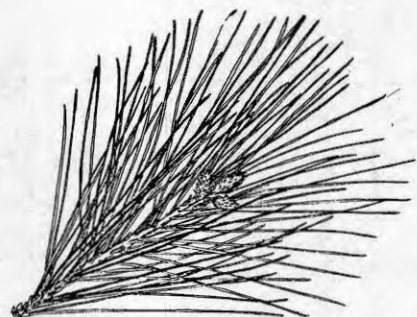
ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 781-9185 or 455-0194.

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-Quaker Lake Meeting, discussion 10 a.m. worship 11 a.m. (804) 223-4160 or 392-1407.

FLOYD-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (703) 745-4340, or 929-4848.

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.

NORFOLK-Worship and First-day school at 10 a.m. Phone (804) 624-1272 for information.

RICHMOND-Worship 9:30 and 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. (804) 358-6185.

RICHMOND-Ashland Meeting. Worship 11 a.m. Children's First-day school 11:15 a.m. (804) 227-3439 or 227-3563.

RICHMOND-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 743-8953.

RESTON-Singing 10:45 a.m., First-day school and worship 11 a.m. K. Cole, (703) 391-0824.

ROANOKE-Worship 10:30 a.m. Info.: Fetter, 982-1034; or Waring, 343-6769.

VIRGINIA BEACH-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451.

WILLIAMSBURG-Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

WINCHESTER-Hopewell Meeting. 7 mi. N. on Rte. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m. First-day school 11 a.m. Clerk: (703) 667-1018.

Washington

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 587-6449.

KENT-South King County Worship Group. Sundays 11 a.m. in homes. (206) 631-3945.

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-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; Worship at 10 a.m. (206) 526-7166.

SEATTLE-University Friends Meeting 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. 547-6449. Accommodations: 632-9839.

SPOKANE-Unprogrammed worship. 536-6622, 326-4496.

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) 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 Reed Hardy, clerk: (414) 337-0904.

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 or 733-3105.

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