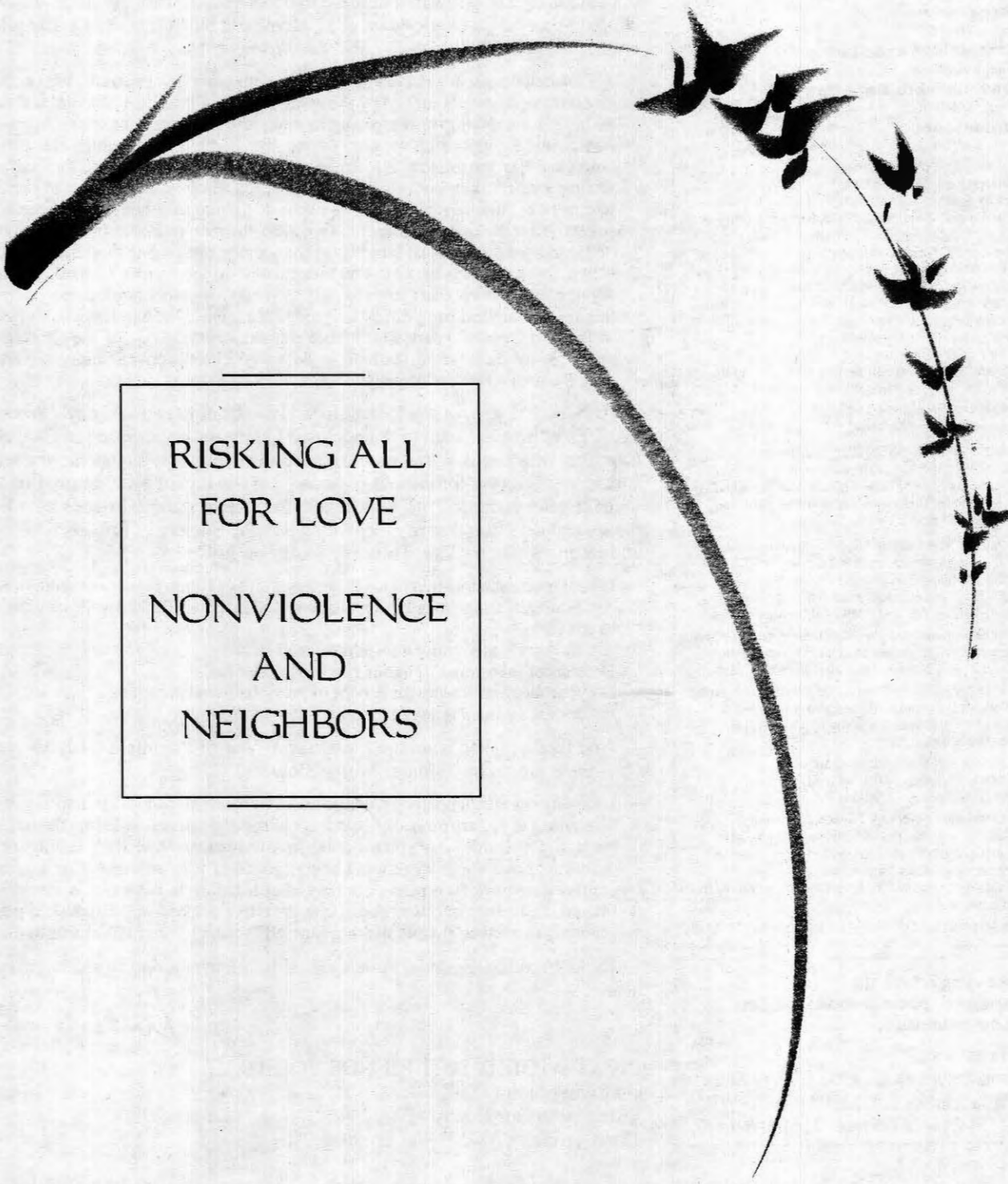


April 1995

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



RISKING ALL
FOR LOVE
NONVIOLENCE
AND
NEIGHBORS

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Among Friends

Too good to lose

When reading a recent copy of the *New Yorker* I was surprised when turning to their letters section. They had grouped together a number of old letters—and I do mean *old*. The earliest, I believe, dated back to the 1930s or so. One that amused me in particular was a criticism of the then new and controversial book by Rachel Carson, *Silent Spring*. What hogwash, the writer was saying, to think that we need to be alarmed about the state of our environment—not to worry. And there were more.

I decided to look in my own files to see what has been collecting there. I came upon a number of gems that deserve to be shared. So here are three. As a starter, a clipping spotted on Doylestown (Pa.) Meeting's bulletin board by Larry Miller, an article from the Bucks County, Pa., *Intelligencer*, May 9, 1865:

A Philadelphia paper says that in common with other loyal citizens, the Quakers of that city have been deeply moved by the assassination of President Lincoln, and the more so as he did everything in his power to make the way easy for them, in view of their conscientious opposition to war, during the struggle from which the nation is just emerging. On the Sunday succeeding the death of Mr. Lincoln, that sad event was feelingly referred to both in the Orthodox and Hicksite meetings. On the day of the interment a "monthly meeting" was held at the meeting-house at Fifteenth and Race streets. After the usual hour spent in worship, the men retired to their own portion of the house to transact the usual business of the society, but finding their hearts too full of the solemnity incident to the day, sent a deputation to the women's meeting, proposing an adjournment, which was agreed to. A person, not a member of the society, remarked that this was the highest compliment yet paid to the memory of Mr. Lincoln, as never before, in the two hundred years which have elapsed since the rise of the Quakers, did they adjourn a meeting for any extraneous cause. As chroniclers of history, we are happy to state the above fact in this place.

And there is this, in my folder since 1987, from Francis A. Fay. "About ten years ago," Francis said, "I wrote the enclosed Query for my meeting in Chapel Hill, North Carolina, which was at that time engaged in writing some queries for itself. I did not submit my Query—for various reasons—but did tuck it away in my file. Looking at it again, after dusting it off, I speculate that there are some Friends who feel as I did then—and do still—that my membership in the Society of Friends is indeed a great and lasting joy in my life. Thus, my Query on Joy":

Is your meeting a fountain of joyfulness as well as a forum for serious thought and action?
Are your gatherings together for worship and business flecked with laughter and light-heartedness?
Are the bonds of loving families fashioned in joy?
Do cries of merriment from our children fill our halls?
Do your faces brighten with delight of precious friendships kept?
Is your life inclined to joy?

And finally, taken from the *Plainfield Friend* of Plainfield (N.J.) Meeting, 6/85—these words by William Stringfellow:

Listening is a rare happening among human beings. You cannot listen to the word another is speaking if you are preoccupied with your appearance or impressing the other, or if you are trying to decide what you are going to say when the other stops talking, or if you are debating about whether the word being spoken is true or relevant or agreeable. Such matters may have their place, but only after listening to the word as the word is being uttered. Listening, in other words, is a primitive act of love, in which a person gives [oneself] to another's word, making [oneself] accessible and vulnerable to that word.

I'll keep trying, Friends, to be your faithful listener, and to share with you what I hear.

Vinton Deming

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Courtesy of the American Philosophical Society

Close encounters

In a time in these United States when the populace wants to lock up law breakers, throw away the key, deny them radios and TV, and sign death warrants, my own experience as a volunteer in a maximum security state penal institution (SCI-Graterford, Pa.) has given me the opposite views. I have had close encounters with men incarcerated for a variety of crimes, both lifers and those with shorter sentences. They have been Muslims, Christians, and Jews. We have compared our faith and found many similarities in my Quaker faith and theirs.

I have repeatedly seen the Holy Spirit in each and every one of the men I have worked with. Watching them on visiting days with their children, I have seen so much loving, so much patience and kindness. The inmates play with the children and provide toys, books, games, puzzles, and bubble materials outside in the play yard—with the help of other volunteers.

I recall Jesus' words: "If you have done it to the least of these my brothers, you have done it unto me" (Matt. 25:31-46).

Gertrude Croasdale
Schwenksville, Pa.

Books sought

I write in response to a concern first raised by my cousin, Janet Trueblood Kem, and shared by me and other members of Elton Trueblood's family. Janet's concern is that unless there is a concerted effort, there will be no complete sets of my father's published books for future scholarly study. My father wrote his books for current consumption without thought of fostering an Elton Trueblood cult or memorial. His mission was always to write for the need of the time rather than posterity. As a result, there seems to be no complete set of his books other than his own set.

We wish to assemble at least five complete sets of Elton Trueblood's books and give them to libraries that would agree to retain them in complete sets restricted to scholarly use. We are thinking of Friends libraries and the library in his hometown of Indianola, Iowa. We have decided to seek donations of surplus copies from family, friends, and the institutions he has served. We propose to attach an acknowledgment form in the front of each book showing the donor's name. Each donation will also be acknowledged by letter. The first set is now complete, consisting primarily of Elton's personal copies, which he donated to the project.

It may be necessary to buy some of the

books from book dealers, and therefore small donations will be welcome. Please contact me if you can suggest names of individuals or organizations to whom I might write. Books should be sent to Earlham School of Religion, 228 College Ave., Richmond, IN 47374.

In addition to his books Elton has written many editorials, essays, sermons, and pamphlets that have not been collected. If you have some of these, it would be helpful if you would send me either the original or a copy, which could be assembled into a volume of writings at a later date.

D. Martin Trueblood
716 Autumn Trace
Williamsburg, VA 23188

Doukhobour history

This year marks the centennial of a significant event in Doukhobour history that I think would be of interest to Friends. My knowledge of the details is nil, but apparently in 1895 Russia's tsar tried to draft the Doukhobours. They revolted by destroying their weapons and refusing to comply with the tsar's demands. This led to their emigration from Russia and settlement in Canada, which was aided by Tolstoy and English Quakers.

It appears that the Doukhobours had their beginnings as one of the groups of "Old Believers" that split from the Russian Orthodox church around 1667—at the time British Friends were still suffering persecution following the restoration of the monarchy. In spite of the seeming differences between Russia and England, there are similarities.

I wish Henry Cadbury was around to write an article on this. Perhaps you can find someone else to do it for FRIENDS JOURNAL?

Edward Pearce
South Mills, N.C.

Sounds like a good idea. We'll be looking for someone, since we can't "send Henry"!
—Eds.

Not a head trip

Thanks for putting before Friends (FJ Jan.) the report of Christocentric and Universalist dialogue at Friends General Conference last summer, and for Marty Grundy's article "In the Presence of God." Those who feel a reluctance to express what they believe will be encouraged by the example, and Marty Grundy is helpful when she states that "Quakerism is not a head trip . . . it is a whole-life, heart trip." There is a hunger to know in life the "heart trip"

everywhere, but particularly among the inquirers coming to our meetings. It nudges those of us who are members or more regular attenders to reveal what we have found on our spiritual journey, for it is a journey with findings.

Perhaps our greatest contribution today to the world and to those of us attending meetings for worship is a spiritual community that is open, caring, and faithful, where one can come in out of the cold and experience a human warmth born in a worshiping community. I believe the total Quaker movement will commend itself to future seekers in two ways: It will preach the good news that there is a living Center through which we can discover worth and meaning in our lives. And it will draw all to the spiritual refreshment of the devotional



life, particularly the practice of prayer. The key may very well be in the disciples' request of Jesus, "Teach us to pray." Where else can one go for the peace within that strengthens one to serve?

Marshall Sutton
Cockeysville, Md.

Cruel and uncivilized

Many people who in theory favor the death penalty hesitate when confronted with real cases involving real people. Might not a majority of the public favor repeal of the death penalty if it was accompanied by repeal of the also troubling verdict "not guilty by reason of insanity"? We only need this verdict (and "not guilty by reason of mental insufficiency") because we hesitate to kill people who did not know what they were doing. In cases of dreadful crimes, no one need necessarily receive a more lenient

No Reason for Divisiveness

One of the items in the Quakerism 101 course we just had was to write down what our beliefs were. I don't know how many of the people who took the course actually did this, but I did. This is dated March 29, 1994, because this changes from day to day and week to week and year to year. It was presented at Chapel Hill (N.C.) Meeting as the third statement in a forum; it followed a presentation by a Christocentric and a Universalist Friend.

God is ineffable, can only be talked about with metaphor, myth, imagery, and anthropomorphic attributes and philosophical abstractions.

God can be experienced in ways that defy human vocabulary.

The historical Jesus was a man, not uniquely divine, just quantitatively more divine than me, not qualitatively different.

Heaven and Hell are only here on earth.

Salvation has nothing to do with immortality or the afterlife, but where one is in one's life.

There is a spiritual dimension to reality. It is not that there is a spiritual realm over against a physical realm. Both are the same reality.

The Inner Light and all like metaphors describe the spiritual dimension of our consciousness.

We are all victims of language. Every word in our language is a symbol. We

can't talk about our inner life or our spiritual life in any other language but symbols, metaphors, allegories, and abstractions. In a way, a credo or a creed, or statement of beliefs, has really nothing to do with where we are, because where we are is a matter of experience, not of the words we use to describe it.

Each of us has a very personal spiritual life, and we can only describe it in the words and vocabulary that we *borrow*. The richest and most common place that we get this vocabulary is the religious tradition of our culture, and most of us were born and raised and lived all our lives in a culture where the Christian mythology is the vocabulary or the language with which spiritual things are described. We borrow this vocabulary from this source but also from other sources. We borrow it from our reasoning, we borrow it

from the words and the literature of other people who think—and all kinds of sources.

I do not understand this fuss or why there is a fuss between Christocentric Quakers and Universalist Quakers because I have trouble with the Quaker use of the word *Truth*, with a capital T, as though any person can really know the spiritual Truth over and above everybody else.

If there is such a thing as absolute Truth, our perception of it is so imperfect that we have no right to be intolerant of anybody else's perception of the Truth. When a Christocentric Quaker says, "Jesus Christ is my personal savior," and a Universalist Quaker says, "In a meeting for worship the Light Within guides me," is it therefore unreasonable to say that these two people are talking about the same thing but only with a different vocabulary?

I don't have any trouble with the Christocentric Friend's point of view and I don't have any trouble with the Universalist's point of view. I really don't know any reason for this issue to be divisive in the Religious Society of Friends.

—John Woodbury

John Woodbury is a retired physician and member of Chapel Hill (N.C.) Meeting. He and his wife Alice are currently residents at Honolulu (Hawaii) Meeting.



sentence because deemed insane or incompetent.

Capital trials and death rows are both cruel and uncivilized, and they cost us millions more than life imprisonment.

The Bible's "eye for an eye" at the time was a moral step forward. It doesn't mean you *have* to take an eye; it just means don't take any more than that.

Betty Stone
Wilmington, N.C.

A challenge

These times call for an extraordinary exercise of the Spirit. This century has witnessed the breakdown of our civilization on all levels and areas—socioeconomic, governmental, moral, political, and spiritual. The planetary community groans with great distress over famine, hunger, violence (personal, family, group, national, interna-

tional) emotional and psychological tension, loneliness, lack of meaningful jobs (or any job at all), and the threat of nuclear extinction.

These last few decades have seen the hastening of this process of deterioration of the fabric of our global society and environment. We as adults have been part of this process.

Now, we have the opportunity to "redeem" this downward trend. We must begin the rebuilding of our society—actively helping with the break-through that is part of the cyclical process of the rise and fall of civilizations.

We are aware of the power of thought, ideas, and dreams. Now we have the tremendous opportunity to *image* a world without violence, a world community where there will be joyful and fulfilling work for

everybody, where leisure time will be available for each one to express him/her self, exploring and using the gifts that are part of our inborn inheritance.

To *image* is different from imagination. To *image* is to create in one's own mind a vision of what life might be if each of us allowed ourselves and others to express concern and love for every other living thing, and that includes spiders, elephants, mosses, trees, rocks, water, sunshine, and humankind.

But imaging is not enough. We must listen to the Inner Teacher and act on the insights we receive. Action based upon spiritual insights carries with it an expanding power of its own, which ripples through society.

To carry out this action we need to access the energy that is within all life.

Continued on page 22

by Jean Roberts

The love. The absolute awesome power of this love that surrounded me, that was within me, that was me. This love remains a vivid memory as I think back to those days in the summer of 1984. That it was a mystical experience I had no doubt. There were no words I knew at the time to describe it. Fifteen years previously, this amazing love appeared in my life for only a brief instant; it was long enough for me to know with certainty the reality of what I called God.

It all began very suddenly at home one day as I was thinking back to a conversation with a friend at a yearly meeting. All at once, every atom of my being became conscious of and conscious with another way of perceiving the world. This way revealed to me the far reaching consequences of my simplest actions; and further, that if I performed these actions with unconditional love the results would be more powerful than I had imagined.

And so, with this new consciousness, I

between what I had known as reality and the unknown. But all my life I had been intrigued by what Jesus said about love. Now, finding myself in the middle of this love, trusting it with all my heart, I wanted to know everything it had to teach me. I felt no sense of risk. I only felt intense excitement and joy. And so I was shown much more.

Love held me closely and kept sorrow away when, through my sense of hearing, I found myself near the cross of Jesus, listening to the sound of hammers hitting nails. I could hear the rustling and murmuring of a crowd of people nearby. At another time I heard numbers being called out and I knew I was present for a moment in the Holocaust. Again, sorrow was overwhelmed by a deep sense of compassion and love.

Through my sense of sight and from my own kitchen window I saw a car on the road on a distant mountain, as if I were looking through a high-powered telescope. Through my sense of smell came the aroma of freshly-baked chocolate chip

The sense of inner guidance that had been with me since childhood became stronger and pointed the way to answers—and more questions.

Answers came in the form of books I “just happened” to find and TV programs I “just happened” to watch. Once I walked in on a TV program about life in ancient Egypt to learn that the same forces that had affected me were at work in the daily life of that culture. I found groups of people such as the Spiritual Frontiers Fellowship and Institute of Noetic Sciences, who were working to understand the potentials of mind and consciousness.

I was drawn to the works of physicists such as Schrodinger, Heisenberg, Eddington, and Einstein, among others, who seemed to be speaking the same language I was coming to know. Einstein, for example, said, “Everyone who is seriously involved in the pursuit of science becomes convinced that a Spirit is manifest in the Laws of the Universe—a Spirit vastly superior to that of man, and one in the face of which we, with our modest

Risking All for Love

walked about my farm. As I picked up a small piece of broken glass I was aware with all my being of helping to clean up a large part of the earth. I felt love, not only for the earth and the people here but for everything I saw in the world. This feeling was an all-encompassing physical and mental force that engulfed my whole being. I would wrap my arms around myself because it seemed as if my body would explode from the intense physical pressure I felt inside. Yet that continuous presence of caring love kept me in constant contact with the world I knew. Time had another meaning. Eternity was in the moment.

What was happening to me? As I asked this question of myself, the thought came to me that what was important right now was the experience itself; explanations would come later. You might say I was taking a risk allowing myself to go along with this powerful energy within me. I felt as if I were walking on a tightrope

Jean Roberts is a member of Eastside (Wash.) Meeting and North Pacific Yearly Meeting. She has been a Quaker for over 30 years and is co-editor of a newsletter entitled “What Canst Thou Say?”

cookies at three in the morning, when I knew I hadn’t baked cookies for months. Fragrant perfumes and the smell of baby powder were pleasant surprises even though I could offer no explanation for their presence.

At times, I found myself on two levels of consciousness simultaneously, as observer and participant. This usually occurred in social situations where small talk would be “small talk” on one level, but if listened to at another level the words would take on a profound meaning. This dual focus took a tremendous amount of energy—draining and exhilarating at the same time.

All the while, I was aware of a loving, teaching, powerful guidance within me. I felt I was embarking on an adventure, at times even a story with a plot; a play, with myself as one of the actors.

I am a nurse and as a nurse I knew enough about the human body and my body in particular to realize that this was the most powerful and awesome experience that had ever happened to me. I was undergoing significant physical as well as psychic changes. My curiosity led me continually to ask questions of myself.

powers, must feel humble.”

I began to understand that I was not alone in this new way of looking at the world. This was a human experience shared by many others; and yet I was able to find few people who took stories like mine seriously.

Most Quakers I spoke with were uncomfortable with talking about universal consciousness and the mystical. One person told me, “That is all very interesting, but I don’t see that it has anything to do with me.” This idea of individual minds working independently is not true in the mystical experience where it seems that all minds are connected. I have had to go outside my spiritual home to find people willing to listen, give feedback, and share their own experiences with the Divine.

I recently found some information which makes the present situation among Quakers in this regard clearer to me. In the pamphlet *A Universal Sense of the Numinous*, Jack Mongar pointed out that criticism of the mystical approach in the Quaker religion started in the 1950s. When Braithwaite’s *The Beginnings of Quakerism* and *The Second Period of Quakerism* were reprinted, the introductory chapters

by Quaker mystic Rufus Jones were eliminated. In fact, two volumes of Rufus Jones's work in the series, *The Later Periods of Quakerism*, were not reprinted at all. By this time, criticism of Rufus Jones's approach to Quakerism had been going on for many years. Interestingly, the importance of science and technology were at the same time being emphasized in the society at large, and Quakers were not immune to these influences from the culture around them. By the 1960s the popular press actually proclaimed God to be dead.

The term "mystical experience" has recently found a new name in our Western culture. Many people now call it a "spiritual awakening." In India it is known as kundalini and is considered to be the most jealously guarded secret in history, the key to cosmic consciousness. When I learned this about kundalini it made perfect sense to me, remembering my own very strong feeling of being a significant part of the whole universe. I knew then that my understanding of that truth was only beginning.

I discovered a book by Gopi Krishna of India documenting his physical and mental changes over a period of several years while experiencing the kundalini energy. I learned that the release of this energy is the aim of yoga. The purpose of physical fitness in the yogic discipline is to prepare the body and mind to accept this powerful energy because without preparation the body could be damaged by such strong physical forces.

So I asked myself, does mystical experience then involve the body as well as the mind? This was a new concept to me, although it had certainly

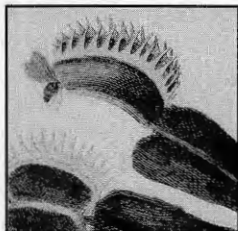
been borne out in my own experience. I then read in Rufus Jones's introduction to George Fox's *Journal* that "on at least three occasions he [Fox] underwent striking bodily changes." One account in the *Journal* reads, "I was very much altered in countenance and Person, as if my body had been new molded or changed." This was written just before Fox started his ministry in earnest. In a footnote to this entry, Rufus Jones says: "For those interested in the psychology of George Fox, this is the most important passage in the journal. These sweeping psychical and physical changes are most significant. . . ."

I believe that Rufus Jones would not have considered this passage so important if he himself had not experienced similar changes. The physical changes of Fox, Jones, and other mystics have largely been ignored until recently. However, present-day scientific research tends to confirm the hypothesis that the mystical process involves the body as well as the mind. We are just beginning to understand that there is a physical, biological relationship between expanded consciousness and the working of the human brain.

Nowadays many people seem more willing to talk about experiences they've had that don't fit the "norm," or would be considered "weird" or "spooky." It is only by breaking out of the boundaries we've set for ourselves, only by daily experimenting and testing of new-found divine resources; it is only by taking a risk that we gain new perspectives on ourselves, our world, and our universe. As we give ourselves to this adventure, willing to risk all, we may discover a power within that will transform us and just may lead us a little closer to the Truth. □



What was happening to me? As I asked this question of myself, the thought came to me that what was important was the experience itself; explanations would come later.



Daughter of Beauty, LOVER OF FLIES



by Diana Wells

My little son wanted a Venus fly trap more than anything else for his tenth birthday, and I found one and hid it in the attic several weeks before the day. No wonder that he wanted one.

The magic of the Venus fly trap has intrigued us ever since it was first "discovered" in the 18th century. For a long time botanists couldn't decide whether it belonged to the animal or vegetable kingdom. The Swedish botanist Linnaeus apparently did not believe it really digested flies but thought the trapped flies were later released. Not until Darwin's experiments on carnivorous plants (in 1875) was it proved that enzymes digested the insect protein and the plant really did eat flies.

Dionaea muscipula (Dionaea being one of the Greek names for Venus) or the "beautiful fly-eater" was hidden in our attic window. Here the autumn flies, wafted upwards by the rising heat in the house, would congregate. *Dionaea* flourished. Her leaves grew pink as Aurora's blush, she drank copiously of distilled water (reserved usually for the steam iron), and by the time the birthday came she was a pretty thing indeed. It was my son's "best" present. She sat amongst the ribbons and wrapping paper, spent candles and crumbs. Some of the leaves, with their expectant cleavage, were seductively open; others, like tight little purses, were successfully digesting the attic flies. He received it with the unspoilt wonder of the miracle it was.

William Bartram, the Quaker botanist and traveler, was one of the first to describe the Venus fly trap. Unlike Linnaeus, who only had dried plants to examine, he knew at once that the plant was carnivorous and in 1793 wrote the following in his *Travels*:

Diana Wells is a member of Newtown (Pa.) Meeting and a free-lance writer. She is a regular contributor to FRIENDS JOURNAL and to Greenprints, a quarterly magazine that explores "the soul of gardening."

... admirable are the properties of the extraordinary *Dionaea muscipula*! A great extent on each side of the serpentine riverlet is occupied by those sportive vegetables—let us advance to the spot in which nature has seated them. Astonishing production! See the incarnate lobes expanding, how gay and sportive they appear! Ready on the spring to intrap incautious deluded insects! What artifice! There behold one of the leaves just closed upon a struggling fly; another has gotten a worm; its

It was my son's "best" present. Some of the leaves, with their expectant cleavage, were seductively open; others, like tight little purses, were successfully digesting the attic flies. He received it with the unspoilt wonder of the miracle it was.

hold is sure, its prey can never escape—carnivorous vegetable!

But William Bartram was not merely a botanist. His *Travels* continually reflect an awe for the natural world and the search to connect its wonders with God. Of the fly trap he says,

Can we after viewing this object, hesitate a moment to confess, that vegetable beings are endued with some sensible faculties or attributes, familiar to those that dignify animal nature; they are organical, living and self-moving bodies, for we see here, in this plant, motion and volition.

He goes on to wonder about the miracles of plant life and to ask if it is "sense or instinct that influences their actions? it must be some impulse; or does the hand of the Almighty act and perform this work in our sight?"

As time went on, our plant too became no ordinary "vegetable." For one thing, it had become endowed with the love of a ten year old, and the memory of a special birthday. It had become a member of the family, as much a part of it as the battered toy dog (which still accompanied him to bed) or the sleepy cat. Like the cat and "Kind Dog" it might be loved by all, but it was I who was left to see that it continued to thrive while everybody else went about their business.

I knew, as autumn progressed, that this daughter of beauty, this lover of flies, was not going to be as easy to care for as I had hoped. I read carefully how to tend its wants: it must never dry out; it drank only pure water; it liked live insects. There began to be problems. As early botanists had discovered, it was not that easy to look after. After all, Linnaeus himself only had a dried specimen to study.

Although John Bartram was probably one of the first botanists to see the fly trap, and it was described by his son, William, neither was given the credit for its introduction to Europe. It was William Young who first brought it to England from its native habitat, which is an area of about 50 square miles near Hamilton, North Carolina. The fly trap in a way exemplifies a touching struggle against worldliness in those early Quaker botanists. For John Bartram, who really cared nothing for such things, could not help resenting William Young. Young's father was a business man in Philadelphia who successfully marketed a concoction called Hills' Balsam. This probably helped his botanical career, because he was evidently the protégé of John Hill, who had influence at the royal court in England. Young was soon appointed as "Queen's Botanist" at £300 a year (as opposed to the £50 Bartram received as "King's Botanist").

Poor John Bartram had worked and explored and botanized tirelessly. At one time he wrote rather sadly to Collinson, the Quaker botanist in London, "if I die a martyr to Botany God's will be done." But he had to see Young take all the glory and Collinson, who continually begged Bartram to be patient and assured him he would eventually be paid, described Young strutting around London, "fine and fashionable with his hair curled and tied in a black bag." A far cry from the Bartrams, slogging through the marshes in their breeches, crouched over these strange, sinister little plants, trying to sort out where plant and animal, God and humanity connected with each other. Even Collinson, safe in London, shows a touching material weakness with regard to the Venus fly trap (or Tipitiwitchet, which was its native name). Writing to John Bartram, with a passion that all gardeners will understand, he says: "I am ready to Burst with Desire for Root, Seed or Specimine of the Wagish Tipitiwitchet Sensitive."

Once introduced to Europe, the fly trap seems to have survived there and was painted by Redouté and Marianne North, among others. And as long as the flies lived on, our *Dionaea* thrived too, but as winter progressed they gradually died off. I did not worry much as I had read that when no insects were available it would digest "proteinaceous material," such as a small piece of meat or cheese.

As the mother of four sons and two step-sons I am used to appetites and worry if food is not devoured voraciously. After the last autumn fly had died its sleepy death I figured that *Dionaea* must be getting hungry. My first idea was to feed her some of the dead flies that, unable to escape outside, had collected on

the attic windowsill. So, after breakfast one morning, when everyone had left for school, I bustled in cheerfully with a fly held in a pair of tweezers. I jumped it up and down a bit on the open leaves, waiting for the trap to snap. *Dionaea* was unmoved. Maybe, I thought, she needed privacy? I balanced the fly on the cleavage, and tip-toed off, but when I crept back later no fat little well-fed purse greeted me. The fly had rolled onto the peat beneath. I thought then perhaps the mistake had been to offer a *dead* fly? A friend of ours, who had refused Thanksgiving turkey on the grounds that she

does not "eat dead animals," was upset by her father's reply that "we don't eat live ones." Could it be a complication like that?

About this time the Halloween pumpkins had begun to rot and we were having an unusually warm spell. It was not warm enough to re-introduce the flies into the house but the pumpkins outside were swarming with fruit flies. I rejoiced.

One really warm midday, I took her out, pot, water-saucer, and all, and put her right next to the biggest, squishiest pumpkin. A cloud of flies rose at our arrival and I set her down, sternly admonishing the dog to keep away. The dog was puzzled but the flies seemed properly attracted and soon swarmed all over the open, hungry leaves.

Maybe they were too light. Maybe it was not warm enough. Maybe she simply did not like them. Whatever the reason, the leaves were still waiting hungrily open when I brought her in at dusk. I sustained a good deal of teasing from my family for "taking a plant out to lunch," but no one seemed able to solve the problem.

In the 18th century, when the Tipitiwitchet was found and brought to Europe, the lines between plants, animals, and humans, and indeed between the different kinds of humans themselves, were being newly examined. The assumption had been that the Western Christian man was selected to be at the top of the hierarchy, with a social order beneath that was easily discernible and created for his use or pleasure: women, children, other races, animals, and plants existed in declining importance and had been created that way by God. When these positions began to be questioned, some of those who questioned were early Quakers, but the



Dionaea muscipula

interchangeability between the levels and the distribution of God's love between them was not settled. Early Quakers and others began to respect the rights of women and children and (with time) those of other races, cultures, and religions. The rights of animals and plants—the rights of the earth itself—were queried somewhat but never established.

Mobility, perception, and the ability to suffer were some of the criteria used to try to divide animals, humans, and plants. Plants had no blood, digestion, or sex and were therefore different from animals. Animals had warm bodies and propagated sexually but were assumed to have no feelings. Other races might have feelings but were not enlightened. But if plants propagated sexually (as Linnaeus proposed) and animals could feel, where did they fit? The Venus fly trap could eat. Was it then an animal? The ivy twined itself around the twigs of trees "and other friendly support. . . like the fingers of the human hand, reaching to catch hold of what is nearest. . . ." (Bartram) Was it able then to feel affection or kinship with its support? True, as William Bartram pointed out, in the world of nature, animals could not build ships, make clocks, compasses, or sewing needles. But equally true, men could not make spiders' webs or honey combs. Were the miracles of nature made by God for our use and enjoyment, and, if so, where did the plants and animals fit if their feelings and abilities approached our own?

Not only Quakers but other 18th-century thinkers considered the possibility that animals and even plants might have feelings. In 1777 (the year of John Bartram's death and the year William Bartram concluded his famous travels) the English botanist George Bell wrote that "I doubt whether we are right in confining the capacity of pleasure and pain to the animal kingdom." The capacity of animals to feel was increasingly acknowledged throughout the century and culminated in the founding of the Royal Society for the Prevention of Cruelty to Animals in 1824. The capacity of plants to feel did not become universal except in a romantic context manifested by Wordsworth, when he declared that "every flower enjoys the air it breathes." More recent experiments have considered the chemical reactions in plants to destruction or threat, and the link between feelings and chemistry has also been studied. William Bartram's queries seem less quaint. One wonders how nearly plants came to have been credited with feelings.

Of course then we would have had to face the problem of mistreating them.

Carnivorous plants are certainly ecologically miraculous. They live in boggy lands where the nitrogen in the soil is low, and they have evolved to compensate for this by getting their necessary nutrients from digesting insects. Such achievers are naturally rare, and the Venus fly trap mainly evolved in what is thought to be an ancient meteor crater now filled by a bog. Darwin called the *Dionaea* "one of the most wonderful plants in the world." He evidently, more successfully than I, persuaded it to eat the flies he offered.

As time went on, ours did not flourish. We tried hamburger and raw liver with no response. I wondered if our *Dionaea*, with so many teenagers around, had perhaps decided to become a vegetarian too? I tried a little of my niece's tofu, a little of my son's grilling cheese, a speck of one of their girl friend's miso. Pale now, all leaves open and none filled, nothing could tempt her. I worried about the garbage piling up in the pot. Maybe, like the teenagers, she could appear to eat nothing and liked to live in filth? I decided I would pretend not to worry. But I went on "fussing" and one morning, when no one was around, I even, in desperation, tried a little ice cream. Was she trying to tell me something? Was a creature so evolutionarily advanced trying to bridge a gap I was too blind to see? Was the adolescence of her evolution something I could not connect with?

So spring came and the flies came back, but by then she was too far-gone for it to do any good. And the summer passed and another birthday came and this time it was a tent my son wanted. When he went camping in the new tent the ragged toy dog was left behind. His room was left cluttered from packing, and the dog was under the bed. I picked it up and put it next to the pot that still held the remains of the Venus fly trap. The dog was totally misshapen from all those years of being squashed in bed beside a growing boy, and the sportive fly trap was nothing more than a bit of debris in a green plastic pot. I put them side by side on the bureau. I wanted to tell them that I minded, but I did not say anything. I suppose they would not have understood if I had? Instead I left them on the bureau and went downstairs.

An autumn fly passed me as I went down. It would be one of the first to be trapped against the attic window as it buzzed against the glass, trying to escape, until it finally gave up and died. □

Nonvio

by Kurt Nemes

Techniques from a conflict resolution workshop prove useful in the back yard.

My daughter burst running from behind my new neighbor's fence, a barking dog, teeth bared, hot on her heels. It was my worst nightmare—not only would my daughter be savaged by this dog, but I would, too. I reacted the only way that came to mind—I charged the dog. Its female owner popped up over the fence, yelling, "Cookie, stop! Don't worry, she won't bite. Cookie, come back!" As I chased Cookie back, another woman appeared and snatched up the little dog.

"That dog belongs on a leash!" I bellowed, my heart pounding.

"She does not bite."

"She was going to bite my daughter!"

"No. She loves children. All the children in the neighborhood play chase with her."

"How am I supposed to know that? She came running at me!"

"She's very friendly."

"She's not friendly. She belongs on a leash! I'm going to notify the condo board!"

She waved her hand, as if to say, "Get lost."

About half an hour before, I had returned from my church's fall retreat. I had come via a congested freeway, and now my blood pressure was really off the scale. I've got to stop this, I thought. But how?

Kurt Nemes lives in Gaithersburg, Maryland. His article appeared as "Commentary" in the September/October 1994 issue of the Unitarian Universalist World, and is reprinted with permission.

ence and Neighbors

Suddenly, I remembered some of the techniques presented in a workshop at the retreat. The workshop, on nonviolent conflict resolution, had been conducted by Marty Langlan from the Washington, D.C., Peace Center, who had trained peacekeepers for the Persian Gulf War victory parade.

I looked at my neighbor. She couldn't have been much older than I. She didn't have children, so she probably showered her affection on her dogs. She wasn't an ogre who made it her mission to terrorize the neighborhood. She must have many of the same concerns as I did.

I decided I would try some of the non-violent communication techniques I had learned. Our workshop leader had explained that nonviolent conflict resolution uses the assertive communication model. First, describe your feelings. Next, describe the other person's behavior. Finally, state what the other person could do to rectify the situation.

For example, suppose your child made herself lunch and left food on every kitchen surface and dirty dishes on the table. Rather than calling her names, shouting, or using other violent techniques, you could simply describe how you feel: "I feel angry when I have to clean up other people's messes," instead of something like, "You are such a disgusting pig. Look at this mess." (Keeping a neutral tone of voice in these communications is extremely diffi-

cult but essential. When you shout, you send the message that "I hate you for doing this to me.")

Next, you could describe her behavior by saying, "You left food on every surface and your dirty dishes on the table." Finally, you could tell her how to rectify the situation: "I want you to put away everything you take out before starting something else." This third step, offering a way out, is crucial, because it forms the basis for resolution by setting terms for negotiation. The person can reply, "I don't want to do x, but I will do y." By avoiding name-calling and shouting, you have left the door open for dialogue. You can both now come out winners.

I wanted to establish a trusting relationship with my neighbor, so as angry as I was, instead of escalating the argument, I simply stated: "If she's a friendly dog, I'd like you to introduce her to me."

"Go ahead and call the condo board," she yelled back, not realizing what I had just said.

"I said I would like you to introduce your dog to me, so I won't have to be afraid of her anymore."

Suddenly the tension began to disappear. There was a way out.

"Okay," she said. "Come here."

I walked over to where she was holding her dog, and she said, "This is Cookie." I bent and petted the dog. It licked my hand.

"My name is Kurt."

"Mine is Betty."

"I am very scared of dogs. When I was little, a very big dog attacked me. Now whenever I see one, my first reaction is fear—even though I love dogs," I explained.

"I'm sorry. You see how she likes you. She likes everybody. Have you lived here long?"

Amazingly, we began to have the kind of pleasant conversation we should have had when she moved in.

In all the commotion, I had almost forgotten my daughter, who had been standing behind me through the whole conversation. I called her. She gave a wary look but then came over and started petting Cookie.

It turned out Betty had another large dog named Gamina. I asked if Betty could introduce her to us, too. We stayed, talking and petting the dogs, until it started getting dark.

Often now when I see Betty, I stop and chat. My daughter has returned to Betty's several times to play with Cookie. Once, I brought Betty tomatoes and Swiss chard from my garden. The conflict and its successful resolution somehow proved to each of us that the other was a human being, capable of trust. We had come so close to becoming enemies. Instead, we ended up as neighbors. □



Peace or Justice?

CONTINUING REVELATION AND STRUCTURAL CHANGE

by Alfred F. Andersen

The United States and UN decisions to send military troops to Somalia as protection for food distribution was criticized by both the American Friends Service Committee and the Friends Committee on National Legislation. That decision, in turn, received criticism from a number of Friends, and support from others. The division among Friends on this issue was great enough to prompt the participation of ten Friends organizations in a December 3-4, 1993, consultation at the Fellowship of Reconciliation center in Nyack, N.Y. Also participating were about two dozen leaders of the FOR and of the other two historic peace churches, Brethren and Mennonite. The same issue was the subject for discussion the very next month at Pendle Hill by some of the same leaders of major Friends organizations.

The resource speakers at Nyack, and the official statements that emerged from that and the Pendle Hill gathering, argued for continued support for the absolute pacifist position against "outward weapons," but in the small groups at Nyack serious questions were raised.

At the 1994 Pacific Yearly Meeting (PYM) the absolutist position was openly questioned, though somewhat indirectly at first. It surfaced when Nancy Nye of FCNL reported the above-noted division among Friends and circulated a report of the Pendle Hill meeting. Most encouraging to me at PYM was the implied ac-

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knowledge that Friends really do face a moral dilemma here, one which extends far beyond Somalia or Haiti.

It extends to that as-yet-unresolved issue of peace versus justice when circumstances seem to require a choice between them.

In what follows I suggest that careful soul-searching reveals justice as more sacred and fundamental than peace, and more in keeping with Friends commitment to continuing revelation. I also suggest that until Friends come to view justice in this way, they will not be able to make any substantial contribution to what I see as the major moral challenge of our time: namely, to envision, and then help to establish, truly just economic and political structures as gradual replacements for the oppressive and inequitable ones currently dominating life on this earth.

I do not, of course, mean justice in the strictly legal sense. What has been formulated into law is usually an important *consideration* to be weighed on the scale of what I call "overall objective justice"; but true justice calls at times for civil disobedience. Nor do I mean justice in the sense of revenge, nor of "an eye for an eye." Rather, I mean it in the sense of simple fairness, of "justice with mercy." To remind readers of this meaning I will often refer to "justice-fairness" in suggesting the "scale" on which the various justice "considerations" are appropriately weighed against each other. (And to place justice in a larger context, it is difficult to improve on the response given to "What does the Lord require of thee?" in Micah: "Do justice, love mercy, and walk humbly with your God.")

What, then, are these somewhat competing "considerations" to be weighed against each other in arriving at *overall objective justice*? Certainly "peace" is one of them. Indeed, a strong argument can be made for including each of the other Friends testimonies: equality, simplicity, plain speaking, etc. Other considerations also come readily to mind: the need for remedy for past injustices; what has been agreed to by whom; what was done from "good intentions," and what was not; and what was done from some mixed motive. In each concrete situation there are usually many such considerations, to each of which continuing revelation from Inner



Light will assign (if consulted) *some* weight on the scale of overall objective justice.

It is interesting to note there is no explicit Friends Testimony on Justice. Might this be because justice-fairness has been tacitly accepted as the final moral scale on which all testimonies (along with other moral considerations) are to be weighed? In any case, may not the time be ripe for accepting justice-fairness as the minimum moral standard in our social outreach? I say "minimum" because, even while remaining within the moral bounds of justice-fairness, life would be quite barren and shallow without friendship, compassion, a modicum of peace, and some dancing, singing, and general rejoicing in all that the Inward Light offers in guidance for our lives. On the other hand, when we stray beyond the minimum moral bounds of justice-fairness—especially when such straying becomes structural—all those otherwise enriching parts of life become somewhat soured, as they so often do in today's fast-paced world of structural violence.

And isn't much of the violence we see breaking out today—from our local city streets and schools to ethnic cleansing—attributable precisely to unjust-unfair economic and political structures? Much of what follows is based on that assumption. And the related assumption is that if we truly had just-fair structures around the



Susan Winters

Comments on the Just War Theory

by Lincoln E. Moses

Just war theory began with Augustine, got a boost from Thomas Aquinas, and has evolved over the centuries until the present day. A modern statement appears, including historical comment, in the pastoral letter of the National Conference of Bishops, May 3, 1983, entitled "The Challenge of Peace: God's Promise and our Response." As a form of moral discourse concerning war, the theory can attract sympathetic attention from people outside the Roman Catholic church, including Friends.

I offer here my personal doubts about the usefulness of the theory, either in considering an impending war, or judging a past one.

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Somewhat varying statements of the just war theory can be found in various publications. I use the statement in the bishops' letter. It is recent, and it is a collective judgment. I take it to be a competent and authoritative statement. First, at paragraph 75, we find, "The council and the popes have stated clearly that governments threatened by armed, unjust aggression must defend their people. This includes defense by armed force if necessary as a last resort."

So, armed defense against "unjust aggression" is legitimate. Then, at 79, the transition to a statement of the just war criteria appears:

In light of the framework of Catholic teaching on the nature of peace, the avoidance of war, and the state's right of legitimate defense, we can now spell out certain moral principles within the Catholic tradition which provide guidance for public policy and individual choice.

So the purpose of the theory is to "provide guidance," to policy makers and to

individuals.

Section 3 comprises paragraphs numbered 80-110, and is entitled "The Just War Criteria." After historical background we come to:

84. the determination of when conditions exist which allow the resort to force, in spite of the strong presumption against it, is made in light of *jus ad bellum* criteria. The determination of how even a justified resort to force must be conducted is made in light of the *jus in bello* criteria.

The latter encompasses two theses: first, that military means should be *proportional* to military objectives (don't use an atom bomb to blow up a bridge), and second, *discrimination* between military and civilian personnel should be observed. My quarrel relates not to these, but to the *jus ad bellum* phase, to which we now turn.

Under section 85 ("Why and when

Continued on next page

world, then that of God in each of us would blossom, and we would have very little need for either police or military!

I have no doubt that it was their sense of justice-fairness that motivated individuals at PYM 1994 to begin to consider the limitations of the absolutist position. They did so by facing up to the kind of concrete, almost-daily injustices we avoid dealing with by the simple mechanism of paying taxes to support a police force to do the job for us. For instance, we heard one Friend state that he was supportive of a local police force, and would not want to live in his region without one. We also heard a similar statement from a Los Angeles Friend. She observed that there had been an encouraging transformation in at least some sections of the Los Angeles police force. And at a meeting of Friends in Eugene, Oregon, with Bob Vogel (a Pasadena, Calif., Friend) a week or so earlier, a highly respected older Friend affirmed her support (*for the purpose of restraint only*) for shooting someone who was in the process of mowing people down with an automatic weapon.

Friends making such statements were not discounting the value of nonviolence or the need for much more extensive training in its effective use. In fact, several pages of signatures from PYM attendees accompanied a statement sent to President Clinton urging that the pursuit of nonviolent alternatives to militarism be patiently maintained in relations with Haiti.

Rather, what was being questioned was the *absoluteness* of Friends' 300-year opposition to outward weapons; indeed, its very moral status. And what was being suggested in its place was not violence in the sense of all those irresponsible, ruthless, vengeful, harm-seeking motives so often associated with the term; rather, that the outreached hand of compassion in the fullest sense be extended toward everyone, including toward the person coerced, even as possibly lethal coercive measures are being contemplated or employed against that person's physical body.

While they are available to us, these bodies have their own order of sacredness to be honored, appreciated, preserved,

enhanced, and to be given due weight as considerations in determining what constitutes justice-fairness in each unique situation—but not absolute consideration! Again, it is persons, and their moral relationships to each other, who must be held most sacred and most basically honored.

The fact that most Friends pay taxes to support local, fully armed police suggests that they accept some forms of coercion. Indeed, the current Faith and Practice of North Pacific Yearly Meeting (page 37) states outright that "Friends are not opposed to all forms of coercion. Proper police activities, incidental to carrying out the rightful purposes of the state and directed solely against persons who refuse to abide by the law, seem necessary and helpful"—nor does it specify that such "activities" must exclude the use of "outward weapons."

Human actions are not the only source of injustice. One major source is the forces of nature sometimes called "acts of God": earthquakes, tornadoes, and the physical maladies that often begin at birth and doom the physical body at the outset.

recourse to war is permissible"): The succeeding 14 paragraphs present seven criteria, which I list below, abridging but not changing the language.

86. a) Just Cause: War is permissible only to confront "a real and certain danger . . ."

87. b) Competent Authority: War must be declared by those with responsibility for public order, not by private groups or individuals.

92. c) Comparative Justice: The question in its most basic form is this: Do the rights and values involved justify killing?

95. d) Right Intention: Right intention is related to just cause; war can be legitimately intended only for the reasons set forth above as a just cause.

96. e) Last Resort: For resort to war to be justified, all peaceful alternatives must have been exhausted.

98. f) Probability of success: The purpose is to prevent irrational resort to force or hopeless resistance when the outcome of either will clearly be disproportionate or futile.

99. g) Proportionality: ". . . means that the damage to be inflicted and costs incurred by war must be pro-

portionate to the good expected by taking up arms."

At first glance almost any of the above seems to be an appealing principle. But upon further examination they become more and more problematic. Let's consider them in turn.

Just cause: To know whether there is a "real and certain danger" requires correctly understanding the opponent's capabilities and intentions. Further is needed a forecast of how things will unfold if arms are not taken up. So this criterion is far from straightforward as a guide.

Competent authority: This may be the issue at the core of the dispute, as with a revolution, or where a bi-fraudulent election clouds authority and at the same time threatens armed action. In our own country there have been disputes between Congress and the president concerning authority to mount (or continue) armed action. In such straits, where lies competent authority? And upon whose say-so?

Comparative justice: Clearly we have here a matter of opinion (and religious conviction). What could be a true answer? How could it be found? Resolving this question satisfactorily

seems as deep and difficult as deciding the main question: "Is war justified in this instance?"

Right intention: Too often this must have a preordained answer (likely the same on both sides). How likely are we to find a policy-maker urging war except for "just cause"?

Last resort: Once again, the opponent's capabilities and intentions are central. Once again implicit forecasts are of the essence. Additionally, "last resort" is likely to conceal tacit reservations about nonnegotiable items such as talking with the opponent, or releasing hostages, or paying ransom for hostages, or. . . . In such straits the concept of armed force as a "last resort" becomes vague. A final complexity of this criterion is that it might justify preemptive action, thus clouding which party is defending.

Probability of success: A frank forecast—and a difficult one, for few human enterprises are more beset by randomness, surprise, and disappointment than is warfare. The criterion would offer more guidance if it spoke of a threshold for this probability. Is probability of 1/2 good? or bad? How about 3/4? or 1/4?

Proportionality: Here is a very hard question—perhaps as difficult as the main question. Whose lives count how

How, then, does one reconcile these seeming injustices with "a loving God"? I do so in the following way.

As I see it, what the Supreme Being basically shares with us is participation in running things here on earth. The power for such participation comes from our

Justice is more sacred and fundamental than peace—and more in keeping with the Friends commitment to continuing revelation.

knowledge of nature and natural laws—from the most primitive instincts to the most sophisticated quantum physics. For these laws to be useful in setting our agendas and making our commitments, we must be able to count on them. That is, they must be impersonal, with the rain "falling on the just and the unjust alike." Thus, those impersonal "acts of God" are an inherent part of empowering our freedom and thereby of making real our participation.

It is clear, then, that the Supreme Being has placed a higher value on giving us the freedom and power needed for effective participation than on those temporary physical bodies that are inevitably lost from time to time. Yet as participants in running things here on earth we are shown ever more effective ways to avoid many of such accidental injustices—mainly by continuing revelation regarding how nature works.

And by giving each of us a sense of justice-fairness, and a conscience urging us to follow that sense, the Supreme Being has given a clear message regarding

how we are being urged to use our participatory powers. That is, we are being urged to adopt justice-fairness among persons as our basic moral principle—with due consideration for our near-sacred bodies, to be sure, but not absolute consideration.

It is clearly important, then, that we always keep in mind that crucial distinction between the spiritual *person* and that person's temporary bodily instrument during this earthly life.

Thus, when a physical body—perhaps because it is out of that person's control—is behaving in ways that deny others their physical bodies, then justice-fairness to persons calls for severe restraining action, action which, though not intended, might result in the demise of the offending physical body. And might not a person thus temporarily out of control of her/his body later express the remorseful wish that someone had applied whatever amount of such coercion as would have been necessary to prevent that bodily behavior which s/he now so deeply regrets?

In general, the less coercion used in confronting injustice the better—but only better provided that whatever is done is effective in preventing it, and provided whatever means are used do not themselves contribute more to injustice than to preventing it.

It is precisely these provisos which present us with so many moral dilemmas in the face of gross injustice. Typically, there is no pat formula to resolve them for us. Yet, it is in the face of such dilemmas, I suggest, that the most essential and sacred of our Quaker beliefs comes to the rescue: namely, our belief in "continuing revelations" from Inner Light—to individuals in the case of individual dilemma and to Friends meetings in the form of the sense of the meeting in the case of the meeting's dilemmas.

One may wonder, as I do at times, at the moral justification for the extent of such freedom and power granted to us by the Supreme Being, especially when it continues to be granted to those who are so clearly using it to perpetuate such horrible and continuing injustice. But, realizing my limited cosmic and eternal perspective, I simply choose to "give God the benefit of the doubt," and to go on seeking ways to use the freedom and power given to me personally in the morally responsible ways revealed by whatever continuing revelation is offered.

Since, as Lord Acton reminded us a century ago, "power tends to corrupt," the freedom and power we find ourselves

much? How does loss (or gain) of territory count? What about national identity? And of course, both costs and gains need to be forecast before they can be compared.

I would summarize the objections above by saying that the theory necessarily depends on forecasts and other sorts of weak evidence, and so can offer little useful guidance, even in principle.

My next objections relate to the great operational difficulties just war theory must face due to practical factors, which are not treated in the theory. We live in an era when it is not far off the mark to say "information is power." On matters of war and peace, information is commonly corrupted by censorship, media control, self-serving news items, outright official falsehood, etc. So how is the conscientious citizen to *apply* these criteria with confidence in the result? The policy maker may have quite parallel difficulties, with deception of legislature and heads of state being all too common.

Just war theory has a long history; it was apparently designed to restrain monarchs' decisions to engage in war. But even as Augustine's and Thomas Aquinas's justifications of slavery have become discredited, so, in my opinion,

has just war theory become irrelevant (or misleading) in our age—if ever it was otherwise. The intrinsic obscurity of the theory and the treacherous fact base it must use, make inferences based on just war theory fragile. Worse, it may bring net harm, partly by offering false hopes of wisdom in decision-making; partly by occupying time and effort that would be better spent in other ways to avert war; partly by its very name, which is easily and unconsciously received as an assertion that some wars, in this era of vicious, prolific killing, can be "just." Finally, if taken seriously, its effect is likely to strengthen the cause of war by raising morale of troops and citizenry—easily enough on both sides.

There is an additional cost to promoting the idea that some wars may be "just"; it supports reliance on war as a contingent instrument in international dealings—and corrupts those dealings. That reliance takes the edge off creative efforts to work through difficult tangles.

So, as the reader may surmise, I commend a hard look at just war theory before Quakers invest a scintilla of energy—or hope—in it. □

with also tends to corrupt unless we develop safeguards against such corruption. And when the power in human hands and minds outpaces the development of such safeguards, we have, as we do today, what might be called runaway injustice. More precisely, what we have is a situation where those institutions that justify their existence by their claim to prevent injustice are so often beholden to and controlled by the greatest perpetrators of it.

Thus, one of the major challenges we face today is that of envisioning and then instituting political structures that really will assure that human freedom and power will at all times be contained within the

moral bounds of what I call sustainable justice.

In view of the moral dilemmas implied in the above analysis, I personally hope that in the future no Friends organization will criticize on absolute pacifist grounds alone the use of military forces for humanitarian purposes. Such criticism may even constitute a serious injustice to those who are sincerely trying to deal with a genuine moral dilemma. In view of the above analysis (revelation?), such criticism seems especially misplaced when escape from dilemma is ostensibly accomplished by holding to some absolutist position.

Also, such avoidance denies Friends the moral experience of dealing with such dilemmas (of which there will be increasing numbers, I predict).

Finally, when such an absolutist position is taken, skills and sensitivity characteristic of Friends in dealing with other forms of dilemma are denied input into one of its most serious modern forms: namely, what weight should be given to what kind and extent of coercion in preventing or remedying the most serious forms of injustice we humans face today—especially when they take the form, as they so often do, of structural injustice. □

Rosebush

Best cut it down they said;
After sixty years the ice and cold
of bad winters got it.
They said.
Two years. Now I breathe deep
the green and pink of roses.
Old roots go deep.

Household Dragon

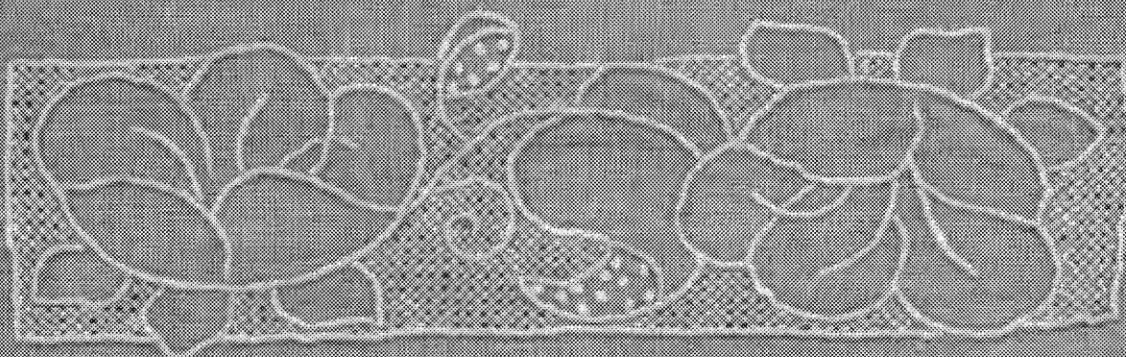
I head a line of
Keepers of linens,
Lovers of old lace,
Ironers of soft damask,
Repairers of fragile embroidery,
Folders of tablecloths for special
occasions.
Guardian of closet treasures.

Untitled

If one degree of temperature can
Transform sleet to snow,
If a chance of landing allows
A seed to grow.
What great cresting wave can surge
From a drop of love?

—Margo Waring

*Margo Waring is a
member of Juneau
(Alaska) Meeting.*



"MARRYING" THE MEETING

ANOTHER WAY OF LOOKING AT MEMBERSHIP IN THE RELIGIOUS SOCIETY OF FRIENDS

by Renee-Noelle Felice

Lloyd Swift, in a 1986 FRIENDS JOURNAL article, wrote: "[Friends] have not abolished the clergy but rather . . . the laity." In that one phrase, he gave me the answer, or at least a piece of the answer, to a question that has puzzled me for years: Why membership in a *particular* Friends meeting?

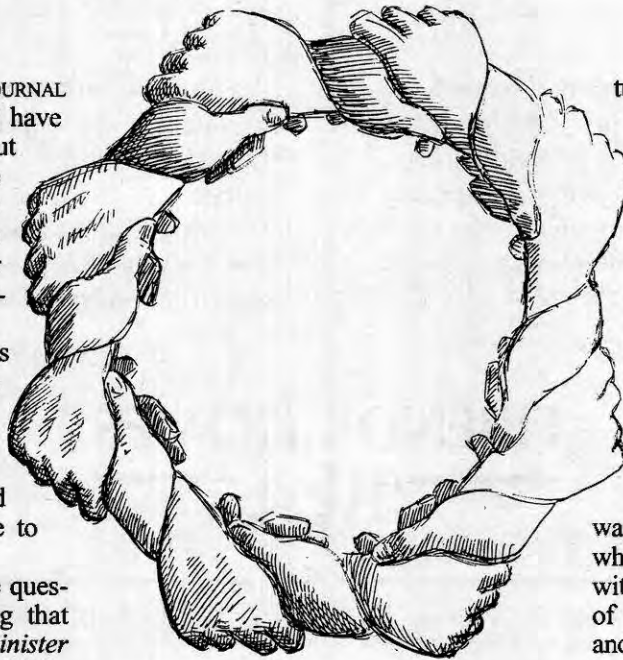
The concept of membership as commitment to a shared faith is obvious. But the reason for membership in the monthly—instead of the yearly—meeting (or Friends General Conference/Friends United Meeting) has been harder for me to grasp.

Lloyd Swift's comment put the question in perspective by suggesting that membership is a commitment to *minister with a specific group of people*. But if it is, what does that mean for those of us who make such a commitment? Are we promising always to agree on a mutual ministry? Are we committing ourselves to minister *en masse* as it were? Or are we pledging to support one another in both joint and individual ministries—to open ourselves enough to one another so that, when one of us thinks she or he is led to a *particular ministry*, the community can help us to discern the truth of that leading?

If the latter, then, in becoming members of our meetings we are taking great risks. We are, in essence, pledging spiritual intimacy. We are promising to let others know us in ways that could be uncomfortable at best, and downright painful in some instances.

Yet consider the alternative: *Not* making that commitment, *not* taking that risk, could mean ministering alone—or not at all. It could mean going ahead with our leadings without testing them in the company of those who know us well enough to ask hard questions—or closing our-

A teacher, poet, and writer, Renee-Noelle Felice is a member of Staten Island (N.Y.) Meeting.



selves off entirely to divine promptings.

Of course, it is possible to join a meeting without making such a frightening commitment. But we do so at the peril of having the relationship remain superficial, or ultimately crumble, since lack of spiritual intimacy creates the same kind of barriers in meetings that lack of emotional and physical intimacy creates in marriages.

In fact, it is not far-fetched to suggest that joining a meeting is very much like entering into a connubial relationship. We pledge ourselves to marry one other person, not an entire family, no matter how drawn we might feel to all of our partner's relatives. Similarly, in becoming a member of a particular meeting, we are committing ourselves to a partnership of very specific individuals.

It makes sense, then, that membership in a meeting is not automatically transferred when a Friend moves from one place to another. The commitment must be made anew—not to a doctrine or a creed, but to a different group of co-ministers.

Lloyd Swift sees the act of joining the Religious Society of Friends as a "substi-

tute for baptism into the faith." Although I would agree that "it has an element of sacred ritual about it," I see that ritual more as wedding than baptism.

When viewed in this light, membership is not something conferred upon one person by an already extant group of "others" but a covenant among individuals to become something new; an agreement to change the shape and definition of the meeting by admitting yet another minister into the sacred circle.

In considering membership in this way, I am reminded of a young gay man who was attending a meeting struggling with whether or not to minute acceptance of ceremonies of commitment for gay and lesbian Friends. "My first thought," he told me, "was to wait to join the meeting until 'they' get 'their' act together. But then I realized that I have another choice. I can join the meeting now, and 'we' can labor over the decision together."

The realization illustrates the unique beauty of membership in a Friends meeting. Such membership carries the potential for creation of a new entity. Each time an individual joins, the meeting is changed forever. It becomes different from what it was before.

Perhaps the solemnity of the commitment, and the meaning of membership itself, would be more apparent if, rather than merely welcoming members with a social event (a "reception," if you will), we preceded the festivities with a meeting for worship with a concern for admission of a new member. During such a meeting, both the new Friend and the clerk or convener of the committee that found her or him clear for membership might speak words similar to those spoken during a meeting for marriage. Such a meeting for worship would place the emphasis where Lloyd Swift suggests it ought to be: on the "sacramental" nature of our commitment to a ministerial partnership. □

John Davis Gummere

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Gifts

by Jim Greenley

The biblical story of Jonah and the whale is one I remember from my childhood days in a Methodist Sunday school. You too may have had a similar experience of learning this story at a young age in First-day school or some other similar setting. This Old Testament story in the book of Jonah features Jonah being swallowed by a great fish after disobeying God (Jon. 2:10). As one dear Friend in my meeting said, for her the story seems to stop when "Jonah gets burped up on the beach." Yet this is just the beginning of the adventures of Jonah.

Only in my middle years have I learned the rest of this story and come to struggle with its layered meanings. After Jonah is delivered by the giant fish to the safety of land, he obeys God's command to go preach destruction to the wicked citizens of Nineveh. Jonah walks through the city of Nineveh proclaiming, "In forty days Nineveh will be destroyed!" (Jon. 3:4) The fate of Nineveh appears to be sealed.

This conjures up for me, and probably for many others, images of an angry and wrathful deity who speaks in the words of human beings of mythical proportion known only to another age. These images, associated with Old Testament conceptualizations, are foreign and difficult to relate to for many (but not all) contemporary Quakers whose spiritual language and images are different. If you are one whose spiritual language makes the appreciation of Jonah's tale difficult, let me encourage you to read on, seeing the effort as a way to expand your horizons through a bit of bilingual spiritual education.

So a reluctant Jonah prophesies destruction of the unreformed city of Nineveh. Its citizens, led by their king, earnestly repent and promise to give up their wicked ways. This changes God's mind. The city is spared!

Jonah is indignant that the promised punishment was not delivered. Sullen and angry with God, Jonah sulks off into the desert to perch and pout on a rock in the blazing sun.

On the first day, God causes a tree to grow beside the rock, providing cool shade to Jonah, who remains on the rock con-

siderably more comfortable, but of unchanging attitude. Jonah is very happy with the tree.

During the second day, God causes the tree to die. As a result, Jonah is exposed to the naked sun and hot winds. Deprived of his expected shade, Jonah turns his wrath on the tree, cursing and abusing it for dying. Then God reminds Jonah that he did not do anything to deserve this tree, so why is he justified in being so angry when it is gone?

How easy it is for us to be like Jonah, not appreciating how all these things that sustain and please us, which make life enriched and even possible, are pure gifts to us. Consider the shade trees of our lives, the fruits of nature, senses and seasons, the very beating of our hearts, and the capacity for thought and tenderness. Consider too the challenges in relationships, being born and seeing born, and even the miracle of death. All these are beyond our ability to create—and even to fully comprehend. Truly, one of life's great lessons is to let go of what we have had, with gratitude for the gift and without unremitting and hurtful anger.

Yet how easily we can be brought to anger or resentment over the passing of these gifts. How quickly we come to covet others' gifts, as if we deserved somehow even that which we had already been given.

The tree had grown, and the tree had died. God had used it to remind Jonah of a great truth. And this instruction is profound; it helps me hold closer to patience and humility. It needs constant repetition in my life.

But the story of Jonah does not end here. It goes forward to end with what has been for me an even more difficult lesson.

The story goes on with God telling Jonah about forgiveness. As the message comes to me, God tells me that forgiveness is like the tree. It is available and given to me even when I have done nothing to deserve it. Thus, forgiveness is given to the wicked of Nineveh.

Forgiveness is a gift! The tree outside my window is a gift. I can grapple with how the tree is a gift of God, even allowing for diverse language and concepts of God, but understanding forgiveness has been more difficult for me. Yet Jonah's story shows how forgive-

ness is mysteriously and miraculously available as a gift.

How wonderful it is to have available, through no effort of our own, the healing, renewing, restoring gift of forgiveness. The precious gift allows one to become whole again.

Jonah seems like a simple enough story, told in few enough words. Yet it is immensely complex. What might I learn from it in future years and places on my spiritual journey? For now, I'm grateful Jonah's story has expanded from the whale and a "burp upon the beach." For me, now, it also encompasses a tree and forgiveness. □



Jim Greenley is a member of Madison (Wis.) Meeting.

A SECRET HANDICAP

by Wynne Busby

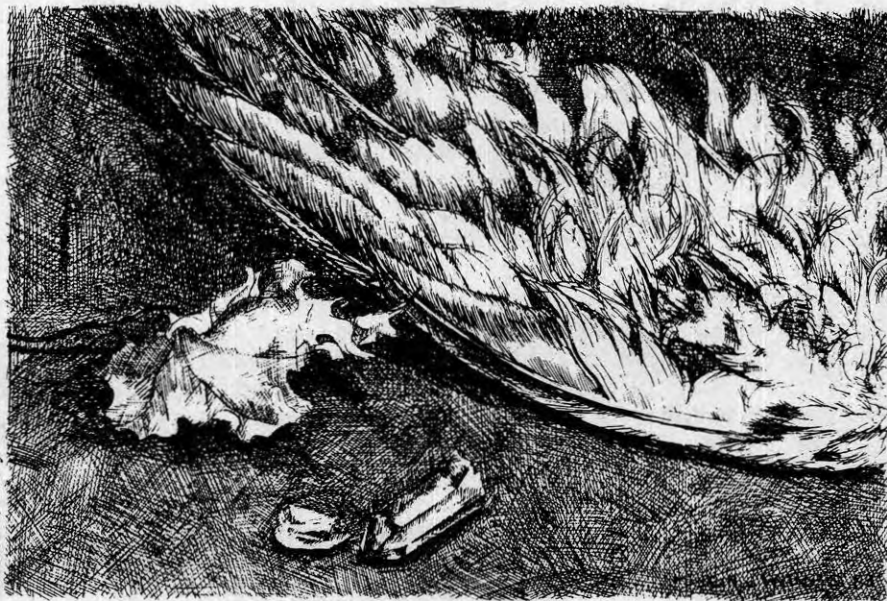
For most of my life I had a secret handicap. I could not pray. Or at least I thought I couldn't. My early years in the Anglican church had taught me that prayer meant saying words to God. Since this always felt phony to me, and since there was no one I could ask about it (prayer was as much a taboo subject as sex), I concluded that there was something wrong with me. I had this handicap.

I gave up. I fled from the church and the words. For years I would have nothing to do with "religion" of any sort. But finally I felt compelled to try again. I searched. I studied. I read. I still had my secret handicap.

There was no blinding moment of truth. Somewhere I read that "prayer is a movement of the heart." I tried to make this movement but had no solid ground under my feet. Finally, I understood that I needed to turn it around. "The movement of the heart is prayer." That makes all the difference in the world. I knew then that I had been praying for years, and slowly I began to understand that my way of communicating with the Divine was acceptable. I realized that I am constantly "in communication" with the divine spirit but most often this is totally wordless. It may be an impulse of gratitude as I wake in the morning and see the mist over the wetland, or the trees against the sky. Sometimes it is an overwhelming pity or sorrow. Sometimes it is simply a "yes, it is"; sometimes a wordless cry for help.

Last year at Thanksgiving I spent the day making a collage, using paper, feathers, and other materials. I wanted to express my feeling of connection with the four elements. When I finished I put the collage on the kitchen wall. A visiting friend asked me about it and I replied that it was a thanksgiving prayer. But really, it was the making of it that was the prayer. The prayer was the doing, the searching for the right feathers and paper, the tearing and the gluing, as well as in the creative impulse that led me to begin the work at all.

Sometimes now, oddly enough, the words of some of the old prayers come to me, remembered across the years. "Thanks be to God," I say as I kneel to light the fire,



accepting the life of the tree that will sustain mine for a while. As I enjoy the blessing of water, as I prepare food, old words come into my head. But the words are not the prayer. I am the prayer. My writing is prayer since it comes from the deep center of myself.

How simple this huge breakthrough seems when I try to describe it. Yet I remember with great sadness all those years of exclusion, of my secret handicap. If only someone had helped me. We need to remember that our wonderfully different temperaments will find wonderfully different ways of approaching God. For most people, prayer is still a very difficult subject to talk about but I would urge that we try. I hate to think that there are others thinking they have secret handicaps when in fact they have wonderful individual gifts to offer. □

*Wynne Busby is a member of
Northampton (Mass.) Meeting.*

Standing with Friends

by Barbara Dixon

There was to be a van from Earlham College. Disoriented, I looked around the Dayton, Ohio, airport. Would this be the usual academic conference, shaped by posturing and jockeying for position? Or would I discover ground for the irrational hopefulness I felt about my first Friends Association for Higher Education meeting?

I followed an elegantly dressed woman outside. As we meandered toward the van together and she began to tell me about her research on the diaries of early Quaker women, all the potential barriers—differences in scholarly training, in academic rank, in personal style—slipped off like a fog dispelled. Our mutual interest in our work and our newfound liking for each other remained.

In the van, the man to my left spoke of his painful encounters with the academic process, from a graduate student's point of view. The man in the row behind spoke of teaching as a Quaker in a public university. By the time we arrived at Earlham, I felt as if I'd landed in a group of long-time friends.

My first experience of FAHE has turned out to be representative. As a teacher in a state university, I have long felt a hunger for exactly what FAHE offers. Only some of my colleagues share my concern for the spiritual and moral, as well as intellectual, development of our students; all of my colleagues, like me, are overwhelmed with the heavy teaching load, production of scholarship, and contributions to faculty governance expected of us. How to fit these parts of my life, along with my home life and my own spiritual journey, into a mere 24 hours a day? How to "swim in the life" (to use Mary Penington's words) while grading freshman compositions, while sitting on a subcommittee, while paging through articles of literary theory? How to open my classroom to community and to mindfulness for each person present?

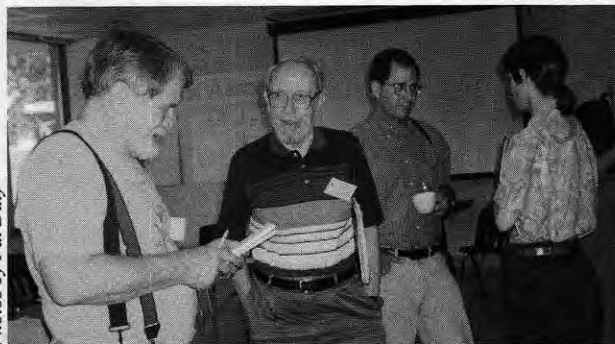
Everyone I've met at FAHE has shared concerns like these. This is what it's like: You wander into dinner from the preceding session, where you've lingered to hear more about an issue close to your heart

(for me, out-of-country educational experiences, for one). The food service host (at this past year's William Penn College site) greets you at the buffet and remembers if you're the one who'll choose the broiled pork chop or the one who'll prefer the herbed vegetarian entree. You take your tray to an open seat, and pretty soon your neighbors and you are talking about, perhaps, marriage and the way work fits into it, and you're realizing what it is that's been snagging your semesters. Or—as a friend of mine who came to FAHE this past year for the first time experienced—you laugh together over your miseries along the tenure road. Or perhaps you confess your sense of failure with a project, and someone listening offers the help it hadn't even occurred to you to hope for.

Thus does FAHE offer the community I would have sought if I could have imagined its existence. Another gift of community, unforeseen, is the presence of both programmed and unprogrammed Friends. Before FAHE, I had known only the Friends of Northern Yearly Meeting. In a discussion group with Friends from programmed meetings, I suddenly grew impatient about my own discomfort with the words "God" and "Prayer." From these women, I learned a new balance to take with me into silence. One evening in Earlham School of Religion's beautiful chapel, a group of FAHE attenders sang all the hymns and rounds and spirituals we could recall, more joyfully than tunelessly some thought, well into the night. "It's the unprogrammed Friends who can't

resist this," one programmed Friend chuckled, leading another stanza.

Though FAHE is not discipline specific, I have found the sessions invariably valuable. Those that do fall within my discipline speak directly to my interests; I came away from this past year's conference with a list of 20 books, which I've already read my way well into, some of which have turned up in my classes this year. Other sessions address parts of the academic life which are widely shared, such as teaching. From some sessions, I've glimpsed the university from perspectives different from my own, as through the eyes of scientists or administrators. And all the sessions model for me

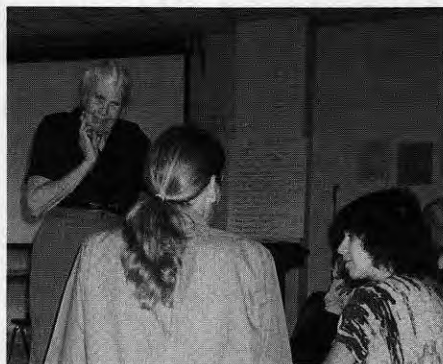


Photos by Pat Daly

the way a classroom or university committee ought to work. Presenters speak openly and directly to their listeners; everyone present is valued: the sessions feel a bit like meeting for worship with attention to scholarship.


I eavesdropped on this year's epistle committee at FAHE and heartily concurred when they decided to name the document "Coming Home to FAHE." From FAHE, I've gotten support for teaching and scholarship and just living. I've pondered the hard questions raised. I've kept a sense of connection all through the school year. Nowadays, when I think about where I stand in the wider academic community, I feel certain that I stand with Friends. □

FAHE 1995 will be at Haverford College, June 22-25. People interested in finding out more about FAHE should write to Friends Association for Higher Education, P.O. Box 18741, Greensboro, NC 27419, or call Jeanette Wilson at the FAHE office: (910) 852-2028.



Barbara Dixon is a member of Menominee-Eau Claire (Wis.) Meeting and attends Stevens Point (Wis.) Preparative Meeting.

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Continued from page 5

Energy becomes the name of the game. We have to learn how to use it, recycle it, honor it, and enjoy it. We know that this Life Force that flows through each of us and through all creation provides us with the key to a new kind of relationship with every other aspect of this earth.

Christopher Frye, in his play *The Sleep of Prisoners*, presents us with this challenge: Thank God our time is now when Wrong Comes up to face us everywhere, Never to leave us until we take The longest stride of soul men ever took, Affairs are now soul size, The enterprise is exploration into God.

Anna S. Morris
Newtown, Pa.

Volunteers sought

As we look back over the life-choices we have each made, most of us can see some values, guidelines, and markers that have, at least in part, shaped the way we have lived our lives. Anonymously sharing some with others could begin community building—highlighting what participants have in common and their differences.

Frankly, this is an experiment. Variations have been found useful in a variety of settings. It involves some of the enduring issues of life for which there are no clear answers.

This is the model:

1. The first 20 respondents to this invitation will be sent an 11-item (about five minutes to complete) survey-research "Form IX, This I Believe."
2. Participants returning the anonymously completed form will be sent a feedback group profile. (Respondents may wish to keep a copy of their responses to compare with the group profile.)
3. I hope the above will invite some reflection and heightened awareness of group similarities and differences—among FRIENDS JOURNAL readers.

4. The respondents will be given permission to reproduce the survey form and repeat the model in a setting of their choosing—a Friends meeting, retreat weekend, adult education program, etc.

A larger goal is to build a multi-group database that can help in the study of relationships between values, lifestyles, and social creativity.

Karl V. Schultz, Ph.D.
1832 Carlwyn Dr.
Castro Valley, CA 94546

From sword to peace

I appreciated your focus on William Penn's 350th (FJ Oct. 1994). Indeed, Penn

was an effective leader and wisely led the young colony. Your use of the phrase concerning the sword brought memories. It was applied to me some three years ago as I was seeking membership with Friends while still employed as a civilian electronics engineer by the U.S. Navy. I was also reminded that Philadelphia and Pennsylvania became chartered because a grateful king was eager to reward a faithful navy admiral (Penn's father).

I was pleased too with the articles about Quaker House in North Carolina. But I live in a different environment. People here are having the sword ripped from them. My command, the third largest employer in the county, must excess 400 people immediately. My own job is not fully funded for this year. Contractors who worked on my delivery orders are now unemployed.

While Quaker Houses are effective in many ways, can they assist people who have mortgages, kids in college, and volunteer commitments to various groups? Can there be efforts to start up a business here in Kitsap County to market products produced by 400 technically capable people? Can this business pay the wages similar to those paid by the U.S. government? Will these products be focused to the peace markets so often advocated by Friends?

With a number of base closures being implemented and others coming, Quakers have significant opportunity to minister among those who have the sword ripped from their hands. But this means cash, products, markets, facilities, and management. I hope FRIENDS JOURNAL will publish articles on this issue of job replacement and retraining.

Michael Moore
Poulsbo, Wash.

Use of alcohol

I was 23 years old when prohibition was repealed in 1933, and I never drank until then. At first I drank beer, to be polite, when it was offered to me, but I didn't care for it. But one time it did taste good, so I promptly quit; I knew that was the only way I could be sure to avoid the danger of becoming an alcoholic. True Friends use care in acquiring or changing their habits.

Kliff N. Merry
Los Angeles, Calif.

Sharing our stories

For 20 years I have been hiding from a decision that has haunted me ever since. I refer to the decision to have an abortion. It is one thing to decide that an abortion is the right thing to do. It is quite another to

believe it is wrong, but do it anyway because it's the most convenient option.

Twenty years ago I was quite alone. I was in graduate school, one summer school course away from finishing my degree, \$250 in travelers' checks to my name, with no job prospect yet. Dad had died six months earlier; Mom was in a nursing home. My older sister was in the convent; my younger sister was a first-year teacher; my brother had just returned from military service, just married. With this Catholic background, one would think my conscience would have prepared me for the decision. I didn't give my conscience or my family the chance to influence me. I judged that no one was in a position to support me through a pregnancy. This was my secret.

Although I thought a mutually agreed upon one-week fling between sessions sounded like an inexpensive and pleasant way to unwind, I was ashamed after it was over. I was doubly ashamed because I had gotten caught. The condom protection obviously wasn't adequate. I would have to deal with this unwanted pregnancy by myself. I felt that abortion was wrong, but I didn't want to postpone my life. I wanted to start out independent. I took half my travelers' checks and paid for an abortion.

In the past month or so, I have been obsessed with telling my secret. It has been embarrassing for me, but the revelation to Friends and friends has been a healing experience for me. I am surprised by the sympathetic responses and willingness of others to share their stories. One girlfriend became hysterical after telling of a particularly dangerous medical incident that she had kept a secret for 20 years. She thanked me for giving her the courage to tell her story.

How many others have secrets they need to tell? Can Friends share the light they already have with regards to personal experience with abortion decisions? If we live up to the light we already have on this issue, will more be granted us? Is the time right for Friends to handle this issue that will not go away? Let's sit open and see if the Spirit guides us in this direction.

Theresa Toy
Concord, N.H.

A spiritual abundance

When the inward experience that leads to certainty of faith is not yet available, our Quaker spiritual tradition, grounded as it has been on personal discovery of God, may be called into question. Allen D. Hubbard (*FJ* Oct. 1994) offers us an example of this questioning—questioning required by

intellectual integrity in the absence of inward faith-generating experience. Let's also admit that the same integrity asks that we remain open to the possibility that such life-altering experience occurs, and take care to not too readily dismiss our tradition, which so many have found to confirm their experience and assist their further seeking.

Hubbard's suggestion that "our fore-parents lacked maturity and weren't ready... to do the saving and leading" themselves, does not recognize the depth and power of these men's and women's spiritual understanding. In their worship they found the power to speak of their discovery to the society at large, to proclaim the name of the Lord, even though they received violent abuse for their efforts. Our Quaker, our Christian, foreparents embodying and acting from the Spirit, give us examples of heroic, holy obedience. Christ's words in John 10: 37-38 come to mind: "If I am not doing the works of my Father, then do not believe me. But if I do them, even though you do not believe me, believe the works, so that you may know and understand that the Father is in me and I am in the Father."

Depending on God to sustain our spirits is not childish, anymore than depending on food to sustain our bodies. Our spirits are in need; why delude ourselves? We cannot rely too much longer on a philosophy of human beings' natural and autonomous progress toward perfection, an idea that has been with us for nearly three centuries with less than hoped for results. Nor can half-way measures suffice, such as a concept of an immanent, but not transcendent, God—infant or otherwise. Could we be ready to put away our childish things at last and turn to God, who waits for us in our prodigality? The step homeward is seen with compassion from a great way off, as some of us can testify. We will find ourselves met with a welcome and unanticipated spiritual abundance from which our earthly responsibilities will be met.

Patricia Dallmann
N. Wales, Pa.

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we can include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Readers 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.

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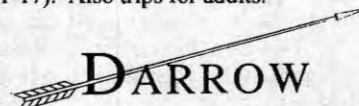
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Kent State Remembered: A National Day of Conflict Resolution

by Francis J. Oldynski

The Confrontation

On Monday, May 4, 1970, at approximately 12:24 p.m., four Kent State University students were senselessly slain and ten others seriously wounded when members of the Ohio National Guard opened fire during a confrontation with protesting students. The shootings culminated a weekend-long series of sometimes violent demonstrations, which were largely precipitated by the Nixon Administration's decision to illegally invade Cambodia. This escalation of the Vietnam conflict came at a time when opposition to the undeclared war and military conscription in general was building to a crescendo. For many young people of the time who were frustrated by the lack of progress being made to end the war, as well as having to contend with an unresponsive and distant government, it was "the straw that broke the camel's back." Of the days immediately following the shootings, James Michener wrote,

... the nation stumbled to the edge of a precipice... only those who were close to the scene... appreciated how dangerously close to catastrophe this country came in those critical days.

The higher education system across the country came to a virtual standstill as over 500 colleges and universities closed down, and scores of others threatened to join them, in protest. For some, the talk was of revolution as many middle-of-the-road protestors were now turning to the more radical factions of civil disruption. It appeared generation was pitted against generation as Governor James Rhodes of Ohio prophetically declared, after ordering troops onto the Kent State campus, "We are going to eradicate the problem. . . . It's over with in Ohio!"

In the eyes of this writer, a college freshman at the time, could be seen the fear of escalating societal upheaval and a social order hovering on the brink of chaos. Moreover, our system of government came perilously close to constitutional breakdown as the ramifications of President Nixon's policies be-

came more clear. A bipartisan group of U.S. Senators said in a joint statement that "the time has come for Congress to face an historic Constitutional choice. . . either declare war or get out"; and Rep. George Brown (D-Cal.) ordered his staff to study the possibility of impeaching President Nixon for his actions (note that this was two years prior to the occurrence of Watergate!).

As student unrest spread throughout the land, it became increasingly evident that many of those in power were now more than ever determined to implement forceful means when confronting protestors gathered to exercise their constitutional right to demonstrate (albeit some anti-war protestors turned to violent means of social disruption). And when 11 days after the Kent State shootings two students were killed by police at Jackson State University in Mississippi (one of whom was a 17 year-old high school student on his way home from a part-time job) when they fired without warning into a group of protesting students, it appeared that our suspicions had been validated. Through the horror of it all and due in part to our youthful idealism and political naivete, it was difficult to comprehend what was unfolding around us. As a former Cub Scout who had marched in Memorial Day parades next to the U.S. flag, and as the son of a proud World War II veteran who landed on Utah Beach on D-Day, it was inconceivable to think that our military forces were being used against our own citizens. Not only was our government committed to an immoral war (is there such a thing as a moral war?) but its armed forces had invaded the sanctuary of the scholastic campus and, to paraphrase the lyrics of a popular song of the time, now the soldiers were shooting us down!

Of these turbulent times, Jonathan Alter wrote,

For someone growing up under Nixon, the invasion of Cambodia and the campus unrest that followed loomed about as large in our consciousness as say the Battle of the Bulge did for our parents when they were young.

My Brother

I was not an eyewitness to the Kent State confrontation, but my brother was. A first-year graduate student, he was attending Kent

on a full assistantship in history. Although opposed to the Vietnam War, he was anything but a radical, more like a concerned observer. Fortunately, he was not in the line of fire that afternoon and returned home to Philadelphia, Pa., after catching a plane that evening. Like all students he was required to leave the campus when it closed down immediately after the shootings. He was fortunate to get a ride to the airport, for many of the students were left stranded with no easy way of getting home. One can only imagine what went through the minds of concerned parents as early news reports of the shootings came over the airwaves with their nameless victims. Needless to say, it was an experience neither I nor he will ever forget. It was through our long-distance phone conversations that weekend that I quite literally received a play-by-play description of the dramatic events. Through the phone lines he described to me the torching of the aged ROTC building on Saturday night. I heard the cajoling of students outside of my brother's dormitory window, egging on the other students, who were supposed to have been restricted to their dorms, to join in the protests outside. The whirling sounds of military helicopters could be heard as their operators used bullhorns in their attempts to maintain control. My brother commented that what was, just a few days before, a tranquil and idyllic campus had become what now resembled a war zone. A bizarre scene indeed. A private and sensitive man, my brother to this day will rarely discuss his experience that weekend.

The Passage of Time

The sociological forces which converged on that small university town in Middle-America created a drama of the times with its own plots and subplots, heroes and villains, and, of course, its own victims. Now, as the 25th anniversary of that controversial drama with its unthinkable climax approaches, I can view the events of those days through the lens of the passage of time—the tempered lens of a matured adult, a devoted parent, and a convinced Quaker. I know that the rage we felt during those turbulent times must give way to reconciliation and forgiveness; for if we allow it to persist, it will become spiritually destructive and self-defeating. I also recognize the necessity of not forgetting; for although the wounds have healed, the scars remain. The passage of time has not dulled the instinctive belief that the implementation of deadly force in the resolution of conflict is itself inherently evil. In potentially volatile situations, alternative solutions must be found.

The Program

In March of last year my old friend, poet Peter Krok (whose 99-line poem, "The Misfit Generation," commemorated the 5th anniversary of the tragedy), suggested to me that we

Francis Oldynski is a member of Abington (Pa.) Meeting and the Abington Friends School Committee.

commemorate the 25th anniversary of the shootings. I readily concurred and offered to coordinate the effort. Little did we know then what was to develop. I first contacted another friend, folk singer Richie Havens, to see if he would have interest in participating in such a program. Without hesitation he said, "Count me in." I next contacted Richard Aregood, the Pulitzer Prize winning editor of the Editorial Page of the *Philadelphia Daily News*, who over the years has written extensively about the Kent State confrontation and the times, who also said, "I'm in." And when I tracked down John Filo, the current *NEWSWEEK* photographer who won the Pulitzer Prize for taking the well-known photograph that fateful day (that of the young runaway girl anguishing over the slain body of Jeffrey Miller), and he said, "Count me in," I knew we were on to something very special.

I subsequently presented my idea to Abington (Pa.) Monthly Meeting and received overwhelming and enthusiastic support and encouragement (one member who approached me after the meeting nearly in tears said that she is still outraged by what went on during those times). I told the meeting it was my desire that some good may emanate from that sad and controversial event, and in so doing we could develop the program around a theme of conflict resolution. In keeping with the philosophy of "thinking globally and acting locally," we could examine the causes of conflict in our communities, particularly our schools, and try to apply the techniques of peaceful and nonthreatening means of resolving conflict. Such a program could shed a pervasive (L)ight on this urgent need in our world. Thus was born "Kent State Remembered: A National Day of Conflict Resolution." It will begin on Saturday, April 29, and conclude on Thursday, May 4, with what we hope will be a national observance. Held in conjunction with Abington Friends School, the program will consist of seminars, workshops, guest lectures, a candlelight meeting for worship, and a concert to benefit conflict resolution programs. All are welcome to join us in this important undertaking.

The Stories

I know that since word of our program has spread it has touched a nerve with a lot of people, and I have been contacted by some of those people who either have a personal connection to the Kent State tragedy or have expressed a desire to participate in some way. I would like to share some of their stories with you.

John Davidson, a history teacher at George School, in Newtown, Pa., was a student at Haverford College during that time. He told me how the college had closed down in protest after the shootings and practically the entire student body, along with members of the faculty, journeyed en masse by bus to

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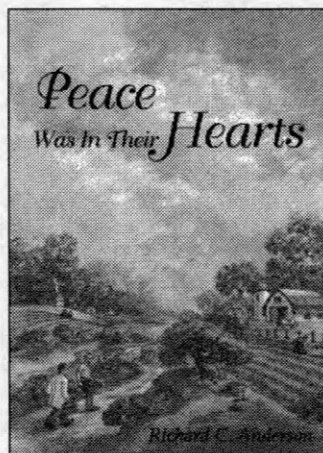


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Washington, D.C., to lobby their legislators, seeking an end to the war. One student was quoted as saying, "This was a manifestation of the Quaker concept of consensus, but we still don't have the answer to the war."

Calvin Bourgeault, now retired, was a teacher at Tower Hill School, near Kent State, when the shootings occurred. He said another teacher by the name of Claude White composed a musical piece commemorating the 1st anniversary of the shootings entitled "Oh Broken Flowers," and he offered to seek his assistance and come to Abington Friends School to help the director of the upper school chorus teach the piece to the choral group and perform it as part of our program.

Nancy Strong, from Newtown (Pa.) Monthly Meeting, called to simply remind us not to forget about the killings at Jackson State. She was not the only one to mention this and I thanked her for calling and assured her that we will remember Jackson State.

An attender from Plymouth (Pa.) Meeting, Bill Sotack, called to say that although he does remember the Kent State incident, he was not particularly tuned in to the times back then, but due to the new path his life has taken he feels compelled to participate in our program.

The most emotionally stirring phone call I received came from Mary Zincent, a Quaker from Wilmington, Delaware. She said that after reading about our program in *Philadelphia Yearly Meeting News* she felt compelled to call me. Her husband taught at Kent State University during the time of the confrontation. They lived adjacent to the campus and therefore were eyewitnesses to much of what transpired there that weekend. She talked of strolling through the town and meeting up with armed soldiers and armored vehicles, and how the military had taken control of the normally peaceful community. When the actual shootings occurred, it was she who notified the town's police force in order that they enter into the rescue effort. She spoke of how she opened up her house to offer comfort to the dazed, confused, and angry students. After the shootings, meetings were held in her home attended by university administrators and community leaders to plan for the diffusing of the situation. She also told me of the story of students forming a worship group, which eventually became a monthly meeting. Before concluding our conversation she invited me to visit her and view the many artifacts and memorabilia she has relating to the confrontation. I said I would be glad to come visit with her, and asked if she would consider coming to our religious/educational community and participate in our program. She said she would be most willing to do so and added, "By the way, I taught at Abington Friends School 50 years ago!"

Thursday, May 4: Observe, Participate ☐

EPIcenters—Exploring Policy Ideas

Imagine a living room with a dozen people eagerly discussing, listening to one another, reading articles. At a time when many people are raising basic questions about the role of government and the role of the United States in the world, Friends are encouraged to examine these questions, too. How can we take on the challenge of exploring—with neighbors and associates—the issues of government, freedom, and the common good in today's world?

Friends Committee on National Legislation is beginning a new program in response to the need to engage friends of FCNL in deeper discussion. EPIcenters—Centers for Exploring Policy Ideas—were launched in February with several pilot programs around the country. The purpose of EPIcenters is to enable friends of FCNL to increase their understanding of major public policy issues, and to gain confidence in their own ability to hear and understand a wide spectrum of viewpoints on each issue. The hope is that participants will then feel better prepared to express their public policy perspectives in social, civic, and business settings, and in correspondence, media, and legislative settings.

Discussion topics will relate closely to the legislative priorities chosen by FCNL's General Committee last November. These topics will be national in scope, but participants will be encouraged to search out and consider local angles.

EPIcenters ideally will consist of about 12 participants, informally assembled from Friends meetings, peace and justice centers, churches, synagogues, civic organizations—

in short, the friends, neighbors, and colleagues people meet and talk with on a daily basis. Study materials, provided by FCNL, include several points of view on each subject. Worksheets, action menus, resource lists, and suggestions for facilitators are included in each study packet.

A facilitator is chosen by each group. The facilitator helps to ensure that all points of view are voiced and considered. Groups are encouraged to study an issue for at least three sessions, and then to decide if the group wishes to do an activity related to the issue. Each group decides what its action—if any—will be.

FCNL's staff will keep in touch with each of the pilot group organizers and facilitators. We hope to pass along good ideas from one group to another. Individual projects may encourage other EPIcenters to take on similar activities.

The EPIcenter year will be divided into four seasons. For the first season this year, participants will consider how the federal budget affects their community and things they care about. The following three seasons will cover the study of arms trade, international conflict resolution, and concerns of indigenous peoples all over the world. In each quarter, materials will be provided by FCNL for study and further action.

Are you interested in participating in FCNL's EPIcenters? If so, please write to FCNL at 245 2nd St., NE, Washington, DC 20002, or call (202) 547-6000.

—Kathy Guthrie



Eileen B. Waring

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News of Friends

Guilford College President William R. Rogers will retire in June 1996 after 16 years of service. He announced his decision to the college's board of trustees on Jan. 28. Rogers will continue working over the next 18 months to complete the school's reaccreditation and increase its endowment. The board of trustees is forming a presidential search committee and hopes to find a successor by late 1995. As president, Rogers established Guilford College as one of the nation's top independent, liberal arts colleges. Under the Rogers presidency, annual giving increased dramatically, the student applicant pool grew by 200 percent, and funds available for student financial aid grew by more than 500 percent. Upon retirement, William Rogers will become president emeritus at Guilford and resume his faculty appointment in the departments of religious studies and psychology.

The draft law on alternative service passed its first reading in the Russian State Parliament, the Duma, on Dec. 14, 1994. In his report, in order to woo hardliners and amass the majority vote needed for passage, the chairman of the working group that wrote the law portrayed it as being extremely tough and of concern to very few people. In a Duma preoccupied with the situation in Chechnia, the law was accepted by a vote of 266-16, with 25 abstentions. The real fight for votes will occur at the second reading, but in the meantime, the working group is developing the practical elements of the law, such as what kind of work is appropriate for alternative service. Their conclusions will be published before the second reading, which is expected to occur this spring. The working group hopes that the law will pass before the next recruitment process begins. Reports indicate that unity is high within the working group, which consists of members of the Duma committees on defense and religious and social affairs. Sergei Yushenkov, head of the Duma committee on defense, and Evgeni Malkin, head of the working group and a defense committee member, are seen as progressive and will support the law at its second reading.

Chris Hunter, the Quaker Peace & Service representative who originally submitted this report to *The Friend*, points out that this is the time when lobbying can be most effective. Letters concerning the length of the law, the power of the enlistment commission to judge applications for alternative service, rights to paid leave, choice of location and field of work, and other shortcomings in the law's present form would be helpful. Letters should be addressed to: The Chairman of the State Duma Committee on Defense, and to E.V. Malkin, Chairman on the Working Group on the Draft Law on Alternative Service, both at The State Duma, Ulitsa Okhotni Riad 2, Moscow, Russia. (From *The Friend*, January 13)

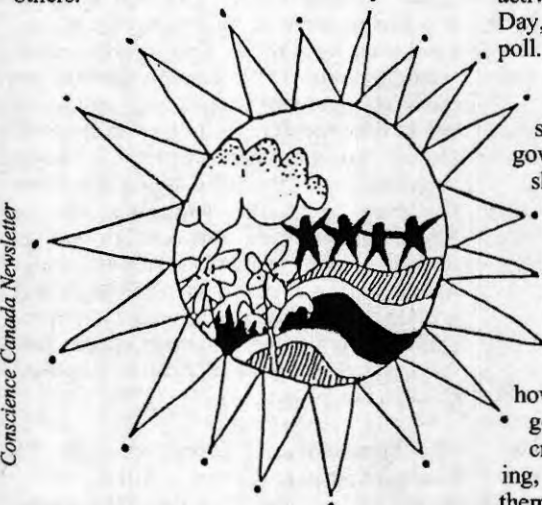
Bulletin Board

• *Not In My Name* is a street theater protest play against the death penalty and the role society plays in the execution of justice. Collectively developed by The Living Theatre in New York City, the play also addresses what the group perceives to be the underlying issue of the death penalty—the cycle of vengeance which lives at the very foundation of civilization. Presented in three short acts, the production is staged on the night of an execution, with the final act performed the following day. The play ends with each actor's personal promise to an audience member to reverse the cycle of vengeance. The group is offering to provide the script for *Not In My Name* free of charge to interested death penalty abolitionists. For more information, contact The Living Theatre, P.O. Box 20180, New York, NY 10009-8959. (From *LIFELines*, October-December 1994)

• As the deadline for filing U.S. income taxes approaches, the Peace Taxpayers would like everyone to consider the following no- or low-risk actions:

Living on less than a taxable income: no income taxes will be used for paying for war, and moving toward lower personal consumption practices has the additional advantage of using less energy and limited resources.

Living on a non-taxable income: a fortunate minority have sufficient capital to invest in non-taxable, socially useful financial investments to avoid tax laws entirely, and they can use their time, talent, and energy to serve others.



Contacting Congress: taxpayers have the power of their vote and can write, call, or visit their Congressional representatives until Congress changes the tax law to conform with the Constitution.

Telephone tax: redirecting the federal excise tax on communications is a popular, easy, and low-risk way to put tax dollars to work for peace instead of war.

Redirecting dollars from your federal income tax bill: federal taxpayers have control

over some or all of their income and can choose to redirect a portion of their tax bill toward non-military, life-affirming purposes. This method provides a wide range of choices and can be best understood by contacting an experienced peace tax counselor. The Peace Taxpayers can help devise individual peace taxpaying programs.

Continuing education: "The Peace Taxpayers organization maintains that the U.S. Congress has violated the highest laws of the United States by enacting a tax code which makes all income taxpayers supporters of war and preparations for war. . . . Even though Congress has recognized the rights of conscience and made alternative service provisions in military draft law, it has not yet done so in the tax code. There is no logic in allowing a person to proclaim peace and then force them to pay for war! The Peace Taxpayers invite all to participate in its quest for paying taxes for peace on Earth." Taxpayers can participate in the ongoing self-education and outreach programs of The Peace Taxpayers by subscribing to the organization's newsletter (\$10/year, four issues) or by becoming a member. For an information packet and sample newsletter, contact The Peace Taxpayers, P.O. Box 333, Nellysford, VA 22958-0333, telephone (804) 361-1039.

• "Penny Rolls" are a way of involving the U.S. public in a consciousness-raising exercise on how tax dollars are spent, and how taxpayers would like them spent. Typically, activists stand outside the Post Office on Tax Day, and invite passers-by to take part in the poll. The volunteers hand each person ten pennies, representing the tax dollar, and ask them to distribute the pennies among several jars, each representing an area of government spending. The activists then show them how the government actually spends tax dollars (a pie chart is useful for this). The activists keep records, and announce the results of the "People's Budget" after the poll.

The people's priorities are typically quite different from the government's. Many people are amazed to see just how big a portion of their hard-earned money goes to pay for war, and how little for crucial areas like health, education, housing, and jobs. That's a good time to hand them a petition or letter to sign, or suggest that they can take action in other ways. (Reprinted from *Conscience and Military Tax Campaign: A Magazine for War Tax Resisters*, March 1994; and *Conscience Canada Newsletter*, Summer 1994)

• Grants of up to \$500 are available from the Elizabeth Ann Bogert Memorial Fund for individuals involved in the study and practice of Christian mysticism. Recent funded proposals included the attending of a conference on



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"A Quaker Ministry to Persons with AIDS" will provide a training program May 10,11,13,14 at the 4th and Arch Street Meetinghouse in Philadelphia, Pa. A project of the Philadelphia Yearly Meeting AIDS Working Group, the program is designed to prepare volunteers to provide spiritual, emotional, and physical care to persons with AIDS who have reached a point of serious physical illness. Though designed for workers in the Philadelphia area, the group is open to preparing people who might take this training back to their communities. The training program covers AIDS Basics; Universal Precautions; Use of Touch; Simple Bedside Care; Communication Techniques with Anger, Depression, and Dementia; Care of the Dying; and Understanding Group Differences. A spiritual dimension undergirds the training as participants explore how Quaker principles can guide them in "going to where the person is," using simplicity, and practicing how their Inner Guide can help in this work. It is open to Friends and meeting attenders, as well as persons of other spiritual or religious backgrounds. Home meetings of Friends and attenders are requested to be involved in spiritually supporting the volunteers in this challenging work. For more information, telephone Carolyn Schodt at (215) 241-7238.

"The 'International Citizens' Assembly To Stop the Spread of Weapons" will take place April 21-22 in New York City. The United Nations meets in April to decide on extending the nuclear Non-Proliferation Treaty. This gathering will convey its message to the UN and to all governing bodies that "non-proliferation means disarmament," the concept embodied in Article VI of the Non-Proliferation Treaty. The group believes the primary purpose of the UN—"to save succeeding generations from the scourge of war"—is undermined by the proliferation of conventional and nuclear weapons. They are calling on the

signatories of the UN Charter, particularly the great powers, to recommit themselves to ending war and stopping all forms of weapons trafficking. For more information, contact the International Citizens' Assembly, 866 UN Plaza, Room 4053, New York, NY 10017, telephone (212) 750-5795, email: doriew@igc.apc.org.

•The American Friends Service Committee is accepting applications for its summer workcamps in Cuba and Mexico. The programs are open to persons with a working knowledge of Spanish, ages 18-26. Participation fees of approximately \$900 for Mexico and \$400 for Cuba cover orientation, transportation during the projects, food and lodging, and health and accident insurance. Airfare expenses are extra. Modest financial aid is available. Openings are also available for 2-3 co-leaders, ages 24-30, who will receive a modest honorarium and travel expenses. The deadline for applying is April 15. For a complete application packet, contact Hilda Grauman, AFSC, 1501 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7295.

•Who will benefit from the scheduled return of the Panama Canal and U.S. military bases to Panama? How can Panama's poor majority use the opportunity to generate jobs, housing, and democratic participation? These questions will be addressed in a program sponsored by the Fellowship of Reconciliation and Service for Peace and Justice (SERPAJ)—Panama, "Racial and Economic Justice in Panama: A National Delegation," rescheduled for May 20-June 1. The group will visit indigenous, peasant, and Afro-Caribbean communities, meet Panamanian and U.S. officials, and investigate how conversion of U.S. bases will affect Panama's poor and communities of color. Cost of \$775 from Panama City, Panama, includes housing, food, transportation within Panama, translation, orientation materials, and airport taxes. Limited scholarship aid is available. Application deadline is April 1. For more information, contact FOR Task Force on Latin America and the Caribbean, 515 Broadway, Santa Cruz, CA 95060, telephone (408) 423-1626.

•"Undoing racism" is an intensive two-and-a-half-day workshop in personal community empowerment, offered several times in 1995 by The People's Institute for Survival and Beyond. The programs are open to community organizers, peace and social justice activists, religious leaders, social workers, educators, business leaders, students, artists—anyone interested in creating a more humane society. The workshop's seven basic components include: Defining and Undoing Racism, Defining and Sharing Culture, Learning from History, Leadership Development, Accountability, Community Organizing, and



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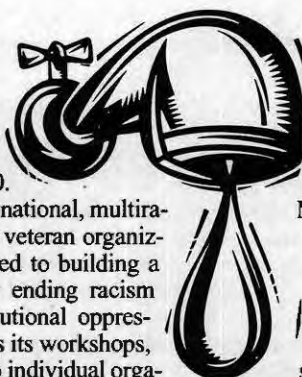
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Networking. Workshops in New Orleans, La., are scheduled for April 21-23, July 21-23, and October 20-22. Cost is \$200.

The People's Institute is a national, multiracial, antiracist network of veteran organizers and educators dedicated to building a movement for justice by ending racism and other forms of institutional oppression. The group also offers its workshops, plus short presentations, to individual organizations or agencies upon request. For more information, contact The People's Institute for Survival and Beyond, 1444 N. Johnson St., New Orleans, LA 70116, telephone (504) 944-2354, fax (504) 944-6119.



•The National Association of Conservation Districts is observing "The Living Waters," the theme of this year's annual Soil and Water Stewardship week, April 30-May 7. Fresh, clean water is the lifeblood of our earth, and individuals have a stewardship responsibility to assure a continuing adequate supply. The conservation district is providing literature and information assistance to local churches, civic organizations, and schools in furthering good water conservation practices. For more information, contact NACD, 408 E. Main, P.O. Box 855, League, TX 77574-0855, telephone (800) 825-5547, fax (713) 332-5259.

Calendar

APRIL

5-9—Southeastern Yearly Meeting, at Florida United Methodist Camp, Leesburg, Fla. Contact Nadine Mandolang, 1822 Medart Dr., Tallahassee, FL 32303, telephone (904) 422-1446.

7-9—"Transformation Through Life's Stages," the 14th annual gathering of the Southern California Friends Conference on Religion and Psychology, at the Presbyterian Conference Center, Pacific Palisades, Calif. Contact Joan Fasken-Johnson, 2224 Thorsby Rd., Thousand Oaks, CA 91361.

7-9—"Workshop for Social Action Trainers," a training program led by George Lakey at Manchester College, North Manchester, Ind. The workshop will increase training skills, teach new techniques, and allow participants to network with other trainers. Contact Training Center Workshops, 4719 Springfield Ave., Philadelphia, PA 19143, telephone (215) 729-7458.

8-9—Midyear Yearly Meeting of Iowa (Conservative) Yearly Meeting, Bear Creek Meetinghouse, near Earlham, Iowa. The gathering's theme is "Strengthening our Meetings as Caring Communities," and Arlene Kelly will serve as resource person. Contact A. M. Fink, 222 S. Russell, Ames, IA 50010, telephone (515) 232-2763.

12-16—El Salvador Yearly Meeting, at Soyapango, San Salvador, El Salvador. Contact Maudiel Arévalo E., Calle Antigua a Soyap. #60, Colonia Las Flores, Soyapango, San Salvador, El Salvador, telephone 27-21-86.

Easter Week—Honduras Yearly Meeting, at San Marcos, Ocotepeque, Honduras. Contact Juan Garcia, Iglesia Amigos, 1a Calle 6y7 Ave. SE, Santa Rosa de Copán, Honduras, telephone 62-02-86.

13-16—South Central Yearly Meeting, at Greene Family Camp, Bruceville, Tex. Contact Marianne Lockard, SCYM, 602 N. Greening St., Hope, AR 71801, telephone (501) 777-5382.

13-16—Bolivia Yearly Meeting, Amigos Central, at Ciudad-Viacha, Bolivia. Contact Evaristo Girona, Casilla 7802, La Paz, Bolivia, telephone (2) 80-00-76.

14-16—"Where is Your Faith?—An Easter Retreat," will be led by Jan Hoffman and William Kreidler at Woolman Hill, Deerfield, Mass. How do Jesus' passion, crucifixion, and resurrection guide our faith? There will be biblical reflection, small group discussions, and worship. Cost is \$90. Contact Woolman Hill, 107 Keets Rd., Deerfield, MA 01342, telephone (413) 774-3431.

14-16—Peru-Inela Yearly Meeting, at Calle San Sebastian #249, Llave, Puno, Peru. Contact Ramón Mamani Chipana, Apartado 369, Puno, Peru, telephone (54) 35-0210.

20-23—Ireland Yearly Meeting, at The High School, Zion Rd., Rathgar, Dublin, Ireland. Contact Ireland Yearly Meeting, Swanbrook House, Bloomfield, Ave., Dublin 4, Ireland, telephone (01) 6683684.

21-24—Aotearoa/New Zealand Yearly Meeting, Christchurch, New Zealand. Contact Peter Low, 38 Taylors Ave., Christchurch 5, New Zealand, telephone (03) 351-8150.

28-30—"Forgiving Others, Forgiving Ourselves," an experiential weekend at Quaker Center, Ben Lomond, Calif. Led by William J. Kreidler, the group will explore the personal meanings and associations of forgiveness, how it can be encouraged or discouraged, as well as its many benefits and occasional hazards. Cost for the weekend is \$110. Contact Quaker Center, Ben Lomond, CA 95005, telephone (408) 336-8333.

30—"Democracy and Sustainability: Where are We Headed?" the title of an open meeting of the Environmental Working Group of Philadelphia Yearly Meeting, co-sponsored by PYM's UN Committee. The gathering will feature Dianne Dillon-Ridgley, President of Zero Population Growth and a member of the President's Council for Sustainable Development and U.S. Delegation to the 1992 Earth Summit. She will discuss "The U.S. and the UN: Prospects for Progress," from 2-5 p.m. at Friends Center, Philadelphia, Pa. For more information, telephone Ed Dreby at (609) 261-8190.

In April—India Yearly Meeting, Bundelkhand, at Chhatarpur, India. Contact Pratap S. Singh, Vishanath Rd., Chhatarpur, MP 471001, India, telephone (c/o Brown) 2755.

Books

First Among Friends: George Fox and the Creation of Quakerism

By H. Larry Ingle, Oxford University Press,
New York, N.Y., 1994. 424 pages. \$45/
hardcover.

It is from the first drafts of history that we have the best chance to understand the past. Larry Ingle, of Chattanooga (Tenn.) Meeting, has taken every available "first draft" (his bibliography is 38 pages in addition to bibliographical data in his reference notes) to describe George Fox's life and the "Creation of Quakerism" in 285 pages of detailed prose. He does not give us all of Fox's life, but all for which there is documentation. Ingle's use of original sources makes for a refreshing look on George Fox because the Fox we see is not the one edited into being by three centuries of Quaker partisans.

George Fox was born eight years after Shakespeare's death, and he outlived the Great Fifth Dalai Lama by seven years. After leaving his parents' house at age 19, Fox lived a homeless, nomadic life for over 40 years, roaming the English, American, and European countrysides, staying with his supporters, and spending almost seven of those years in jail. His mission to create what would become the Religious Society of Friends was his whole life. Not until several years after marrying Margaret Fell did Fox spend a husbandly night at Swarthmoor.

Many liberal Friends who read Larry Ingle's biography of George Fox would be uncomfortable in the 17th-century church Fox pioneered. For the last 30 years of Fox's life, it is an evangelical church where women are, first, subservient, then separate and not quite equal, where preachers speak for hours in meeting, where a powerful London Meeting for Sufferings and Second Day's Morning Meeting dictate Quaker belief and behavior, and where slavery is accepted.

Some of us would be more comfortable, certainly, with the preRestoration Fox and his movement. If only by some sort of time travel the young Fox could have met the older Fox! At times during Fox's later years he did, figuratively, when dissidents such as Naylor and Perrot felt the wrath of the "Quaker King" for being too much like his younger self.

I find comfort in the fact that George Fox was a person not overly concerned with logic and consistency, that he was unable to ever admit he was wrong, that he gleefully listed his enemies' bad fortunes, that he was arrogant with those who disagreed with him, and, arguably, as stubborn a person as was ever born. These facts give me great hope that the Religious Society of Friends can survive and evolve with its current coterie of imperfect leaders and outgrow continuing struggles for

individualism and control.

George Fox did not, as he expected before the 1660 restoration of monarchy, lead Friends to the Promised Land. (If he had, as Eugene Debs commented, someone else would no doubt have led them back out again.) Instead, Larry Ingle observes, Fox set up a meeting structure which allowed the institution, Quakerism, to grow and evolve for three-and-a-half centuries.

Larry Ingle has given us a detailed and compelling vision of George Fox, the early Quaker movement, and the 17th-century England where Fox progressed from a camp follower of Cromwell's army to the Peace Testimony of 1661; from a rabble rouser who took advantage of the universally unpopular required tithe by attacking hireling clergy in their pulpits to the leader of an institution with an elite central authority powerful enough to harness all dissenters; from a man who ordered women to keep their hats on to one who demanded that the patriarchy permit women's meetings to share power and ministry. Ingle ends Fox's biography with the comment that "His successors were destined to relive the contradictions he left them," thus bringing us to the Quaker present.

—Errol Hess

Errol Hess is clerk of Tri-City (Tenn.) Preparative Meeting and a member of West Knoxville (Tenn.) Meeting. He edits the Southern Appalachian Yearly Meeting and Association newsletter, and has been published in diverse media including film, National Public Radio, and Poets and Writers magazine.

Rediscovering Christianity: A History of Modern Democracy and the Christian Ethic

By Page Smith. St. Martin's Press, New York, N.Y., 1994. 212 pages. \$17.95/
hardcover.

In the minds of many Americans, Christianity, democracy, and capitalism are inextricably linked together, and news reporting of the collapse of the Soviet empire has helped to reinforce this idea. In this short book, historian Page Smith refutes this common notion.

Beginning with the Old Testament, Smith researches the Judeo-Christian tradition for ideas about wealth and power and uncovers a strong egalitarian streak. He finds Christian impulses for most egalitarian reform movements—from the first Protestant reformers, through the Utopian communities of the 19th century, all the way to the New Deal. While he does not mention the Society of Friends, he names among his Christian reformers such Quakers as Woolman, the Grimkes, and



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Susan B. Anthony. Smith concludes that Christianity has always been resistant to capitalism.

The relationship between democracy and Christianity is more problematical. Smith points out that Jesus encouraged the separation of church and state with "Render unto Caesar. . . ." The American government was founded during the Enlightenment, when the contradictory religions of Science and Christianity struggled for the hearts of the founders. For example, while science "proved" the inferiority of blacks, the vast majority of abolitionists were committed Christians.

Do democracy and capitalism go hand in hand? Smith argues that the Puritans, in establishing the earliest colonial government, went to great lengths to assure both political and economic equality for their citizens. He says one of the biggest worries of the founders was that wealth might end up concentrated in the hands of a few. He describes the New Deal as an alliance of Christianity and Marxism in opposition to capitalism.

Despite an unusual number of typographical errors, as if it were rushed into print, this book contains some intriguing ideas that are sure to spark discussion among those who read it.

—Anna Caulfield

Anna Caulfield is the author of Quakers in Fiction: An Annotated Bibliography. She is a member of Space Coast Meeting in Melbourne, Florida.

What the Bible Really Says About Homosexuality

By Daniel A. Helminiak. *Alamo Square Press, San Francisco, Calif., 1994. 115 pages. \$9.95/paperback.*

Using an historical/critical approach to the Bible, in which each passage is examined in the light of its context and its intent as well as its content, the author has distilled and made very readable the recent work of several important biblical scholars, most especially John Boswell and William Countryman. Each passage in either the Hebrew or Christian Testament making any reference to homosexuality is carefully and thoroughly explicated. Because these passages are consistently cited by those who would use the Bible to shore up their condemnation of homosexuality, the references in Leviticus, Romans, I Corinthians, and I Timothy are all too familiar to most lesbians and gays.

An historical/critical reading brings such liberation to these passages! One soon clearly understands that the sin of Sodom is not homosexuality but inhospitality, and that the

abomination of Leviticus is not homosexuality but uncleanness. Paul's letter to the Romans is not an examination of the morality of homosexuality but an instruction to the Jews and Gentiles about socially acceptable behavior as these believers bring disparate cultural experiences to their new and common Christian commitment. Other references address concerns about abusive relationships, and would apply equally to heterosexual and homosexual behavior. The author's conclusion, consistent with other contemporary scholarship, is that nowhere does the Bible take a stand on the morality of homosexuality.

This clear, concise, and consistent presentation is a valuable resource for the entire religious community. Those who read each verse of the Bible in a literal fashion will be challenged to think beyond what others have told them it means. Those who know that the Bible has much to offer, but who have trouble accepting its teachings in the light of their own experience, will feel empowered to look for the Truth, which is sometimes veiled by timebound language, metaphor, and illustration. In particular, lesbians and gays "who believe in a good God, who reverence the Bible, and who also want to believe in themselves," and to whom the author dedicates his work, will find a very Friendly invitation to continue their faith journey with the Bible as an affirming companion along the way.

—Lyle Jenks

Lyle Jenks, a member of Old Chatham (N.Y.) Meeting, is currently sojourning in Philadelphia and serving Friends General Conference as conference coordinator. He delights in the many contributions his seminary classmates, including Daniel Helminiak, offer us all.

Downwardly Mobile for Conscience Sake: Ten Autobiographical Sketches

Edited by Dorothy N. Andersen. *Tom Paine Institute, 1993. 204 pages. \$10/paperback, plus \$2 shipping. Available from Tom Paine Institute, 467 River Road, Eugene, OR 97404.*

For a people who "came to the U.S. from England to do good and did very well, indeed!" this collection of stories is a provocative reminder to "... look upon our treasures, the furniture of our houses, and our garments, and try whether the seeds of war have nourishment in these our possessions" (John Woolman).

These personal stories embody the pioneer spirit of our ancestors—a spirit of courage, determination and grit, creativity, and ingenuity. (And, in the eyes of the world, not

a small amount of foolishness!) For those early settlers these virtues sprang from sheer necessity; the modern-day pilgrims in this easy-to-read volume have been motivated by conscience. They have made choices to live what they believe desirable and possible—not just talk about it. They have dedicated themselves to “living the questions” as the poet Rilke urges us to do.

A thread that runs throughout is that our society is suffering the consequences of an almost irrational compulsion to be independent, and of being divorced from the land, from our own resourcefulness, and from our neighbors.

I felt challenged throughout to consider my own lifestyle, but never made to feel guilty. More compelling than any attempt to proselytize for a particular lifestyle or political agenda is the simple and powerful sharing of the decisions, mistakes, and discoveries these particular people made, and the deep satisfaction they found in taking responsibility for creating lives that are interdependent, but not exploitative, of others. Such stories serve as both witness and model.

I would have liked it had the contributors been more specific about how their choices were informed and shaped by religious/spiritual beliefs. I felt as though many of the contributors knew one another, and that the editor assumed the readers would know them as well. Some allusions to people and organizations also assumed a foreknowledge on the part of the reader that at times I found frustrating. This could have been alleviated by closer editing and biographical notes.

These are small points and should in no way discourage you from reading this book. As society becomes yet more complex, we as Quakers must examine our own lives as they do or do not spring from the testimony of simplicity, and the concern for justice as John Woolman suggests. This book can encourage us to begin taking some of the steps we’ve been thinking about for a long time; the folks who write in *Downwardly Mobile* serve as examples for all F(f)riends, and as good company for the journey. This is not abstract theology or philosophy, this is experimental living at its best. The book could well serve as a focus for a meeting study group. It also has the advantage of a useful bibliography on simple living and related issues.

—Avis Crowe Vermilye

Avis Crowe Vermilye is a freelance writer and retreat leader. She lives with her husband, Dyckman, in Corrales, New Mexico.

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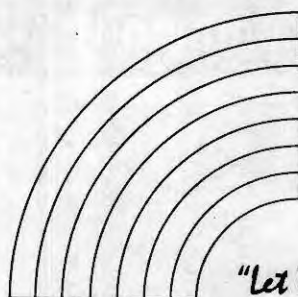
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Milestones

Births/Adoptions

Beck—*Berit Steele Beck*, on Jan. 8, to Kristin Kight and Scott Beck. Both parents are members of Concord (Pa.) Meeting.

Brennan-Burke—*Mikayla Brennan-Burke*, on Oct. 24, 1994, to Catherine Burke and Michael Brennan, of Rochester (N.Y.) Meeting.

De Blois—*Nathan Lionel De Blois*, on Nov. 14, 1994, to Heather and Kevin De Blois, of Adirondack (N.Y.) Meeting.

Greenler—*Eleanor McClure Greenler*, on Nov. 9, 1994, to Robin and John Greenler, of Madison (Wis.) Meeting.

Hoblitzell—*Dana Anne Hoblitzell*, on Oct. 31, 1994, to Carol and Don Hoblitzell, of Woodstown (N.J.) Meeting.

Rehard—*Eliza Kathryn Nugent Rehard*, on Jan. 8, to Mary Kay Rehard and Patrick Nugent, members of 57th Street (Ill.) Meeting.

Riley—*Alexander Charlesevich Riley*, on Nov. 8, 1994, to Madina and Charles Riley, of Rochester (N.Y.) Meeting.

Sanders—*Hannah Almeda Moree Sanders* ("Mada"), on July 10, 1994, to Elizabeth Sanders and Melinda Moree. Elizabeth is a member of Homewood (Md.) Meeting.

Tsai—*Nicola Sophia Michael Tsai*, on March 15, 1994, to Cindy Tsai and Robb Michael, of 57th Street (Ill.) Meeting.

Marriages/Unions

Bower-Robinson—*Barry Robinson* and *Bridget Bower*, on April 23, 1994, at the Perry City (N.Y.) Meetinghouse. Bridget is a member of Pittsburgh (Pa.) Meeting, and Barry is a member of Adelphi (Md.) Meeting.

Gates-MacKenzie—*David MacKenzie* and *Sharon Gates*, on Nov. 27, 1994, under the care of Orange Grove (Calif.) Meeting.

Keim-Comely—*David Comely* and *Nancy Keim*, on Dec. 31, 1994, at Wrightstown (Pa.) Meeting.

Krakau-Fenninger—*Carl W. Fenninger, Jr.* and *Natalie V. Krakau*, on June 9, 1994. Carl is a member of Warrington (Pa.) Meeting, and Natalie is a member of Sandy Spring (Md.) Meeting.

Shaudys-Hecker—*Joseph Ernest Hecker* and *Erica Shaudys*, on Nov. 26, 1994, under the care of North Columbus (Ohio) Meeting, of which Erica is a member.

Tomlinson-Yarrington—*Thomas Yarrington* and *Dawn Barnard Tomlinson*, on Sept. 17, 1994, at the old Richmond (Va.) Meetinghouse, under the care of Wrightstown (Pa.) Meeting, of which Dawn is a member.

Deaths

Bowman—*George William Bowman*, 78, on Aug. 18, 1994, at his home in Southwest Harbor, Maine. Born in Muncie, Ind., George received a BA in English and philosophy from Ashland College, Ohio, in 1937. His doctoral studies at Indiana University were interrupted by World War II, but the university faculty, impressed by the quality of

his efforts, granted him a master's degree based on his completed coursework. A lifelong pacifist, George was inducted into the U.S. Army as a non-combatant in 1942. In that same year he married Kathleen Goodman of Little Rock, Ark. George served in the Pacific as an administrator and hospital adjutant in New Guinea until his discharge in 1946. Later that year he moved with his family to Wilmington, Ohio, where for 23 years he was chairman of the Wilmington College English Department and a beloved teacher of English and philosophy. He was also a recorded minister of the Society of Friends, serving as pastor at Springfield (Ohio) Meeting and other area congregations. George earned a Ph.D. from Indiana University, and in 1969 Wilmington College awarded him an honorary doctorate of philosophy. Following a sabbatical year in Islesford, Maine, George became chairman of the division of the humanities at the University of Maine at Presque Isle. A popular and respected professor, he remained there for 11 years until his retirement in 1980. He and his wife returned to their Islesford home, and in recent months moved to Southwest Harbour, Maine. George was preceded in death by a son, William Bowman. He is survived by his wife of 52 years, Kathleen Bowman; a son, Robert S. Bowman; a daughter, Kathy Lauder; two grandsons, David A. and Christopher W. Gamble; and two sisters, Kathryn Sheller and Arlene Anderson.

Coles—William C. Coles, Jr., 89, at Medford Leas retirement community, Medford, N.J. William was a lifelong resident of Moorestown, N.J., before moving to Medford Leas in 1978. He was a graduate of Moorestown Friends School and Swarthmore College. A birthright member of the Society of Friends, William was a member of Moorestown (N.J.) Meeting, a former member of the Moorestown Friends School Committee, and he served on the board of Jeanes Hospital. His other activities included service on the board of Colestown Cemetery, past president of the Historical Society of Moorestown, a 57-year membership with Rotary International, a 50-year membership with the American Philatelic Society, and involvement with the Boy Scouts. He was also chosen Moorestown's citizen of the year in 1976. William is survived by his wife, Edith Lippincott Coles; two sons, Robert L. and John M. Coles; seven grandchildren; and one great-grandson.

Johnson—Eric Johnson, 76, on Aug. 4, 1994, at Germantown Hospital, Philadelphia, Pa. A lifelong resident of the Germantown section of Philadelphia, Pa., Eric graduated from Germantown Friends School in 1936 and eventually earned a master's degree in education from Harvard University. A conscientious objector during World War II, he worked for the American Friends Service Committee on refugee relief for displaced children and adults from Europe, and then on famine relief in India. Eric taught English and sex education and was an administrator at Germantown Friends School for over 25 years. The author of 57 books, he wrote on a wide variety of topics for audiences that included young people and adults. At the time of his death, Eric was writing a book about George Fox. He was an active member of Germantown (Pa.) Meeting, and did volunteer fundraising for Awbury Arboretum. Eric is survived by his wife, Gay Gilpin Johnson; two daughters, Emily Mohler and Rebecca Weisberg; a son, Jeffrey Johnson; four granddaughters; and a brother.



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Piersol—Evelyn "Chris" Holliday Piersol, 71, on Dec. 15, 1994, at Pennswood Village, Newtown, Pa. Born in Charlottesville, Va., she was a graduate of Randolph-Macon Women's College and Yale University School of Nursing. Chris was active in the American Friends Service Committee and was employed by the Visiting Nurse Service in Rochester, N.Y., for 20 years. After retiring in 1985, she combined her longtime concern for peace, knowledge of child development, and experience working with parents and teachers of young children to develop conflict resolution programs for preschoolers. She used puppet plays to assist in her programs, which she continued when she moved to Bucks County, Pa. Chris was an active member of Rochester (N.Y.) Meeting, and later was involved with Wrightstown (Pa.) Meeting's Religious Education Committee, at the Bucks County Peace Center, and at Pennswood Village, where she learned to be a clown. She is remembered for her warmth, directness, humor, and her deep spiritual courage. Chris is survived by her husband of 47 years, Charles Piersol; a son, Frank Piersol; a daughter, Lynne Piersol; and two grandchildren.

Rains—Mildred Eileen Hinshaw Rains, 79, on Dec. 20, 1994, and Marion Edward Rains, 77, on Dec. 25, 1994, of injuries suffered in an automobile accident near Carthage, Mo. Mildred died instantly; Marion passed on surrounded by the love and care of their children and grandchildren at St. John's Medical Center, Joplin, Mo. Marion was born and raised in Leesburg, Ohio. He was a graduate of Wilmington College and received his master's degree in library science from the University of Iowa. Mildred was born and grew up on her family's New Providence, Iowa, farm. She was a graduate of William Penn College and received her master's degree in religious education from Hartford Theological Seminary. The couple met while Marion was teaching in West Elkton, Ohio, and Mildred was working at Indianapolis (Ind.) First Friends Meeting. They were married in 1942 and soon moved to the Hinshaw family farm near New Providence, Iowa, where they raised their family until 1966. They then moved to Oskaloosa, Iowa, where Marion was professor and head librarian and Mildred worked in the cafeteria at William Penn College until their retirement. Both Marion and Mildred were born into Quaker homes and raised their family in this faith in Honey Creek New Providence (Iowa) Meeting and College Avenue (Iowa) Friends Church. They were active in Friends work; at the time of the accident they were enroute to their daughter's home in Shawnee, Okla., carrying clothing to the Kickapoo Reservation in Oklahoma, a Friends mission project. Avid supporters of William Penn College, the Rainses received the Torch and the Distinguished Alumni awards. The Quaker collection at Wilcox Library is also named for them. Marion was a member and past president of Kiwanis Club, and both were active participants in numerous historical, civic, and professional groups. On Wednesday evenings in the summer, they enjoyed listening to the Oskaloosa City Band. The couple is survived by two daughters, Marianna Rhea and Cynthia Rains; four sons, John, Joseph, Daniel, and Richard Rains; Marion's sister, Esther Diltz; Mildred's sister, Margaret Terrell; 17 grandchildren; six nieces and nephews; and a multitude of friends and relatives.

Shields—William Alexander Shields, 94, on Oct. 4, 1994, at Linden Hall Friends Home, Kennett Square, Pa. Born in Macon, Ga., Billie earned a BS in business administration from Tuskegee Institute and did graduate work at Atlanta University and Columbia University. Billie returned to Alabama



where he worked as a college professor and entrepreneur. He taught economics and labor problems at Tuskegee Institute and successfully operated a business and travel services company. He was a leading force in the Tuskegee Civic Association, which won the first Supreme Court case opposing a Southern city's attempt to exclude black voters. He was active in the Southern Cooperative Movement and a founder of the Tuskegee Federal Credit Union. Billie moved to Atlanta, Ga., and became business manager for Gammon Theological Seminary, which later grew into Interdenominational Theological Center. He served ITC for 11 years. During that time, Billie became an active member of Atlanta (Ga.) Meeting. Following a brief retirement in Baltimore, Md., he accepted a position

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Philadelphia—Old house in traditional South Philly neighborhood (8th & Reed) needs loving family to care for it. Rent just \$675 a month for four bedrooms, one bath, with small backyard. Only a short walk to grocery, bus stop, and Italian Market. Call: (713) 465-3044.

Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. Openings in June, September. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624. (617) 227-9118.

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

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

with Philadelphia Yearly Meeting, and the Shields family moved to Folsom, Pa. He became a member of Central Philadelphia (Pa.) Meeting and served on many committees. His later association with Friends World Committee allowed him to travel throughout the world. After leaving the PYM staff, Billie was elected to the Ridley Township School Board, and later headed the Ridley Township Library until the age of 90. While in Folsom, he also founded an investment club. Billie kept busy with civic duties in each community in which he lived. He always approached new people and new experiences with enthusiasm. He was devoted to the peace process, had an infectious and wry sense of humor, and was tenacious in effecting good results from his undertakings. Billie is survived by his wife, Senono Franklin Shields; two daughters, Elizabeth Shields-Phillips and Willexia Shields-Knox; a son, William Shields, III; three grandchildren, Jennifer Shields-Perkins, Christopher Shields-Knox, and Scott Shields-Phillips; a great-granddaughter; and a sister, Adella Shields.

Hawaii-Island of Kauai. Cozy housekeeping cottages. Peace, palms, privacy. \$60-\$80/nightly. 147 Royal Drive, Kapaa, HI 96746. (808) 822-2321.

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A homely base in the heart of London? Short-, medium-, and long-term accommodation available with excellent meals. Also meeting rooms for workshops, lectures, and conferences. Contact: Quaker International Centre, 1 Byng Place, London WC1E 7JH. Tel: 071-387-5648; fax: 071-383-3722.

NYC midtown B&B bargain! Charming, one-bedroom apartments of your own in historical, Eastside neighborhood, \$70-\$125 double, plus \$15 per additional guest. From simple to sublime. (212) 228-4645.

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

Audio-Visual

The Fire & The Hammer, a 90-minute cassette of the spiritual quest of the young George Fox in songs and readings based on his journal is available for \$13 (payable to: C. Helfrich) from: Quaker Festival Orchestra & Chorus, Leaveners Arts Base, 8 Lennox Road, London N4 3NW, U.K., or fax: 011 44 71 272 8405.

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.).

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Books and Publications

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, memoirs, 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.

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 9 a.m. to 4:30 p.m. Consultation on First-day school materials available. Call to order (800) 966-4556.

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Books & Publications Sought

Researcher completing book entitled **Specter of Starvation: Hoover, Roosevelt and American Aid to Europe, 1939-1941** needs clean copy, first edition with dust jacket, of Clarence Pickett's autobiography **For More Than Bread**. Please state asking price in first letter. Dr. Hal Elliott Wert, 517 E 1550 Road, Baldwin City, KS 66006.

Opportunities

General Meeting of Conservative Friends. All are invited to gather with Conservative Friends and those of like mind at Stillwater Meetinghouse and Olney Friends School campus, near Barnesville, Ohio, on Sixth Month 23-25, 1995. We look forward with joy to a full weekend of unprogrammed, waiting worship and fellowship, wherein our hope is to be gathered as one in Christ Jesus. For registration materials write to Nancy Hawkins, 5190 Kirk Road, Columbiana, OH 44408.

Consider a Costa Rican study tour. April 8-15, 1995, and August 24-September 4, 1995. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

Spend a year in Washington, D.C., as an intern dividing work between William Penn House and another Washington peace organization. Room and board at William Penn House and small stipend included. College graduates interested in peace and the political process may apply. Begin September 1. Send cover letter and resume by May 15 to: Director, William Penn House, 515 East Capitol Street, Washington, DC 20003.

Would you like to share in the spirituality and expenses of a Quaker household/community witnessing to testimonies of community and simplicity? Do you feel moved to witness among the poor of North Philadelphia? Call: Kaki Sjogren (215) 357-2528 or Jorge Arauz (215) 243-2612.

Upcoming Conferences at Pendle Hill

Hasidic Tales, Eugenia Friedman, May 5-7.
Consultation for Those Under a Concern for South Africa, Deborah Saunders and John Stewart, May 5-7.
Healing from Lifeworlds, John Calvi, May 19-21.
Friendly Cloning, Elizabeth McClung, May 26-28.

Continuing the Sacred Conversation, Georgia Fuller, June 2-4.

Spiritual Nurture: Workshop for Ministry and Counsel Members, Betty Polster and Janey O'Shea, June 15-18.
Spiritual Renewal for Educators, Paul Lacey, June 26-30, limited child care.

Quaker Values in Family Life: A Weekend for Families, Harriet Heath, July 7-9.

Inquirers' Weekend, Liz Kamphausen and David and B. J. Elder, July 14-16, limited child care.

Men's Retreat, Brad Sheeks, July 21-23.

Growing New Hands: An Experiential Exploration of Wholeness, Helen Horn and Sally Palmer, July 27-30.

Weekend Fathers, John Scardina, August 5 and 12.

Changing Families: For Parents and Children in Transition, John Scardina, August 19.

Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150.

Summer in the West of Ireland at no expense? Active, elderly Friend with poor eyesight seeks 'au pair' to share seaside cottage May-August. Quiet, simple living; magnificent countryside. Ideal for writer, artist. Telephone: (215) 579-1799.

Innovative Friend seeks like-minded Friends with access to resources and/or facilities to help develop Appropriate Technologies for harnessing alternative energy resources in Developing Nations and remote locations. Contact: John Darnell, Asterisk/Friendly Energy Alternatives, 3948 Wistman Lane, Myersville, MD 21773. (301) 293-1151.

Quaker Youthcamp at Pendle Hill: Get to know other young people from across the country while learning conflict resolution skills, having fun in our craft studio, participating in an inner-city workcamp, and more. July 8-15. Grades 9-12. To apply, contact Alex Kern, Box F, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6009. (610) 566-4507 or (800) 742-3150.

Study vacations for the socially concerned

Tour Guatemalan precolonial, colonial, and contemporary communities 4/8-17, 1995 with Quaker educator, Robert Hinshaw—30 years research/service among Mayan Indians. Also, to Sweden/Finland in June, 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.

Immersion Spanish in Quetzaltenango, Guatemala: Socially responsible school, indigenous projects, home stays. P.O. Box 43562, Tucson, AZ 85733.

Opportunities Wanted

Volunteer (teacher/counselor, 58, energetic, French speaking) seeks meaningful work in France mid-June to mid-August in exchange for room and board. Contact: Joan A. Fuhro, 239 Kramer Street, Carrollton, GA 30117, USA; telephone: (404) 834-1877.

Performing Arts

Royale Musicke—Renaissance and Baroque music for your wedding, party, or special occasion. Classical guitar and recorder/flute duo (609) 858-9374.

Personals

Phyllis Stine Schultz, member of Monadnock (N.H.) Meeting, has legally changed her name to **Jean Stine**.

Concerned Singles

Concerned Singles Newsletter links compatible, socially conscious singles who care about peace, social justice, civil rights, gender equity, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 555-FJ, Stockbridge, MA 01262, or (800) 370-5040.

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.

Positions Vacant

First-Day School Coordinator Opening: First-Day School Coordinator half-time position available starting August 1995 at Friends Meeting at Cambridge, a large urban meeting with many attenders. Requires an enthusiastic and energetic Friend, who enjoys children and has a strong leading to guide their spiritual growth and learning about Quaker faith and practice. The candidate will supervise and work with a small group of volunteer teachers, generate and work within a budget, and involve parents and others in the meeting in FDS tasks. Standard benefits are available for this eleven-month-a-year position. Please send resume and two references to: First-Day School Coordinator Search, Friends Meeting at Cambridge, 5 Longfellow Park, Cambridge, MA 02138.

Resident/Resident Couple wanted. Buffalo, (N.Y.) Friends Meeting seeks resident(s) for our urban meeting-house, beginning as early as June 1995. Preferred—member or attender of Quaker meeting, familiar with community outreach, basic house maintenance. Spacious 2/3 bedroom apartment on second floor overlooks historic park. Rent free, utilities shared. Send letters of inquiry and/or qualification to: Sue Tannehill, co-clerk Buffalo Friends Meeting, 72 North Parade Avenue, Buffalo, NY 14211.

AFSC seeks accountant to travel annually to SE Asia to audit field accounting systems. The assignment, Oct.-Dec., includes initial review, field audit, and preparation of reports upon return. Travel and local expenses covered, plus modest fee. **Requirements:** flexibility, respect for other cultures, some experience in accounting/auditing. Preferably located in Philadelphia area. **Contact:** Miriam Schaefer, AFSC, 1501 Cherry Street, Philadelphia, PA 19102. Fax: (215) 241-7209.

Companion: Speaks Spanish, drives stick-shift, non-smoker, interested in Quakers, small town life, and Costa Rica. To live independently in simple cabin, pursue own interests, help out a few hours every day, and be available for full-time assistance a few days a month. Write Rebecca and Osborne Cresson, Aptd.51-5655, Monteverde de Puntarenas, Costa Rica.

Guest Farm Hosts: Opportunity for a couple to care-take, host, and cook at small, long-established guest farm in Central Vermont starting May, 1995. For further information and to arrange for an interview, please write to: A. Bemis, P.O. Box 31, Waitsfield, VT 05673.

Live in exchange for after-school supervision of two younger Friends. Terms negotiable. Ideal for college student or retired person. Niskayuna, N.Y. (near Albany). (207) 985-3821.

Office Manager and Loan Officer for small non-profit with innovative national program of land reform and community development finance. Office Manager responsible for simple accounting, mailing list, general administration. Fund Officer handles loans and gifts from socially-concerned investors and property owners; processes applications from community development and conservation projects. Compensation modest, based on need; housing provided. **Contact:** Chuck Matthei, Equity Trust, Inc., 539 Beach Pond Road, Voluntown, CT 06384. (203) 376-6174.

Scattergood Friends School, a co-educational, college preparatory, boarding high school, is seeking a director, beginning July 1, 1995. **Contact:** Search Committee, SFS, Route 1, Box 32, West Branch, IA 52358-9715.

Swarthmore Friends Meeting needs a Secretary to edit monthly newsletter, facilitate the work of committees, manage building rentals, and oversee janitor. Use McIntosh computer. 25 hours per week, September-June, \$10,000. Summer hours optional. Social security, but no retirement or health benefits. Telephone: (610) 328-8699.

Friends Committee on National Legislation (FCNL) seeks full-time legislative secretary (lobbyist). Job requires knowledge of and some experience with legislative processes; excellent writing, research, and communication skills; understanding of and sympathy with Friends' testimonies and FCNL's legislative policies; excellent interpersonal skills and ability to work in coalitions. Application deadline June 15. Salary range \$38,700-\$48,400; full benefits. Send letter of inquiry to: Nancy Marlow, FCNL, 245 Second Street, NE, Washington, DC 20002-5795.

Part-time resident Friend, or couple, sought for Friends Meeting at Cambridge, to begin in the fall or winter of 1995. Applicant(s) should be seasoned Friends and enjoy working with people. Please send resume and letter of interest as soon as possible to: Search Committee, Friends Meeting at Cambridge, 5 Longfellow Park, Cambridge, MA 02138-4816.

Summer employment—Beautiful Adirondack Park, private children's camp in lake and mountain district. Unique national and international clientele. Some department head and division leader positions open. Also, tennis, athletics, sailing, waterskiing, wilderness trips, dramatics, arts/crafts, nurse, and office. Family accommodations, children welcome. Under Quaker leadership since 1946. M. Q. Humes, 107 Robinhood Road, White Plains, NY 10605. (914) 997-7039.

Summer Youth Programs Co-coordinator: Organize and lead two Pendle Hill summer programs: the High School Youthcamp and the Community Service and Leadership Development Internship for people ages 18-24. Youth work/community service experience and knowledge of Quakerism required. Room, board, and salary. **Contact:** Alex Kern at (800) 742-3150.

Arthur Morgan School. Small junior high boarding school seeks houseparents for '95-96 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives), leading work projects and outdoor trips, maintenance, gardening, cooking. Particularly seeking someone experienced in maintenance. Intimate community of staff and students; consensus run. Simple living; beautiful mountain setting. **Contact:** Sarah Delcourt, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714; (704) 675-4262.

Wanted: Resident Friend for Santa Fe Monthly Meeting. one-two years. Housing in exchange for care-taking. Available 11/1/95. Write for information. SFMM, Attn: Resident Search, 630 Canyon Road, Santa Fe, NM 87501.

Patient people to accompany defendants' families during death penalty trials. Provide hospitality for prisoners' families: quiet, rural setting and flexible hours. Opportunity for older people Spring/Fall/Winter. New Hope House, P.O. Box 1213 Griffin, GA 30224. (404) 358-1148.

Summer Internship Program: Serve in local community service agencies, work on campus at Pendle Hill, and take part in discussion groups and skill-training sessions during a six-week exploration of service, leadership, and community. Expect to work hard, have fun, and learn how to balance your need for inner growth and nurture with your concern to serve others and live in community. June 17-July 31. \$800 stipend plus room and board. Applications due by April 1. Limited to youth ages 18-24; some knowledge of Quakerism is required. For details contact: Alex Kern, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150.

Friends Camp needs talented counselors who can teach crafts, pottery, sports, canoeing, sailing. Also needs E.M.T., W.S.I., and certified lifeguards, head and assistant cooks. Help us build a Quaker community, where you can put your faith into practice. Call or write: Susan Morris, Director, P.O. Box 84, E. Vassalboro, ME 04935; (207) 923-3975; e-mail: SUSANMORRIS@Delphi.Com.

M.D. Ob-Gyn needed to help establish friendly practice with N. P. Ob-Gyn in small, rural town within the mountains of Idaho. Please write: Susanna Marquette, H.C. 61 Box 142, Salmon, ID 83467; (208) 894-2421.

Need counselors and cook for small, Quaker-led farm camp. Skills in lifeguarding, nature, pottery, shop, farming are useful. Emphasize simplicity, peace, environmental awareness. For children ages 7-12. Carl and Kristin Curtis, Journey's End Farm Camp, Box 136, Newfoundland, PA 18445. (717) 689-7552; 3911. Especially need counselors/lifeguards.

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

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.

Positions Sought

College Student, Quaker, seeks summer work in program focus on counseling and activities relating to Human Development. Experience in art, sports, dance, and music—vocal and piano. **Contact:** Sarah Hoadley, Eckerd College, Box 658, 4200 54th Avenue S., St. Petersburg, FL 33711. (813) 864-8106.

Pediatrician, board certified, five years private practice experience, seeking to join a practice near a Quaker Meeting and/or school. Please contact: David Chammess, M.D., (616) 396-4908.

Rentals & Retreats

A Friendly Maui vacation on a Quaker Family Organic Farm, 20 minutes to large 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.

Cozy Maine Cottage—On quiet island minutes across swing bridge from restaurants and shops of Boothbay Harbor. Great home base for exploring Maine coast. Sleeps six. \$400/week. Homan (610) 828-3192.

Vermont. Comfortable housekeeping cabins at Forest Echo Farm in Mount Holly near Appalachian Trail. Simple, secluded, swimming, boating. **Contact:** Caroline Bailey, 1029A Upper Dummerston Road, Brattleboro, VT 05301. (802) 258-4544.

Nantucket, four bedrooms, two baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck. June-October, two weeks minimum. Nonsmokers. (508) 462-9449 evenings.

Oak Park, Illinois. Furnished 3 bedroom/2 bath family home available for rental from August 1995 through July 1996. (708) 386-3967.

Maine coast. Attractive house on Westport Island (with bridge). Deck, spruces, deep water, small rocky point and cove. Weekly rates: June \$375, July \$500, August \$550. (617) 489-2465.

Costa Rica—Charming furnished apartment, spectacular Manuel Antonio jungle and Pacific ocean views. Pristine beaches. \$300/week, lower off season/long term. Telephone/Fax (904) 461-3175.

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

Coastal Maine. Spacious house sleeps eight. Deck overlooks pond. Beautiful woods, saltwater cove, swimming, canoeing. Island ferries, beaches, woods walks, theaters, concerts, Friends Meetings. \$700+/week. Dam Cove Lodge. (207) 443-9446.

Nantucket Island oceanfront summer house. Antique charming three-bedroom cottage. Beautiful ocean beach. Comfortably furnished, quiet, private. Sleeps five. Available June to September. \$700 to \$1400 weekly. (212) 255-0259.

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 Marilyn 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

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.

Lansdowne Friends School—A small Friends school for boys and girls 3 years of age through 6th grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. Open house April 20, 9 a.m. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

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.

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.

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.

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.

Services Offered

Logos, Brochures, Newsletters, Fliers. Layout, illustration, writing, editing. Personal attention. Quaker artist. Local/long distance. Jane James Designs, 16 Laurel Lane, Media, PA 19063. (610) 358-1528.

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.

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.)

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. Member: London Grove Meeting.

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.

Buying or selling a home in Montgomery Co., Bucks Co., or Philadelphia area? Call Fran Oldynski of John N. Weiss, Inc. Realtors, at (215) 379-2002 (O) or (215) 745-7061 (H). Fifteen years experience. Member Abington Monthly Meeting.

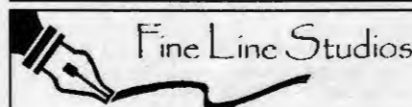
Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure, contact: Steve Gulick, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

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.

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.

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.

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.



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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.



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.

Summer Camps

Mountain Meadow Summer Camp. Multi-racial camp for kids from progressive families including those with gay parents, near Philadelphia. Emphasizing cooperation and creativity. Ages 9-14. One- and 2-week sessions 8/20-9/2. Sliding scale. SASE to 35 W. Mt. Airy Avenue, Philadelphia, PA 19119. (215) 242-3037.

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.

Summer Rentals

Summer rental, five-room cabin sleeps nine, in wildlife refuge on Dyer Bay, Steuben, Maine. Beautiful sunsets, bird watching. Linens, telephone provided. \$425/week. Call: (207) 546-7472.

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

Downeast Maine. Secluded cabin on shore in National Wildlife Preserve. Sleeps four. All conveniences. \$600 plus utilities for two weeks. Mid-May to October. (610) 649-7037.

Prince Edward Island, Canada. Seaside cottage on private peninsula. 180-degree sweep of sea and sky. Warm swimming, excellent birding, bicycling, fishing. Regain contact with the natural world. Completely equipped. \$450/week. Available late June and July. (610) 399-0432.

Summer Cottage in Rufus Jones' Country: Lake-front cottage; 2 bedrooms, screened sleeping porch on China Lake in south-central Maine, one hour to Maine coast. Available for weekly or monthly rental June-August; \$375 weekly or \$1300 monthly; 2-week minimum preferable. Contact: Marilyn or Bob Clark, 5405 Purlington Way, Baltimore, MD 21212. Phone: (410) 435-8683.

Summer rental by week or month, well equipped house on coast south Bristol, Maine. Sleeps six and includes use beach, float, and mooring. (610) 558-2656.

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.

Advertise here—FRIENDS JOURNAL ads cost only 55¢ per word, with a minimum charge of \$11. If you insert the ad for three consecutive issues, you get a 10% discount—25% for six insertions! Your ad can be boxed for an additional 10%.

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 224-4376 or 233-6168.

EGYPT

CAIRO—First, third, and fifth Saturday evenings, August through June. Call: Ray Langsten, 357-6969 or 712-696.

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. Telephone first: 66-3216 or 66-0984.

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.

ROYAL (Blount County)—Worship group. (205) 429-3088.

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.

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

LITTLE ROCK—Unprogrammed meeting, discussion 10 a.m., worship at 11 a.m. at Grace United 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. Orizaba at Spaulding, (310) 514-1730.
LOS ANGELES-Worship 10:45 a.m. with Westwood, 5353 W. Third St. Mail to meetinghouse, 4167 So. Normandie Ave., L.A., CA 90037 (213) 296-0733.
MARIN COUNTY-10 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 382-1226.
MONTREY PENINSULA-Friends meeting for worship, Sundays, 10:00 a.m. Call (408) 649-8615 or (408) 373-5003.
NAPA-10 a.m., 1777 Laurel. (707) 226-2064.
OJAI-Unprogrammed worship. First Days 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.
THIRD STREET-Friends worship group (L.A. and Westwood) 10:45 a.m., Whittier Law School, 5353 W. Third St. (213) 296-0733 or (310) 472-1137. Mail: 1777 Stone Canyon Rd., L.A., CA 90077.
VISALIA-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 739-7776.
WHITTIER-Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

Colorado

BOULDER-Meeting for worship 8:30 and 10 a.m. Childcare available. 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., 2222 W. Vine, (303) 491-9717.
NORTH METRO DENVER-Unprogrammed worship 10 a.m., conversation after. Children welcome. Colorado Piedmont Meeting, (303) 254-8123, Internet MMASSEY@delphi.com.
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 Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 34642. (813) 397-8707.
DAYTONA BEACH-Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 672-6885 for information.
FT. LAUDERDALE-Worship group. (305) 360-7165.
FT. MYERS-Meeting at Lee County Nature Center Days at 10:30 a.m. Telephone: (813) 334-3533, 489-3531; or in

Naples, 455-8924.

GAINEVILLE-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) 989-9261 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.

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

Illinois

BLOOMINGTON-NORMAL-Unprogrammed Sun. 11:00 a.m. Sept.-May, Campus Religious Center, 210 W. Mulberry, Normal. Summer-homes. (309) 888-2704.
CHICAGO-57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: 288-3066.
CHICAGO-Chicago Monthly Meeting, 10749 S. Artesian. Worship 11 a.m. Phones: 445-8949 or 233-2715.
CHICAGO-Northside (unprogrammed). 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: 968-3861 or 852-5812.
EVANSTON-Worship 10 a.m. 1010 Greenleaf, 864-8511.
GALESBURG-Peoria-Galesburg Meeting. 10 a.m. in

homes. (309) 343-7097 for location.

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

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

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

OAK PARK-Worship 10 a.m. (with First-day school and child care) at Oak Park Art League, 720 Chicago Ave. Mail Address: P.O. Box 3245, Oak Park, IL 60303-3245. Phone: (708) 848-1892.

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-Friends Worship Group meets for discussion and unprogrammed worship. Phone Vincent Reddy (219) 424-5618 for time and place.

HOPEWELL-Unprogrammed worship 9:30 a.m., discussion 10:30 a.m. 20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. 478-4218.

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

INDIANAPOLIS-Valley Mills Friends Meeting, 6739 West Thompson Road. Catherine Sherman, pastor. Call (317) 856-4368 for meeting times.

RICHMOND-Clear Creek, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerk: George Silver. Paul Barton-Kriese: (317) 962-0475.

SOUTH BEND-Unprogrammed worship, First-day school 9:45 a.m. (219) 272-7684, 232-5729.

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 Sundays 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 VASSALBORO-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 Metzgerott, 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, Edgemoor 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.

CAMBRIDGE-Fresh Pond Monthly Meeting. Worship and First-day school, 10 a.m. Cambridge Friends School, 5 Cadbury Road. 395-6162.

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 Nobscoot 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., Fair Street Meeting House. 228-0136, 228-1002.

NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass. Clerk: Bruce Nevin, 261-5683.

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.

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 10:30 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-SUPERIOR-Unprogrammed worship and First-day school, 9:30 a.m. Mary-B. Newcomb, clerk: (218) 724-6141.

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: 488-4176.
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. Clerk: Charlotte Fardelmann, (603) 436-7652, or write: P.O. Box 98, Dover, NH 03820.
GOVIC-Programmed Worship 2nd and 4th Sundays. 10:30 a.m. Maple St. Clerk: Evelyn Lang. Phone: (603) 895-9877.
HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to 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. Barnett, (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.
CROPWELL-Meeting for worship 10:45 a.m. Old Marlton Pike, one mile west of Marlton.
CROSSWICKS-Meeting and First-day school 9:30 a.m. (609) 298-4362.
DOVER-RANDOLPH-Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987.
GREENWICH-First-day school 10:30 a.m., Worship 11:30 a.m., Ye Grete 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 CROPWELL.
MEDFORD-Worship 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. (609) 953-8914 for info.
MICKLETON-Worship 10 a.m., First-day school 11 a.m. (609) 848-7449 or 423-5618.
MONTCLAIR-Meeting and First-day school 11 a.m. except July and Aug. 10 a.m. Park St. and Gordonhurst Ave.

Phone: (201) 746-0940. Visitors welcome.

MOORESTOWN-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: Jean Eastman, (607) 674-9044.
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.
PECONIC BAY-Southampton; Administration Building, Southampton College. (516) 287-1713 or (516) 283-4591.
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 War, 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. Mannheim. (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, 11 a.m. year round; First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Road, (914) 472-1807. William Bortree, clerk, (914) 738-2312.
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 9 and 10:15 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.

MOREHEAD CITY-Unprogrammed. First and Third Sundays,
2:30 p.m., Webb Building, 9th and Evans Street. Discussion,
fellowship. Bob (919) 726-2035; Tom (919) 728-7083.

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, Chaucery (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, 1671 Nagel
Road, Sunday 10 a.m. (513) 474-9670.

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, 10:30 a.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. Betsay Mills
Club, 4th and Putnam Sts. Phone: (614) 373-2466.

OSHERLIN-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. WYCA,
768 State St., 399-1908. Call for summer schedule.

Pennsylvania

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

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

BUCKINGHAM-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 Linda 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.

DOWNTOWN-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. Summeytown 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.

HAVERTOWN-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 Havertown Rd.

HAVERTOWN-Old Havertown 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 Sicks. 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., 342-4544.

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.

GERMANTOWN MEETING-Coulter St. and

GERMANTOWN Ave.

GREEN STREET MEETING-45 W. School House Lane.

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

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

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

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

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

QUAKERTOWN-Richland Monthly Meeting, 244 S. Main 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 10:15 a.m., meeting 10:30 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-1121 Old Eagle School Rd., Wayne. Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-5757.

WEST CHESTER-First-day school 10:30 a.m., worship 10:45. 425 N. High St. Caroline Helmut, 696-0491.

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

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

WILKES-BARRE-North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m., 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-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (615) 629-5914.

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-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 372-8130.

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. Kerrville, 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.

FREDERICKSBURG-Worship Sunday, 4:30 p.m., 1115

Caroline Street in Unitarian church. Contact: (703) 898-7316. Unprogrammed.

HARRISONBURG-Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (703) 828-3066 or 885-7973.

LEXINGTON-Maury River Meeting, Worship at 4 p.m. Discussion at 5 p.m. Phone (703) 464-3511.

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 Rad., Virginia Beach, VA 23451.

WESTMORELAND-Unprogrammed worship, P.O. Box 460, Colonial Beach, VA 22443. (804) 224-8847 or Sasha@novalink.com.

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 547-6449.

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater. First Sunday each month; potluck breakfast at 9 a.m. Address: P.O. Box 334, Olympia, WA 98507. Phone: 943-3818 or 357-3855.

PULLMAN-See Moscow, Idaho.

SEATTLE-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.

YAKIMA-Worship group, unprogrammed. Meeting time/place varies. (509) 248-2290.

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659/747-7896 (work) or Leslie or Ben Carter 733-3604.

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-Menomoneie Friends Meeting for worship and First-day school at the Meetinghouse (1718 10th Street, Menomoneie, 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. Unprogrammed. For location, call (307) 733-2619 or 733-3105.

Woolman Commons in Mount Holly, NJ

for people ready to give up the responsibility of their own home, but not ready for a full-service, continuing care community.

Woolman Commons is known as a "partial-service" community. That means your biggest concerns are taken care of for you: building and grounds maintenance, real estate taxes, routine medical needs, prescription drugs, etc. (You have the option of giving up even more chores such as housekeeping for an additional charge.)

Because you're still active and able, you make your own meals and arrange your own transportation. At Woolman Commons, by continuing to do some things for yourself, your monthly maintenance fees are lower than they would be in a full-service community.

Also because Woolman Commons is a satellite community of Medford Leas Continuing Care Retirement Community, all your nursing and medical needs are assured through Medford Leas for your lifetime. In other words, as your needs change, our care and services can change to meet these needs — helping you maintain as high a quality of life as possible.

At Woolman Commons, you'll be stimulated by other independent, active people involved in civic and cultural activities, volunteer work, worship groups... just to name a few. People still energetic and spirited enough to enjoy and get the most out of life.

At Woolman Commons, you'll enjoy the charm and convenience of historic Mount Holly. You can walk to banks, the post office, many nice restaurants, and the lively business district. Nearby public transportation takes you to Philadelphia or New York City and shopping malls are just a short drive away.

Woolman Commons of Medford Leas

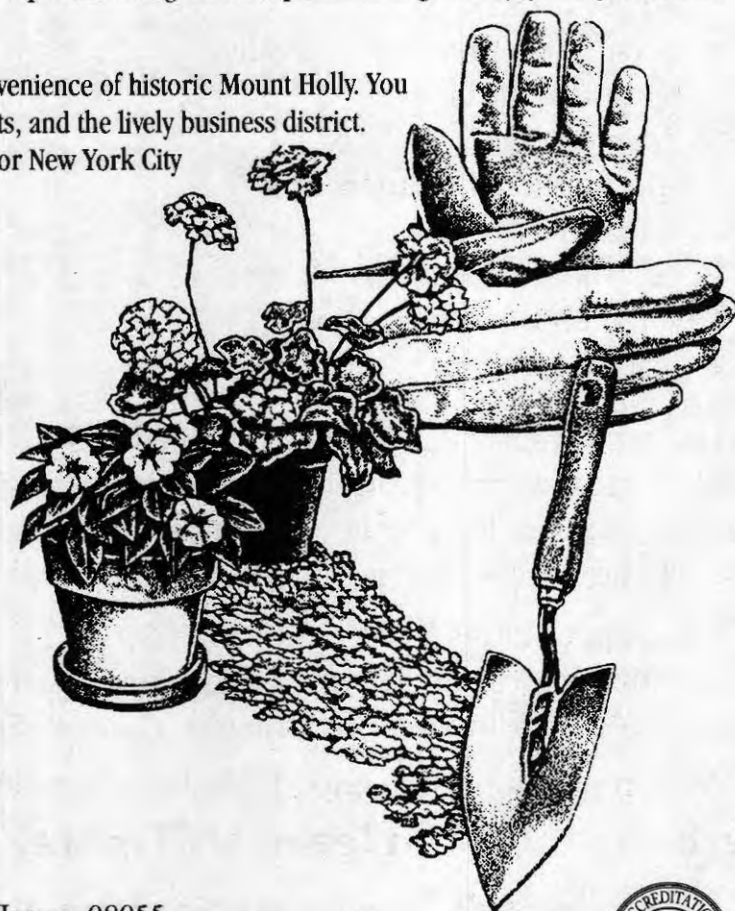
one and two-bedroom units in colonial brick buildings... a community in the Friends tradition of care and concern.

For more information and a brochure
giving many more specifics, including
the very affordable prices, please call
609-654-3000 or 800-331-4302 (except NJ)
and ask for the Director of Admissions.



Medford, New Jersey 08055

Medford Leas is a Quaker-related Continuing Care Retirement Community conducted by The Estaugh, a non-profit corporation founded in 1914. A special note to Friends: Medford Leas has scholarship monies available to assist Friends with limited assets or income who are interested in living as part of our community.



A Commitment to Excellence

Friend, does thee know...

that older Friends have access to a unique array of programs in Pennsylvania and New Jersey?

Unique because all are Quaker-directed and because they serve older people of differing needs, means, and life styles.

Programs such as:

- * continuing care—at home and in residential communities
- * retirement residences
- * skilled nursing care
- * personal care and assisted living
- * adult day services
- * hospice care
- * specialized Alzheimers care
- * home health care
- * psychiatric services
- * subsidized elder housing
- * respite care

These programs serve people from all religious groups, races, and backgrounds—diversity enriches life at all ages! Our organizations are located in New Jersey and Pennsylvania and frequently attract Friends and others from around the country and abroad.

The organizations listed here have formed Friends Services for the Aging, a cooperative effort to better serve older people, their families, and their loved ones. FSA has joined in publishing a *Guide to Quaker Services for the Aging*.

Write or call for a free copy for yourself or a loved one.

Perhaps thee can learn still more!

Friends Services for the Aging
6834 Anderson Street
Philadelphia, PA 19119-1422
(215) 849-4428

*The Barclay-Friends Hall
Cadbury
Chandler Hall
Crosslands
Foulkeways at Gwynedd
Foxdale Village
Friends Home at Woodstown
Friends Hospital
Friends Life Care at Home
Friends Rehabilitation Program
The Greenleaf
The Hickman
Jeanes Hospital
Kendal at Longwood
The McCutchen
Medford Leas
Mercer Street Friends Center
Pennswood Village
Stapeley in Germantown*

