

December 1996

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

**A Gift
of
Presence**

**Peace
"Within"
and
"Without"**

**Light on
Death
Row**



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Among Friends

Special Gifts

As the FRIENDS JOURNAL Campaign continues to grow, I am impressed by the number of memorial gifts we have received. Let me tell you about several of them.

First of all, Quaker editors have been warmly remembered. Our former editor-manager Olcott Sanders, for instance, has been honored by two gifts. Olcott was my predecessor, giving fresh leadership to the JOURNAL from 1981 to the time of his death in June 1983. He was much loved by Friends, having worked for the American Friends Service Committee and UNICEF before coming to the JOURNAL. Olcott's former meeting in Chappaqua, N.Y., made a generous gift in his memory, as did his friend Norman Goerlich. Norman made a gift to us as well in memory of another editor, Victor Allen, a greatly respected member of Scarsdale (N.Y.) Meeting.

Ruth Kilpack, another former editor of FRIENDS JOURNAL, is remembered through a gift by Anne D. Cope. Before her work with us, Ruth was known among Friends at Earlham College, Pendle Hill, and Philadelphia Yearly Meeting. She is remembered by many of us for her talent as a writer, her loving ministry to those in need, and her active participation in the peace movement during the Vietnam War years.

Earlier this year Betty Ridgway, long-time member of Philadelphia Yearly Meeting, made a gift in memory of her brother, Henry Ridgway. Henry, a cherished member of Mickleton (N.J.) Meeting, was widely known among Friends. In Friends gatherings, he spoke with deep commitment and sincerity, and his insights were always important to hear.

One of the first Friends to offer me personal support and encouragement as a new editor here at the JOURNAL was Eleanor Stabler Clarke. Eleanor was a founder of FRIENDS JOURNAL and maintained an active interest in our work for the ensuing 40 years before her death in 1995. She is warmly remembered by her many friends at Kendal at Longwood, her home for the last years of her life, Swarthmore College, and the AFSC. Eleanor is honored by a gift from her daughter, Cornelia C. Schmidt.

Two former members of Trenton (N.J.) Meeting are remembered through thoughtful gifts by Carol D. Brumbaugh. Carol describes Horace Comfort as "the backbone of Trenton Meeting" during his many years of active membership there. Similarly, Frank "Ray" Pidcock was a special person in Carol's memory. "He never missed Quarterly Meeting," she says. "Though he lived 50 minutes away from Trenton Meeting, he was one of our most active members."

The success of our Campaign owes much to such gifts and others I will be announcing in coming months. I am pleased to report that we have passed the \$500,000 mark in total gifts and pledges, a wonderful step toward our goal of \$800,000.

In a letter in the next few weeks we will be inviting our subscribers nationwide to make a campaign gift to help assure FRIENDS JOURNAL's healthy future. I look forward as well to an extensive period of travel in the winter and spring that will take me across the country to interpret the JOURNAL's vision for the future and to invite Friends' support.

On the facing page my colleagues join me in extending our warm holiday greetings and our best wishes for the new year. We thank you for your special gifts and friendship.

Vinton Deming

Next Month in FRIENDS JOURNAL:

How Will "Liberal" Quakerism Face the 21st Century?

Sigrid Helliesen Lund on Quakerism

The Spiritual Journey of Isaac Penington

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FRIENDS JOURNAL

December 1996
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Jan Arriens

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Friends Journal staff (from left), first row:
Vinton Deming,
Marianne De Lange,
Claudia Wair,
Pam Nelson,
Nancy Siganuk,
Nagendran Gulendran ("Gulen").

Second row:
Kenneth Sutton,
Timothy Drake,
Alla Podolsky,
Barbara Benton.
Missing from the picture is
Nicole Hackel.
Background:
the statue of
William Penn, atop
Philadelphia City Hall.

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Terry Foss

Live simply

The article by Jonathan Dale, "Rediscovering Our Social Testimony" (*FJ* Sept.), is timely and sorely needed. A prayerful approach to the myriad decisions of daily life and thought for how our actions might, or might not, as Jonathan Dale puts it, "be congruent with a divine preference," is obviously to be recommended. My concern is that, in our response, we try to avoid the oversimplification of some of the current thinking. The popular slogan, "Live simply that others may simply live," sounds awfully good, but it does not bear analysis.

For example, Jonathan Dale raises the question whether we need strawberries in February. The immediate answer is simple: of course not. In the United States our winter strawberries probably come from Central America. I have seen strawberry fields in Honduras abandoned when the price of strawberries fell too low. As a result the people who would have earned much needed wages in the fields were unemployed. Truck drivers who would have transported the crop to the airport lost this freight. I have often seen remarks to the effect that if we stopped consuming coffee or rubber, etc., the land used for these export crops could produce needed food for the local population. In the case of the strawberry fields, this did not happen. The fields were left untended until such time as another crop appeared attractive to grow. If no crop appears, the land might be sold by the owner, but local, landless, poor peasants would certainly not be in a position to buy it. Land reform is a very complicated matter and is not going to occur because we do not buy strawberries in February.

There are other, perhaps very good, reasons why we should not buy strawberries in winter, but we need to understand the complicated chain of events connected to our actions. If we do not buy the strawberries, do we at the very least give that amount of money to an agency helping poor peasants in underdeveloped countries to develop their own employment opportunities? Perhaps we need to change the slogan to "Live simply, so that you can give more to aid organizations that help others." The whole question of how much we give, and to whom we give it, is very important, and I would appreciate some articles on that theme in these pages. Right sharing is also a daily decision and needs our prayerful attention.

Evamaria Hawkins
Rockville, Md.



I particularly found the discussion of dominant values in the marketplace in Jonathan Dale's "Rediscovering Our Social Testimony" (*FJ* Sept.) very challenging and inspiring. I share his concern for the overt commercialization of our daily lives. We are constantly bombarded with the "world of getting and spending."

I would like to challenge myself and other Quakers to examine the need to buy and consume "ad nauseum." We should be grateful for our Quaker heritage of living simply and being guided by the Inner Light, not the "blue light special" that some stores offer.

If we as Quakers don't try to control consumption and be conscious of our spending habits, who will?

Myra Jo Dreyer
Boulder, Colo.

Praise for technology

I agree with the aims of those concerned about the place of technology in our lives (*FJ* Aug.). Yes, we should avoid the undesirable side effects of how we live and not let ends override means. We should be open to simple alternatives and reach out to each other and find our place in nature. But please, dear reader, consider the possibility that technology and science and reasoning can help us achieve these goals. There is no contradiction in this.

Technology didn't invent our problems; people have just used technology to make the problems worse. Anti-technology didn't solve our problems before, and it won't solve them now, because it directs our attention away from the conditions that cause us to behave in undesirable ways.

Ah, for a simple, down-to-earth view, one that leads us to value nature above all else, to avoid metaphysical speculation, and to care about what we see and feel. That would be enough.

Osborn Cresson
Monteverde, Costa Rica

Quality

I continue to be amazed at the quality of each *FRIENDS JOURNAL* issue. In August I particularly liked "On Sunflowers," the poem "Grounding," and the excellent "On Revisiting the Apostle Paul."

James Lehr
Kennett Square, Pa.

Thank you for not using slick paper or color for the *FRIENDS JOURNAL*. Ralph and I both appreciate the quality of the magazine.

Jane Cook
Pembroke, Maine

Racism, Quakers, and the Underground Railroad Game

I heard confusion, concern, and sometimes anger from white Friends about the way the Underground Railroad game was canceled at the Friends General Conference Gathering this summer. As I listened, I wondered if canceling the event, while the right thing to do, would have unintended negative consequences.

I was glad to see Vanessa Julye's article explaining her perspective as an African American (*FJ* Oct.), but I am concerned about next steps. Communication about race and racism is always a two-way process fraught with potential misunderstandings on everyone's part. Too often, I have seen solutions that make the problem worse. We need to look carefully at how whites and people of color experience these events before proceeding.

I write from two related perspectives. I have been working with people of all races on intergroup relations and social equity issues for a number of years. I am also a convinced Friend of Jewish background. As such, I share with Vanessa Julye the wonderful, but sometimes humbling and painful, experience of living in a culture very different from the one in which I was raised. I have also watched Quakers of Jewish background flinch when Friends use phrases that remind them of both past and present persecution.

Questions by whites about canceling the game shared several themes. The first point

Feathered Friend

After hearing from the Editor that he would like more information about "Quaker parakeets" (*Among Friends*, Aug.), I wrote to the Cornell Laboratory of Ornithology. I received a prompt answer from Anne James, an education assistant. She sent me an excerpt from *The Audubon Encyclopedia of North American Birds*, by John K. Terres, 1991, on the monk parakeet (*Myiopsitta monachus*), also called the "Quaker

of confusion involved the messages heard from Friends of color about why the event should be canceled. Many understood that people of color were offended that an event about African American history should be put on without consulting them. White reactions to this message were mixed. Many people recognized that people of color should be involved in planning events regarding the African American experience. They were sorry to hear that Friends of color had not been involved in the planning process earlier. A significant minority, however, did not understand why Friends of color should protest this event. They could not fathom how African Americans saw racism in staging the Underground Railroad game.

This viewpoint stemmed from a combination of different definitions of racism and incomprehension of the experience of African Americans within white-majority institutions. To many whites, racism means "treating people differently because of the color of their skin." In this definition, racism involves intentional acts by individuals against other people. In this view, putting on a simulation game about the Underground Railroad had nothing to do with racism because it was intended to help whites understand the African American experience.

African Americans often see the situation very differently. Many people of color define racism as structural inequality. Institutions are considered racist because their structures are controlled by whites and organizational practices limit the participation of people of color. In this view, scheduling the Underground Railroad game without consulting people of color first is an example of racism because it reveals how white structures exclude people of color on an issue of direct concern to them.

This situation also shows how good intentions can go awry. Like this event, many efforts to promote multiculturalism backfire because of unintended consequences. African American Friends often report that white Quakers treat them as representatives of their race, failing to see them as individuals. (How embarrassing when a white Friend says "Hello, Mary" to Jeanne, when Mary and Jeanne do not look alike!) Others report a common oc-

currence of singling out one African American to serve on every committee that whites think should have multicultural representation, regardless of whether or not the individual has any interest or expertise on that topic.

These actions say to African Americans that whites see them as an undifferentiated mass. They perceive these behaviors as similar to thinking that all people of color are poor, uneducated, or lazy.

The second misunderstanding regarding the Underground Railroad game involved a feeling that people of color overreacted by seeing the simulation only as a game, which demeaned the African American experience. Here it is important to understand how immediate the pain of persecution is to people from an oppressed subculture.

The other day, I watched a film in which there was a scene where Jews who were trying to escape France during the Second World War, in a system very much like the Underground Railroad, were led into an ambush by the people supposedly helping them. As I watched this scene, I felt personally terrified. The danger was very real even though this was a film about events 50 years ago and I live in a society where my background seldom affects my actions.

I remembered how upset I was in high school when gentile students did not take a presentation on the Holocaust as seriously as I thought they should. My outrage was the same as the people of color thinking that the children would fail to comprehend the deadly potential of the Underground Railroad.

Examples of anti-Semitism like that film scene were used to teach me that I should distrust all Christians. The history of slavery has often been used as a way to warn African American children about the continued existence of racism in the same way. In these lessons, past experiences become "my history," something that outsiders did to "my group" in the past and could potentially do again if all of "us" were not careful.

These stories often portray all whites as probable racists. There is little room in this understanding of race relations for positive white actions. Whites caught this assumption in the discussion at FGC. They voiced it most

in anger and confusion that people of color would consider the Underground Railroad "their history" only. To the implication that all whites were the same, whites acted as strongly as African Americans did to practices that give them similar messages.

Whites in the United States have never been unified around issues of race. Some whites actively participated in the institution of slavery. Some whites benefited from it indirectly and never recognized the injustice. Some whites, like John Woolman, Lucretia Mott, and the many lesser known Quakers involved in the Underground Railroad, worked actively with people of color to abolish slavery. White experience is very different from that of African Americans, but it is a collective history.

The same distinctions exist today. Realizing these many different responses to inequality provides the key to creating a truly diverse community within the Religious Society of Friends. Racism involves both the structure of society and individual attitudes. It is not a white disease that can be "cured" but a process that needs both whites and people of color working on the many layers to create change.

One important first step involves consciously including the concerns of people of color, but we must resist the often-repeated strategy of simply privileging the voices of people of color while whites retreat to the background in confused silence. We must listen carefully to each other and understand that our very different experiences provide multiple perspectives. We should share stories and collectively redesign programs so they serve everyone.

We must also understand that a diverse Religious Society of Friends will never involve everyone feeling or acting the same. We should endeavor to move toward the world envisioned in the 1968 Philadelphia Yearly Meeting minute on racism where: "Love does not recreate our brother in our image; it recreates us both in relation to each other, united like limbs of one body yet each distinctly himself."

Jo Anne Schneider
Philadelphia, Pa.

parakeet" because of its coloration: "wings mostly blue, soft Quaker gray over head and breast." I have not been able to find a colored picture of the bird but hope to.

Eleanor Loft
Sharon, Conn.

The brief article you sent was colorful enough! We see both differences and similarities to the human Quaker species: the Quaker parakeet is described as

"tractable and intelligent . . . has predilection for sunflower seeds and corn . . . does not migrate . . . wingbeats are rapid . . . is aggressive and drives other birds from feeders. . . ." —Eds.

Friendly outreach

David Albert's article, "Some Notions on Why Friends Meetings Do Not Attract Minorities (or Much of Anyone Else for that

Matter!)" (FJ Oct.), is a well-intentioned effort to highlight problems Friends have in spreading Quakerism. But it is also a self-serving, self-satisfying piece whose subtext says to me that the author is pretty happy with the Religious Society of Friends and its failure to attract minorities and others to our meetings. In this sense it reflects the kind of upper-middle and upper class bias that has long plagued Friends; it is part of the problem rather than a way forward.

I would like to suggest that Friends of the

17th century attracted others because they had a word to speak to their age; they were certainly not tiny enclaves of people trying to hoard the Truth they had encountered. George Fox, James Nayler, and the other earliest Friends didn't even set out to change the world. Instead they preached, at every opportunity they could seize, that the inward Christ they knew had caused them to rise above the world's standards and live like members of a new kingdom. With the word of life at their disposal, they invaded churches and cathedrals, villages and city precincts alike, leaving no place they could get to untouched.

Their word led them to challenge paying tithes in the name of people who were being ripped off, to refuse to doff their hats to their "betters," and to refuse recognition of accepted practices of social deference. And they did not feel called upon to use the kind of big words that I am using to demonstrate their convictions. Instead they marched into towns and challenged the authorities, sometimes even stripping naked to do so; they were not above invading the halls of Parliament and bringing proceedings to a halt. Their actions truly spoke louder than their words.

Frankly, I grow tired of the kind of analysis that David Albert has offered. Quakerism will become more attractive to others when it breaks out of the tight little molds we forced God's revolutionary Spirit into. It's high time for FRIENDS JOURNAL to commission some articles that will speak such words, else we are destined to remain a tiny, insulated bunch of well-educated, well-off "Friends."

Larry Ingle
Chattanooga, Tenn.

We do not commission articles, but we do invite Friends to take off the wraps (not necessarily their clothes) and respond to Larry Ingle's comments. —Eds.

David Albert's article reminds me again of a major reason why I have stayed, once attracted by the corporate silent seeking form of worship—the presence in Friends (and unique to Friends in my experience) of the delightful, ever-present possibility of being ambushed by holy joy. I am persuaded that Teilhard de Chardin spoke Truth when he said, "Joy is the most infallible sign of the presence of God."

James Baker
Lombard, Ill.

Thank you for the excellent articles by David H. Albert and Bruce Bush on racial and social diversity in Friends meetings. I would not measure the effectiveness of these articles by whether all readers agree with them, but by the quality of the conversation they might succeed in kicking up among Friends.

I hope the energy Friends put into widening our appeal does not come from guilt or from wanting to be liked by those we identify as "desirably 'diverse,'" to use Bruce Bush's phrase. As part of a more fruitful approach to increasing our attractiveness, and to supplement the points made in David Albert's good article, I'd like to suggest these queries:

- 1) Do we have a passion to be in a Christian community that reflects the universality of God's love? If the vision is there, the results will eventually follow.
- 2) Do we differentiate the core of Friends message—trust, intimacy, and obedience in relation to God; mutual accountability and prayer-based decision-making in the intimate community of those relating to God this way—from the cultural forms in which we have expressed this core from time to time? I am convinced that, in this world where so often spiritual and social oppression are linked together, Friends faith and practice can have universal appeal; it was never meant to result in little spiritual aristocracies, however

"progressive" in their own eyes.

- 3) Instead of agonizing over theoretical diversity, can we work on practical accessibility? It is important that our doors and rooms be physically accessible to all conditions and that our spiritual household be accessible as well, not barred by obscure jargon and unspoken rules and other subtle hurdles.

- 4) Do we have members who feel led to start worship

A barefoot George Fox rails at "the bloody city of Lichfield."

groups and meetings in areas or among people who are presently underserved by Friends? Can nonpastoral Friends work with Friends United Meeting (or other servant structures) to start new pastoral meetings and vice versa? Can we experiment with worship styles that combine the best of unprogrammed and programmed traditions to reach those who are joyful finders as well as sincere seekers? (Those groups overlap, I realize!)

Friends United Meeting is considering undergoing a thorough "spiritual audit" of ourselves, at the grassroots as well as the organizational level, to help us understand our spiritual strengths and weaknesses, the nature of the fabric that holds us together, and more effective ways to communicate our identity to today's world. In the meantime, I hope FRIENDS JOURNAL readers will be among those who keep this important conversation going.

Johan Maurer
Richmond, Ind.

Bruce Bush, in "The Fine Line of Diversity," assumes that the Peaceable Community has arrived in the Religious Society of Friends and the larger U.S. society. There is no fine line, however, rather a large chasm. The first bridge over this chasm is to admit that racism, prejudice, and discrimination still exist among Quakers and that attempts to belittle and deride those of us who wish to create a more inclusive Religious Society of Friends only dig the chasm deeper.

True diversity means that all people are accepted wholeheartedly as they are without attempts to push them into the traditional Quaker culture of mostly European extraction. A greater diversity is enriching for us all as it broadens our horizons. We who have families that are more diverse than the majority of the Religious Society of Friends do not wish to be relegated to the other side of the chasm. Rather, we ask that all throw their boulders of prejudice and racism into that chasm and begin to fill it up.

David Zarembka and Mary Jackson
Baltimore Yearly Meeting's
Families of Diversity

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



Robert Spence/Library Committee, London Yearly Meeting

Light on DEATH ROW

by Jan Arriens

Friends Journal Cadbury Event, July 4, 1996, Hamilton, Ontario

One evening in November 1987 I had nothing in particular to do and idly switched on the television. It was a program about a young African American executed in Mississippi, which I had earlier decided not to watch, as I thought it would be altogether too depressing.

Within minutes I was riveted. *Fourteen Days in May* remains the most compelling television documentary I have ever seen. For reasons that remain obscure, the BBC was permitted to take its cameras into the maximum security unit of Parchman Penitentiary in Mississippi in May 1987 and film the last 14 days in the life of Edward Earl Johnson.

As the documentary proceeded, the viewer felt a terrible sense of impotence at what was happening, which was so manifestly wrong—whatever one's views on the death penalty. Edward Earl Johnson radiated a very special quality: a quiet charm, honesty, and simplicity. Guards, the chaplain, the attorneys—all expressed their liking for Edward Earl and clearly did not want the execution to proceed.

The voice of humanity, however, came from the least expected quarter: the other prisoners. Three other prisoners were interviewed in the film. The words of one, in particular, affected me profoundly. At ten past ten in the evening, less than two hours before the scheduled execution, one of the prisoners said quietly but with great feeling: "Everyone here is dying tonight, a part of them. I can never be the same after this. We're supposed to be vicious and cruel, but this goes beyond anything that anyone could ever do."

My overwhelming reaction was one of astonishment that a prisoner

Jan Arriens is an English Quaker of Dutch descent. He studied at Cambridge, spent ten years as a diplomat in the Australian Foreign Service, and has been a freelance translator for the past 17 years.

should have been able to say exactly what I was feeling, but was unable to express. I remember breaking down at that point.

I wrote to all three prisoners. All three replied. The first to do so was a man called Leo Edwards. I had never received a letter that had moved me more. He had been on death row for six years. His letter ended with the words, "May God be between you and harm and all the empty places you walk." How could someone in the bleakest and darkest of situations worry about the "empty places" in which I walked?

Shortly afterwards, I received a letter from a man called Sam Johnson. It turned out to be Sam who had spoken the words that had affected me so much. He wrote that he was from Rochester, N.Y., that he had been on death row for six years, and that he was innocent. "I haven't seen any of my family since I've been here, and I never knew that loneliness could hurt so very much. I don't mean to cry upon your shoulder but speaking about this place one can find very little that's happy to speak about."

The letters were very far removed from my stereotype picture of death row prisoners as subhuman monsters. Here were people reaching out and displaying compassion, sensitivity, and insight. I showed the letters to others, who also began writing. My local meeting organized that most English of events, a cream tea in a village garden, and publicity of this curious event in the local Cambridge newspaper attracted about 30 correspondents. Through this we also learned that the brilliant young English death row lawyer who had represented Edward Earl, Clive Stafford Smith, then based in Atlanta, came from near Cambridge, and I met him that summer.

I also got in touch with Amnesty International, who were highly enthusiastic and supportive.

Later in 1988 the Quaker weekly *The Friend* published excerpts from Sam's letters. In one letter he wrote: "In spite of all this I still believe in mankind. These people and this experience have taken me so low that I have to 'reach up' to touch bottom, but I still believe in mankind."

In another he wrote:

For the first year or so I was filled to the brim with pure hatred over what had happened to me. Losing all I had and everyone I loved filled me so full of hatred I almost did go crazy. All of it drained out of me when it dawned upon me that I had to stop thinking about all I had lost and start thinking about what I could gain, even from the worst of positions a person could be in.

His letter ended with the words, "May God be between you and harm and all the empty places you walk." How could someone in the bleakest and darkest of situations worry about the "empty places" in which I walked?

As a result of this publicity about 30 Quakers throughout Britain began writing as well. LifeLines had been born.

What we rapidly discovered was not only that the men displayed qualities we had not expected to encounter on death row, but that they almost invariably told the same story. They were all poor. All had received bad legal representation. Many were African American. The vast majority came from broken homes and had suffered from violence and sexual abuse in childhood. Their parents were often alcoholics. Many had little education, had gotten hooked on drugs in their teens, and ended up on death row in early adulthood. Some had been juveniles at the time of the crime. It became apparent to us just how easy it was to end up on death row in the United States. While there are deeply disturbed men and women on death row, there are also many essentially "normal" people of whom we can truly say, "There but for the grace of God go I."

Their backgrounds were really brought home to me in late 1988, when I went to the United States to meet Sam and the others. Leo Edwards told me that he thanked God for being on death row. I asked him what on earth he could mean. He explained that death row had been the first period of real stability in his life. In his words, it had given him an appreciation of love and of life that he had never had before. Sam Johnson told me that in comparison with his classmates, his lot was a fortunate one, as most had either met violent deaths or were drug addicts on the streets of New York.

The way in which the death penalty in the United States punishes life's losers was graphically brought out by a Californian death row attorney, Jay Pultz, who spoke at a LifeLines conference in 1994. Jay said that one of his clients had told him he was one of six boys from the same urban kindergarten class who had all ended up on death row. We are, surely, dealing here not with individual criminal pathology but with a social phenomenon. Here, it seems to me, U.S. society is like a boiling cauldron. The death penalty is an attempt to keep the lid on the cauldron, whereas what needs to be done is to douse the fires—the fires of broken families, drug abuse, and lack of gun control.

We also discovered the extraordinary lengths of time that people spend on death row. One of the original three I wrote to, John Irving, was sentenced to death at the age of 20. When I met him, he had been there for 12 years. His death sentence was overturned last year, at the age of 39. He had spent his entire adult life—and half his total life—on death row.

Many of the men are abandoned and rejected

by their family and friends. This is why the correspondence can be so important to them. Last April I met a man, John Nixon, aged 68, whom I had also spoken to in 1988. In the intervening seven years, he had not had another personal visitor. A man of 27 whom I met in 1988 had not had a personal visitor in all the four years he had been on death row.

I know that many of you know a great deal about death row, but others of you may not, and it may be as well to outline the overall situation. There are at present a little over 3,000 men and 49 women on death row in the United States. A number have been there since the death penalty was reintroduced in 1976. Until recently, a map of the United States shading in the executing states was virtually a map of the Confederacy in the Civil War, with the five main executing states being Texas, Florida, Virginia, Louisiana, and Georgia. Illinois has now also become a major executing state.

Since 1976 there have been about 330 executions and nearly 1,500 convictions or sentences have been reversed. What these figures mean is that out of a total of a little over 4,700 people who have entered the portals of death row since 1976, just under 7 percent have been executed and in a little over 30 percent of cases the state is saying, "We got it wrong. You should never have been there in the first place." This figure of 30 percent can only rise, as more men have their sentences or convictions overturned after many years in the appeals process.

The system of nine different courts that prisoners can go through is designed to ensure the ultimate certainty for the ultimate punishment. But mistakes are still made. What it shows above all is that the death penalty cannot be both just and humane: rush it through and innocent people will die, try to be just and it becomes a hideous, protracted cat-and-mouse game. This to me is one of the biggest arguments against the death penalty, although it is not often made. The death penalty is also about the way that society deals with those most at its mercy. It is essentially about revenge and retribution and provides no room for compassion, remorse, or change.

A few words about LifeLines. In all we have probably put the best part of 5,000 people in Britain and Ireland in touch with prisoners on death row. We also have members in a large number of European countries and in Australia. In 1991 I put together a book of extracts from the prisoners' letters, entitled *Welcome To Hell*. A few months later, in early 1992, the BBC screened a film based on one of the chapters in this book, about the correspondence between a retired music teacher in England, Mary Grayson, and Ray Clark in Florida during the last few months of

his life. In response I received an astonishing 6,500 letters from people wanting to write. By no means all joined, but it was in that year that the organization really took off. I am glad to say that *Welcome To Hell* is being republished early next year in the United States, by Northeastern University Press in Boston, Mass. Many people have told me that *Welcome To Hell* is one of the most powerful and moving books they have ever read. A number of British prisoners are even writing to death row inmates as a result of the book.

LifeLines has a quarterly newsletter, and we hold two conferences each year, for which we fly out speakers from the United States. Speakers have included Clive Stafford Smith and Sister Helen Prejean, before she wrote her book *Dead Man Walking*. We have regional groups and "coordinators" for each of the states, who provide a vital link between the correspondents and the prisoners. Right from the outset we decided that we should be nonpolitical and not campaign. We also have a team of voluntary counsellors to help a LifeLiner when the prisoner he or she is writing to faces execution and to deal with the problems that come up in the correspondence.

At present LifeLines has around 1,500 members, but the total number of people writing is much greater—probably around 3,000—as people join, start writing, and then drop out of the organization. For several years now, we have been able to say that every prisoner on death row wanting a pen pal has been given one. Many write to more than one person. For some prisoners, in fact, the correspondence has become an almost full-time office job. Most of us writing to them feel that the prisoners have given us as much or more than we have given them. To share with someone under such a terrible threat—no matter what they have done—is to be given an extraordinary glimpse into the triumph of the human spirit in adversity. We have also found the correspondence to be far more equal and two-way than we had ever imagined. Several hundred letter-writers have now gone to the United States to visit the person they got to know so well on paper.

What can the correspondence mean to the prisoner? An African American man whom I met in Georgia writes to a much older woman in a small town near where I live in England. Johnny once wrote to her:

You know I never thought I could ever care about a person or truly trust anyone again in

my life. You showed me wrong because I can be with you totally, I'm not afraid to express my hurts to you or my fear nor afraid to tell you who I am. That alone means so much to me when I had closed myself up from everyone, keeping the door to self locked up, I



Jean A. Strachan/The Friend

don't have to place masks over the face of my real self.

Last year I attended a clemency hearing in Louisiana held on Maundy Thursday. The prisoner, Antonio James, was facing his *thirteenth* death date. During a recess I was introduced to him by Sister Helen Prejean. Antonio faced execution four days later, and this poorly educated man was, quite literally, pleading for his life. Despite the enormous stress he was under, he reached out his manacled hand and, with tears in his eyes, said that "the love and support I received from two English ladies I didn't know before was one of the most beautiful things that ever happened in my life."

Antonio James was unexpectedly reprieved, but was executed in March this year.

But there are also other problems in the correspondence. The main ones are money and sex. Nearly all the prisoners are male and most of the British correspondents—85 percent—are female. The combination of needy, intensely deprived men and compassionate women is obviously a potentially explosive one. Difficulties in forming relationships with the opposite sex are often an integral part of

the prisoners' stories, and they may feel they have to "come on strong" in order to prove themselves. One woman wrote back that there was no need for the prisoner to do this, but that she accepted him as he was. He wrote back saying that no woman

had ever said this to him before. Time and again, women have found that if they can hold firm at this point, the two can then work through distorted and unrealistic romantic feelings and fantasies to reach the clearer waters of genuine friendship: something many of the men say they have never experienced before, and which they come to regard as one of the most valuable things in their lives.

Sometimes the problems are unexpected. One woman recently wrote to a man in Texas on some new primrose notepaper she had bought. She said she was using it as it cheered her up and gave her a lift.

The prisoner took this to be a coded message that the paper was impregnated with drugs and wrote back complaining: "I have eaten all four

pages of your letter, but I don't feel any different."

But what, you may ask, about the victims and their families? Are we concentrating on the wrong people?

I remember a woman in Ireland who was writing to a prisoner, also in Georgia, who was deeply troubled by what he had done and asked her whether he should write to the victim's parents for forgiveness. He wished to do so, but was held back by the fear of rejection, which had been such a big theme in his life. Slowly and prayerfully, she—an Irish Catholic—persuaded her Southern Baptist friend to take the risk. He wrote. By return he received a letter saying that the parents understood and forgave him.

Within LifeLines, one of our members, Lesley Moreland, a Quaker, asked if she could write to a prisoner on death row after her own 23-year-old daughter, Ruth, had been murdered. Lesley came to a crossroads in her life. She decided to write to someone on death row as she felt the need to hold on to the difference between the act of murder and the whole person. The man in Texas she wrote to happened to have lost his own mother in a murder; Lesley has been to Texas to meet him and

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his family. She also met the victim's family there. In 1995, after years of discrete and patient negotiation, Lesley managed to visit in prison the young man who had murdered her daughter.

Equally as remarkable is the story of another LifeLines member, Leanne, who as a child of 13 was raped, stabbed, beaten with a brick, and left for dead. But to this day she feels forgiveness and hopes that her attacker has overcome his anger—although she knows that he has gone on to rape again. She writes,

The physical torture or death of this boy would not help me in any way. Would this family's suffering ease my own family's suffering? No. There would be no 'balancing' the scales. It would only have created more victims, more suffering, more heartache. As an 'almost victim' I give the death penalty the definite thumbs down.

Leanne, too, is writing to a prisoner under sentence of death.

These two members of our organization both spoke at our 1994 conference held in Edinburgh. Other speakers included Pat Bane, the chairperson of the U.S. organization Murder Victims' Families for Reconciliation, and Betty Foster, the mother of a juvenile offender executed in Georgia in 1992. She too was a victim.

I have often wondered what it is about death row that can affect those of us writing to the condemned men so deeply. Part of this is because it touches the depths of the human psyche. As I see it, we all live in three kinds of prison. First of all, there is the physical prison of our particular circumstances—the country and house we live in, our bodies, and our physical limitations. Secondly, there is the emotional prison of our minds and personalities. Thirdly, we are in a spiritual prison, in the sense of living in the mystery, or as Paul put it, seeing through a glass darkly. We may have a sense of inner awareness, or a sense of presence, and occasionally people have transcendent experiences that change their lives. But for the most part the intimations of another dimension of consciousness are subtle, tantalizing, and elusive.

Now prisoners are, of course, very obviously in physical confinement: on death row they spend 23 hours a day in a steel and concrete cage. In terms of the second category, our psychological imprisonment, prison is also a deeply traumatizing experience, in which many of the weaknesses, fears, and pains that put people there in the first place are made far worse. In these circumstances, it is to me deeply inspiring to find prisoners who retain and indeed develop their humanity and inner spiritual resources, seemingly against all the odds, in this human hell.

I remember that when I met the 12 prisoners on death row in Mississippi and Georgia in 1988, it was very evident—sometimes painfully, some-

times upliftingly—how the men were thrust back on their own resources in the solitude and deprivation of their cells. Some were all but broken by the experience, but others had risen above it. Nothing summed it up better than the words of Willie Reddix in Mississippi: "Sometimes you can be so still you can hear the grass grow. Sometimes you can be so still you can hear the voices of the children who must once have played even in fields like these." Another prisoner spoke of the peace of mind he had developed in prison, calling it the "quiet light."

When I met Leo Edwards in 1988, it was just three months after he came within 12 hours of execution. He heard on the radio that he had been given a stay. He had given up hope. Talking to this poorly educated man who had looked death in the face was an experience I shall never forget. He told me that he had made his peace, and that death no longer held any fear for him. Eight months later he was dead.

Sam Johnson wrote to me that he sometimes thinks of life as an hourglass, with each moment being a grain of sand. Perhaps when we die the hourglass is turned over and all the sand runs through again without our being able to change it.

I don't really know if life is as I've tried to describe it or not, but, if it is, and if I love all that I can this day, if I laugh all that I can this day, if I give all of the happiness that I can this day, if I do the least amount of bad that I can this day, then when this day comes back to me I won't want to change it even if I could.

Some years ago, my meeting in Cambridge "adopted" Sam: we even obtained special dispensation from London Yearly Meeting, and he is an Associate Member of Hartington Grove Meeting: the only Friend in the world, as far as I know, with that status! In late 1992 I attended Sam's resentencing trial in Vicksburg, Va., and am glad to say that he had his sentence overturned and is off death row.

In the last few months, another man I write to, Mike Lambrix in Florida, has come very close to the end of his appeals. He has been on death row for 13 years, and is now aged 36. By his own confession he arrived on death row as an alcoholic and a drifter. A few months ago Mike wrote to me that he was nearly executed in 1988. He writes:

The morning of the scheduled execution I woke up literally in a cold sweat. It was more than just a nightmare; it was an "out of body" experience. I didn't just dream it, I physically felt it, even the execution. And awoke just as the bright light consumed everything. The immense light I sensed as I was awaking was not a physical, environmental light, as that obviously would have been noticed by the guards who stood watch over me.

This light I can only describe as that *sense* of light people experiencing "near death" experiences describe.

He goes on to say that this was the day when God died for him and when he lost the sense of presence he had always had before.

And although that may sound as if I deny God—I do *NOT*. Rather, it's my belief that God is the collective consciousness, that eternal inner-self.

I must admit that there are times since the "death" of that former perception of God when I really miss that "personal" feeling. The way this transformation of my spirituality came about, it allows me to relate to the anguish Jesus felt at the moment of his death—how he cried out "why hast thou forsaken me," as I think that he too felt that absence and emptiness of the spiritual inner-self. Yet equally so, I truly believe that I did not actually lose anything, but I gained a new and "more enlightened" perspective of what this thing we call "God" is, and more importantly, whereas before I could only wonder if there was life after "death," I am now unequivocally convinced that not only is there "life" after mortal death, but that we "lived" before this mortal existence. Our "personal" God is a reflection of our spiritual selfishness, and as long as we want to possess it, then we are limited in our growth and perception of collectiveness.

I think these words have much to say to us Quakers. I am anguished that Mike, who is right at the end of his appeals, may be dead in three months. [Mike Lambrix lost his appeal in the Florida supreme court in September.—Eds.] Mike is not representative of the men and women on death row, but, as we have seen with Sam Johnson, nor is he unique. There are many, many men who, in their long years of incarceration under threat of death, have grown enormously in the spirit.

This meeting point between imprisonment and the spiritual life is integral to our Quaker experience. At the very start of his ministry, Fox had his famous vision in which: "I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness." What we often tend to overlook is the preceding passage, in which Fox writes of being shown all sorts of depravities by the Lord. "Why should I be thus, seeing I was never addicted to commit these evils?" he cries. "And the Lord answered that it was needful I should have a sense of all conditions, how else should I speak to all conditions; and in this I saw the infinite love of God."

Prison and imprisonment are deeply burned into the Quaker consciousness. Some estimate that as many as one in five

Quakers were imprisoned for their beliefs in the early days, and George Fox's *Journal* is of course full of his experiences in prisons.

In the United States, as you know far better than I do, early Quakers were per-



secuted by the Puritans in the Massachusetts Bay Colony and four Quakers were executed around 1660: the Boston Common martyrs.

In 1959, marking the tercentenary of those events, Henry Cadbury wrote in *FRIENDS JOURNAL*, "The best memorial is doubtless the recognition of the principles for which men [sic] died and the practice of them in our life today."

William Penn rejected "the wickedness of exterminating, where it was possible to reform," and Pennsylvania set a lead in the abolition of the death penalty. In Britain, Elizabeth Fry's work visiting women prisoners carried forward the Quaker tradition of penal reform. She and others also worked steadfastly for abolition. In the long and often shameful history of capital punishment in Britain, Harry Potter has written: "One Christian group alone stands out: at every turn, running every society, campaigning everywhere, were the Quakers. They alone, as a Christian body, were completely and absolutely opposed to the death penalty." The death penalty was abolished in Britain 30 years ago, and in Canada 20 years ago, while it is just over 20 years since it was reintroduced in the United States.

Which brings me to the situation in the United States. Here I feel I must tread with great caution. It is not for me to come barging in with insensitive suggestions and criticism. I can only speak to you out of our experience in *LifeLines* and from the Quaker tradition.

Some U.S. Friends have told me that the Quaker response to the death penalty has been oddly muted. But there have been enormously encouraging developments among Quakers of late. The Friends Committee to Abolish the Death Penalty was set up in 1993. Recently, hundreds of Quaker activists for the FCADP handed out literature at cinemas where *Dead Man Walking* was showing. Friends helped collect the 20,000 signatures to abolish the death penalty that were delivered to President Clinton—a magnificent and inspiring achievement—to mark the 20th anniversary of the reinstatement of the death penalty. Several yearly meetings have adopted minutes reaffirming their opposition to

capital punishment.

What lessons have we learned in *LifeLines*, and what can we impart to you?

In the first place, by being deliberately nonpolitical, we have, I believe, paradoxically achieved far more than had we set out to campaign. This is because we have focused on the human face of death row. People have asked to write because, like the rest of us, they have been impressed by the human qualities they have seen or read about, qualities they had not expected to encounter on death row. In your campaigning, I think you will be far more effective if you focus on individual human beings and bring their stories to the attention of the public. One case that people can relate to—no matter what the man may have done—can get through to people in a way that no learned arguments or statistics ever can.

With this in mind, I am wondering whether individual meetings might "adopt" a prisoner. You could write to him, individually or as a meeting. You might even be able to visit him. You could, indeed you *should*, get in touch with his defense attorney before drawing public attention to his case. By getting to

know him, he would become a real person, as we have discovered. This in turn would help in portraying him to the wider community as a human being—whatever his frailties. I have brought with me details on a number of prisoners who would dearly welcome such support.

Secondly, a plea. Many abolitionists are putting forward life without parole as an alternative to capital punishment. Despite the temptation, I hope you will not do so. To me, life without parole is a doctrine of despair and but one small rung up the moral ladder from the death penalty.

Finally, I wonder whether it might be possible for minutes to be adopted. The following text draws on the minute of Philadelphia Yearly Meeting:

We affirm our unwavering opposition to capital punishment, which has been a deeply felt testimony of Friends since the establishment of our Religious Society in the 17th century. Where the sanctity of human life has been violated, we must comfort those who have suffered, but not repeat that violation. True security lies in our reverence for human life and our recognition of the godliness in us all, whatever we may have done.

I know that opposing the death penalty will not be easy for U.S. Friends, as the tide of public opinion is running so swiftly in the opposite direction. But I hope that you, supported by Friends elsewhere, such as in Canada and Britain, will do so. We owe this to our Quaker principles, to that Light within ourselves that recognizes that of God in every man and woman, no matter where they may be or what they may have done. And we owe it to our Quaker heritage, to the light still shining today of those who were imprisoned for their beliefs, to the light of those who died on Boston Common. We owe it to the light of those Friends who, down the centuries and in many countries, have done so much for the improvement of prison conditions and the abolition of the death penalty. And, dear Friends, most of all we owe it to the light cast by the Sam Johnsons and Mike Lambriks of this world—a light sometimes like a giant beacon effortlessly crossing the Atlantic and sometimes flickering but never quite going out; a light shining from the darkest and most improbable of places. □

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A GIFT OF PRESENCE

by Nancy L. Bieber

Last winter was a record-breaker for much of the northeastern United States. It certainly was here in Pennsylvania; snowier than even the grandparents could remember, it seemed to go on forever. One day in late February, after we had received yet another half-foot or so to whiten the street-side drifts, I sat at my desk looking out at my shrouded garden and my neighbor's house. Suddenly, I noticed my 75-year-old neighbor Rita shoveling out her driveway.

I had lived next door to Rita for almost 20 years. I knew her for a strong and independent woman who raised her own vegetables, raked her own leaves, and, yes, shoveled her own snow. But this winter was a bad one, and Rita usually had a friend with a snowplow come and dig her out.

Today was an awfully cold day to be shoveling snow. I watched Rita for a few minutes then dropped my book and headed for the closet to pull on my boots and coat. Grabbing my own shovel, I tramped across the garden to join her. "I thought I'd lend a hand," I said, "when I saw you tackling this big driveway yourself. Shoveling can be fun to do together."

"Oh, I don't mind it," she replied. But we worked side by side companionably, bending to our tasks, and talked, as neighbors do, of the hardships of the winter, of the carelessness of the snowplow crews, and of how late spring would be. She told me of her missionary friend

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in Colombia, and I talked about my daughters away at college.

When we finished, Rita invited me into her house to warm up with a cup of coffee and a piece of her shoofly pie. Nestling the hot cup of coffee snugly in my cold hands, I looked around. "You've repainted your kitchen, haven't you? I like that yellow color, and the cabinets make a wonderful contrast."

Rita's eyes lit up, "Yes, it used to be brown but it never pleased me. Now this is much better."

The pie was good, just made yesterday and freshly heated in her microwave. We sat in comfortable silence for a moment, enjoying the reward of our labor, reveling in warmth after cold, in stillness after exertion. I was conscious of my pleasure in this ordinary day. Coffee and shoofly pie are familiar desserts in this area of the world. I could imagine kitchens all over Lancaster County, where neighbors and families were sitting down together for coffee and shoofly pie, relaxing and talking after shoveling out their driveways once more.

Somehow this snowy day, this sitting together and quietly talking amid the smell of coffee and the smooth molasses flavor of the pie, put on a glow not entirely explained by neighborly friendship and the tingle of slowly warming fingers and toes. It held me in a sudden awareness of tastes and smells, of colors and sounds, as if they all were abruptly intensified, like a sound just risen above the threshold of my conscious hearing or like a gradual lightening of the sky that unexpectedly reveals shapes that were there all along.

"Ah, so this is it," I thought. "This is . . . this is . . . well, life, living. I'm living, right now this minute. Sitting, eating, drinking, talking. I'm alive."

I looked across at Rita, seeing her more clearly. Her curly white hair, her slippered feet padding about her kitchen, her sweater and warm slacks, her quiet voice discuss-

ing how beneficial she found her microwave. This was Rita, a never-to-be-repeated human being. And this moment, which seemed so ordinary, actually was unique, a never-to-be-repeated gift. I wanted to treasure it, to live it as completely as I could.

I wanted to be "mindful," as Thich Nhat Hanh says in *Miracle of Mindfulness*, to this present day, this present moment. "Mindfulness," he says, "is the miracle which can call back in a flash our dispersed mind and restore it to wholeness so that we can live each minute of life."

Being fully engaged in sitting at Rita's kitchen table, fully present to this small jewel of a neighbor, fully savoring the taste of the pie and the warmth of the coffee, being fully here and now in all of my being, that's what it was. Being fully engaged transformed this moment into a miracle. The distance between the ordinary and the miraculous is not so far that it cannot be traveled in an instant.

"People," Thich Nhat Hanh goes on to say, "usually consider walking on water or in thin air a miracle. But I think the real miracle is not to walk either on water or in thin air, but to walk on earth."

To have my feet firmly on the earth—and to know where my feet are. To be eating shoofly pie—and to be attentive to the pie. To listen to Rita—and to really listen to Rita. As miracles go, it may have been an ordinary and unspectacular one, but how infrequent it has been for me. Too rarely am I mindful of the moment itself. I lean forward to the next one, all attention on what has not yet happened. I lean backwards, replaying what is gone. Somewhere in between my leaning, the present slips quietly through, unnoticed by me. Like a child playing a game of hopscotch on one foot, I'm unbalanced, always looking to the next square.

But now I had stopped. At this moment both feet were walking on the earth.

Here in this kitchen, the transforming miracle had happened, and I was in the middle of it.

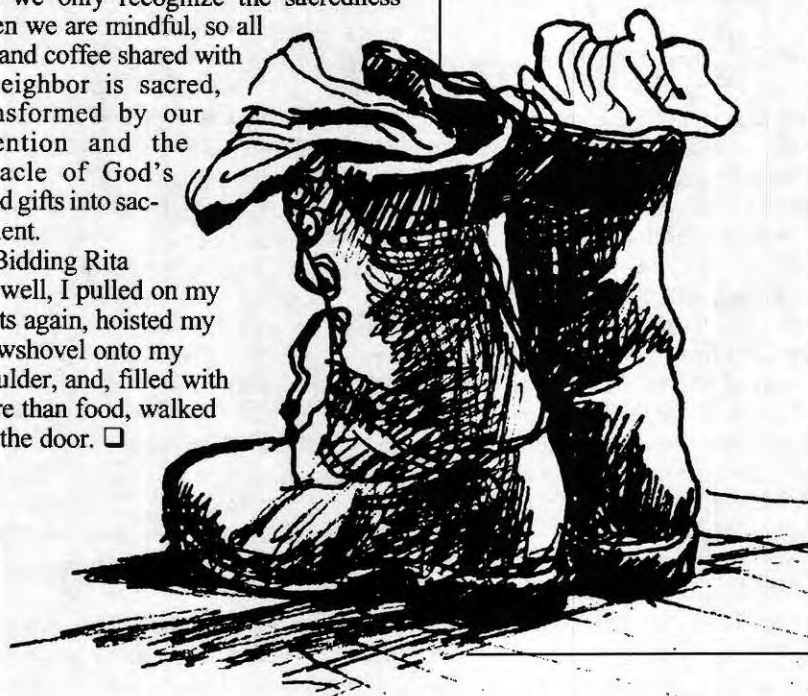
Being mindfully present erased boundaries. When I really listened to Rita, when I opened myself to this moment and let Rita in, I found she was more than my neighbor. She was family, an intimate part of me. The bonds that joined us were far stronger than the differences of our lives. Beyond the microwaves and the snowshovels, we had in common our aching muscles and a pride in jobs well done, a pleasure in color and a concern about distant friends, a fear of dying alone and a capacity for loving; all the basic stuff of our common humanness.

Joined together in a community of two, what we had eaten was more than pie and coffee. It was more like bread and wine, the transforming elements of a communion that fills us so that we can go forth renewed. A new springiness of step and lightness of heart, a centeredness of soul and a free generosity of spirit, these are the gifts of neighborly communion.

Just as all moments are sacred miracles and we only recognize the sacredness when we are mindful, so all pie and coffee shared with a neighbor is sacred, transformed by our intention and the miracle of God's good gifts into sacrament.

Bidding Rita farewell, I pulled on my boots again, hoisted my snowshovel onto my shoulder, and, filled with more than food, walked out the door. □

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Narcissa Weatherbee

The wreath my neighbors nailed to our building's front door this morning was real, not ersatz, evergreen. Fragrant and round, it filled our foyer with the scent not of city streets but of a forest. When I picked up the morning newspaper, pine needles clung to my slippers. Along with the candles lighting their windows, my neighbors were preparing our three-apartment brownstone for Christmas, a gift to the street.

Rather than enclosing me in a circle of goodwill, however, my neighbors' decorating zeal left me feeling angry and defensive. Like many Jews, and undoubtedly like members of other religious minorities, I feel Other at Christmas, a six-week season extending from before Thanksgiving to well after New Year's. From the poinsettias decorating most workplaces to department store carols to my annual quest for nondenominational gift wrap, the United States reminds its citizens that, underneath the pretense of multiculturalism, this is a Christian country after all. Anti-Semitic myths of Jewish influence notwithstanding, December teaches all of us that the reins of power rest firmly in Christian, mainly Protestant, hands.

The older I get, and the more in touch with my Jewish identity and my family's Holocaust experiences, the more tension I feel around Christmas. Several years ago, I clumsily protested when a small peace group I belonged to scheduled a Central America forum on the first night of Chanukah. Although the organizers had been sensitive enough to check with several (nonobservant) Jewish members first (who'd assured them—accurately—that Chanukah's considered a "minor" Jewish holiday), they went ahead with the event even though many Central America activists are Jewish, and many Jews celebrate the first night of Chanukah as a symbol of Jewish family and survival. Last year, a Jewish friend and I argued over the Christmas party a Jewish activist was throwing for the predomi-

Roberta Spivek is a Philadelphia, Pa., writer and editor.

Being Jewish at Christmas

by Roberta Spivek



Barbara Benton

nantly Jewish members of our secular peace group. Perhaps not surprisingly, both these painful conflicts partly involved fellow Jews, since the season seems to summon forth a wide spectrum of feelings and family history relating to assimilation, identity, and observance.

My own family's behavior is confusing. My parents proudly celebrated only Jewish (and secular American) holidays, but my mother's parents celebrated both Christmas and Jewish holidays in pre-Nazi Berlin, and many of my in-laws, of German Jewish stock, celebrate both Chanukah and Christmas. Both Jewish and non-Jewish friends and relatives send me Christmas cards, to which I respond with an assortment of Rosh Hashanah greetings, Chanukah presents, and "peace on earth" UNICEF cards. I am grateful for my parents' teaching; for me, and probably for most Jews, Chanukah is not a "lesser Christmas" but a meaningful eight-day period in its own right. As a child, it was rich in family closeness, songs

of Jewish heroism, dreidel games, toys, and homemade presents; as an adult I've developed private rituals, including latke (potato pancake) dinners with friends and quiet, meditative evenings in front of the menorah.

Ironically, my negative feelings about the commercialization and secularization of a Christian holy day don't reflect my feelings about Christmas music and decorations, which I like, or about Jesus, a figure I've come to admire through liberation theology and Central America solidarity work. Instead, my feelings are probably akin to those of many Christians who'd like to reclaim the day's spiritual, private, significance.

My problem with my neighbors' wreath, in other words, was not with the wreath itself, which was beautiful, but with their failure to communicate about it. Whether out of ignorance or insensitivity, their unilateral decision to declare our common space a Christian one was as defeating of the season's aspirations toward love and universal humanity as the "How dare you presume I'm Christian?" button a Jewish friend dons each December. The issue, for me, is less about "rights" than about civility and courtesy—qualities that seem in short supply as we limp toward the millenium. Many of these tensions seem most acute not in public areas being contested in the courts but in private or semi-public spaces: workplaces, stores, apartment buildings. Our failures, on an individual and collective basis, to acknowledge and respect each other's differences and to apply conflict resolution skills when our needs conflict have led to today's dysfunctional United States, riven by repressed anger, widespread feelings of being "dissed," lawsuits, and violence.

While I could have fired off an angry letter or asked my Jewish landlord to intervene, I decided to try the harder route: to talk to my neighbors. When I did, after taking all day to muster the courage, they apologized: we were new in the building, and they hadn't thought to ask us. They also mentioned, as I knew they would, their Jewish friends who celebrate Christmas.

I didn't ask my neighbors to remove the wreath, but to agree on a mutual decision-making process in the future. Like other members of minority groups, I carefully choose the issues on which to take a stand; our building shares a common heating system, too, and keeping warm is more important to me, on a daily basis, than symbols of identity. In fact, I'd almost decided not to make an issue of the wreath at all, until I came home to find

their Santa Claus flag unfurled over our front door.

In our case, my neighbors and I agreed to talk—a tiny victory for civility, on one street in one city. But I'm tired of the internal battle that every December brings: whether and when to swallow my anger or risk feeling too "pushy" and oversensitive, too "Jewish." I don't believe the burden of asking not to be rendered invisible should rest on my shoulders. □

A Sweet New Year

Rosh Hashanah, which usually occurs in September, is the Jewish New Year and one of the Jewish High Holy Days. During Rosh Hashanah, one reflects on the past year and confronts the new one with revitalized hope. One of the most important aspects of Rosh Hashanah is the blowing of the Shofar, a ram's horn. The practice has many meanings: it was used to call the tribes of Israel together for meetings, to warn of dangers, and to denote celebrations. It is said that the blowing of the ram's horn will be heard before the coming of the messiah.

During the Rosh Hashanah service, the Shofar is sounded in different ways to correlate to ancient specifications, culminating towards the Kitula Gidola, a long and continuous blowing, as long as the blower can manage. Rabbi Walter Rothschild of Leeds, England, and I, with the help of Hannah Kneucker on the piano, were charged with leading the liberal Jewish community of Vienna to bring in a sweet new year. There was one problem: we could not find anyone who could or would blow the Shofar. Rabbi Rothschild assured us that he had an alternative plan. When it came time in the service for the Shofar to be blown, there was a pause. Then out of the front row, a little girl about ten, with long braids framing her face, slowly stood, gave her sweater to her mother, and walked over to the rabbi, her father. He handed the ram's horn to the child, who looked out at the silent and shocked members of the congregation. Then she put the Shofar to her lips and on the ancient Hebrew commands blew the horn perfectly. Each ancient tone was carried beyond the room and outside to the Danube canal below, mingling with the blasts from other synagogues in Vienna.

It was the first time I had seen the sound of the Shofar bring an entire room of people together in silence and awe. After holding the Kitula Gidola until her face turned purple, the little girl from Leeds gave the horn back to her father and returned to her seat smiling ear-to-ear. Later she said, "Nobody else would do it. I play trumpet, after all."

—Sonat Hart

Reprinted with permission from the Fall 1996 *Earlhamite*.

Sonat Hart received a fellowship to explore Jewish life and literature in Germany and Austria upon her graduation from Earlham College in 1995.

My Father's Eyes

saw, I imagine

rainy twilight in a Viennese Park,

shiny kastanien nuts, some crushed

and bleeding bitter juices

into the asphalt. An old man in sidelocks

pleaded, then howled, then

crumbled silent

amid the kastanien.

My father's ears, perhaps,

heard a midnight rustling,

crisp uniforms in the doorway,

the scrape of spit-shined boots.

Across the courtyard, a single light bulb

glowed through fog. The uniforms disappeared

with the father

of my father

into that dim light forever.

Beneath you, Father, great wheels

begin to turn, crushing gravel

on clean silver rails. First slow

and powerful then fast

and powerful, downhill

or uphill, so hard to tell in the dark,

your mother beside you hasn't a clue

but squeezes your hand so hard

it hurts, and the clicking of the wheels

on the track is so fast,

so loud that someone panics and

pulls the cord and screams STOP

and it stops

twenty years later in America

as my life begins.

—James T. Dooley Riemermann

James T. Dooley Riemerman is a member of Twin Cities (Minn.) Meeting.

Peace "Within" and "Without"

by Michael True

What is the relationship between inner and outer peace? Is it possible to coordinate our efforts for personal transformation and for social change? Must our efforts "to build the beloved community" await our "straightening up the mess that's inside," to quote a line from *My Fair Lady*?

For years, I avoided facing these questions straight on, for various reasons. For one thing, people more concerned with "inner" than "outer" peace appeared to be looking for an excuse *not* to act politically against war and injustice. They implied that the ordinary activist was too flawed in character to alter the conditions he or she deplored. Anxious to dismiss anyone critical of the status quo, they behaved as if resisters were more respon-

"inner" peacemakers struck me as abstract, merely academic, even wind-baggy and self-indulgent. The fact that discussions of inner peace often depended upon insights and practices from cultures far removed from the stresses and strains of U.S. culture aroused my suspicion as well. I had been down that road before, where belief was more valued than insight and practice, and where someone in charge had the final word, however limited his or her experience or demonstrated competence.

Also, the fact that these issues presented themselves all at once kept me at a standstill. Perhaps I just wasn't ready to hear any of the good advice available from people well disciplined in "inner" peacemaking. Or maybe I had just forgotten that magic word essential to changing myself, as well as the world around me: START. Once initiated, the effort opened whole new areas of exploration central to personal peace, and to social change as well.

Living in China off and on during a seven-year period helped prepare the way. Many Chinese learn to cope with stress and to achieve inner peace in the midst of a harsh environment and an occasionally cruel culture. Although no expert at tai chi or related practices, I saw how crucial these disciplines are to a people long schooled in adversity. Living among people imbued with the spiritual insights of Daoism, "the way," transformed my understanding of what it means to be religious and deepened my religious faith.

Several books related to Buddhism and Hinduism have been helpful in understanding the links between inner and outer peace. The first and most practical is *Tools for Transformation: A Personal Study*, by Adam Curle, an English Quaker and one of the founders of Peace Studies. It was not so much Curle's arguments as it was the spirit evoked by his writing that helped me to appreciate links between personal transformation and social change. On occasion, specific passages made the connection evident, even explicit.

In the introduction, for example, Curle says that it is "an absurd illusion to consider that we can work for peace, which means to be actively involved with people who are behaving in an unpeaceful way, if we are inwardly turbulent and ill-at-ease; or to help people change their lives for the better if our own existence is disordered and impoverished; or to educate if our own human potential has not been sufficiently led out." In reflecting upon his long experience as a mediator among



Rockwell Kent

sible for chaos than those who never challenged publicly the violence of the status quo.

Another reason for my failure to explore the relationship between inner and outer peace was the amount of energy it took to work on two fronts at once. How could I take time to resolve my own psychic struggles with peace, when there was so much awry in the public order?

Besides, with all the nickle-plated gurus afoot, whom could I trust in a search for equilibrium? Much of the language of

Michael True, a member of Worcester-Pleasant St. Meeting, in Worcester, Mass., is the author of An Energy Field More Intense Than War: The Nonviolent Tradition and American Literature.

warring parties in Asian and African countries, he returns again and again to the interdependence of inner and outer peace as well as of all living things.

Elsewhere, Curle emphasizes his profound distrust of the dualistic implications of "spiritual" and "material" dichotomies, implicit in Western religious and philosophical thought. "I find it more helpful to think that we are all, in our separate spheres, engaged in the quest for reality. And reality is neither spiritual nor material, the concern of either politicians or clergy; it is as it is."

A similar, and relevant, insight informs Diana Eck's remarkable book, *Encountering God: From Bozeman to Banaras*, about the fluidity of religious traditions and how they alter us, as we alter them, over time. "Sometimes they dry up in arid land; sometimes they radically change course and move out to water new territory. . . . We do not know how we will change the river or be changed as we experience its currents."

Another publication that increased my

appreciation for the connection between inner and outer peace was *Approach to Vedanta*, by Christopher Isherwood, the late novelist whom Gore Vidal regarded as "the greatest prose writer in English." A brief memoir about the "conversion" of a religious skeptic, it describes Isherwood's growing interest in the teachings of Ramakrishna and Vedanta following realization on the eve of the Second World War that he was a pacifist, but without any clear religious basis. In prose both concrete and disarming, Isherwood dramatizes his assent to truth in a manner reminiscent of the great John Henry Newman. In the process, Isherwood achieved an inner peace in a world gone mad for war. Shortly afterward, he worked with the American Friends Service Committee in Philadelphia; then the Vedanta Society; and later, the gay liberation movement.

Also relevant to the relationship between inner and outer peace is John Kabat-Zinn's *Wherever You Go, There You Are*, a book about simple, effective ways of being attentive. Kabat-Zinn shares with Curle a sense of respectfulness—of "mindfulness" and "wakefulness." This powerful exercise, following a quotation from Victor Weiskopf, suggests the spirit of Kabat-Zinn's approach: "Try: Thinking that your life is at least as interesting and miraculous as the moon or the stars. What is it that stands between you and direct contact with your life? What can you do to change that?"

Taking some liberties with the exercise, one might alter the focus from the natural universe to peace-making: "Try: Thinking that inner peace is at least as complex and miraculous as outer peace. What stands in the way of your acknowledging and appreciating elements of the peaceable kingdom around you? How might you extend that peace without and within?"

In trying to apprehend—if not comprehend—the relationship between achieving peace in my own psyche and constructing peace in the larger world, I keep returning to these experiences, both personal and literary. In a process of discovery that is surprising and liberating, they helped me to understand aspects of nonviolence, conflict resolution, and peace studies that I should have attended to long ago. Needless to say, it is only a beginning. □

Listening for the Voices of Angels

**How can my mind,
filled with the commerce of man,
listen for the voices of angels?**

**Engaged in the world as I am,
will I ever be home
to receive them,**

**waiting as I imagine they do,
for the soul
to struggle less**

**for that eloquent silence
when both mind and mouth
are at rest.**

—Michael S. Glaser

Michael S. Glaser is a professor of literature and creative writing at St. Mary's College, St. Mary's City, Md.



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The First Quaker Nobel Peace

by Irwin Abrams

As Friends begin to think about how to commemorate next year's 50th anniversary of the Nobel Peace Prize that was shared by the American Friends Service Committee and the British Friends Service Council in 1947, it is well to be reminded that 1996 is the 50th anniversary of the prize that Quaker Emily Greene Balch, a leader of the Women's International League for Peace and Freedom, shared with John Mott of the YMCA in 1946. She was only the third woman to win the prize, after Baroness Bertha von Suttner in 1901 and Jane Addams in 1931.

Emily Balch (1867-1961), raised as a Unitarian, joined Friends in 1920 when she was in Geneva establishing the international headquarters of WILPF. She applied to London Yearly Meeting, preferring to avoid the divisions of American Quakerism. What attracted her to Friends was not only "their testimony against war, their creedless faith, nor their openness to suggestions for far-reaching social re-

form," it was "the dynamic force of the active love through which their religion was expressing itself in multifarious ways, both during and after the war." When she returned to live in Wellesley, Mass., in her last years, she transferred her membership to Cambridge (Mass.) Meeting.

In 1915 Emily Balch was already a distinguished social scientist when she joined Jane Addams and the intrepid international band of women who vainly attempted to stop World War I by persuading statesmen of both neutral and belligerent states to agree to a mediation process. She then tried to prevent U.S. intervention in the conflict and continued her opposition after the United States entered the war. This brought about her dismissal from Wellesley College, ending a teaching career of 20 years. She continued to work for peace for the rest of her life, both through WILPF and individually. She was granted the Nobel Prize as the acknowledged dean and intellectual leader of the United States peace movement.

When the United States again went to war after Pearl Harbor, she said that she

"went through a long and painful struggle, and never felt that I had reached a clear and consistent conclusion." Knowing only too well the evil of Hitlerism from her work with Jewish and other refugees, she finally concluded that this evil had to be vanquished, and she supported the war. She declared, "I am not an absolute pacifist," but she kept her memberships in WILPF, Fellowship of Reconciliation, and War Resisters International, and she gave full support to conscientious objectors. She frankly admitted, "I realize that my position is neither very definite nor very consistent. How can one be either when an irresistible force meets an unmovable obstacle in one's own mind?" Her WILPF friends recognized her anguish, understood her reservations about absolutism in ethics, and were familiar with the practical dimensions of her idealism. Bertram Pickard, Quaker representative at Geneva who had watched her at work in her League of Nations days, told her, "One of the most attractive things about your pacifism is that it combines the wisdom of the political serpent and the harmlessness of the Quaker dove."

After the war the U.S. section of WILPF decided that it had been long enough since the Nobel Prize for Jane Addams and now it was time to attempt to secure one for their other surviving eminent cofounder. Mercedes Randall organized the campaign, and in examining her records at the Swarthmore College Peace Collection, we can see what an extraordinary job she did in the

Emily Greene Balch (third row, left) and other U.S. delegates from the Woman's Peace Party at the 1915 International Peace Congress, where the Women's International League for Peace and Freedom was formed



Swarthmore Peace Collection

Irwin Abrams serves as clerk of the FRIENDS JOURNAL Board of Managers and is a member of Yellow Springs (Ohio) Meeting.

Prize Winner

Courtesy of the Women's International League for Peace and Freedom



**Emily Greene Balch
(1867-1961)**

ernment, rather she perceptively identified the strands of nonpolitical connectedness that were moving the world to international unity, such as those with which the special agencies of the United Nations were concerned. Any true international unity, she always held, must have a moral quality and possess the quality of humanity.

In conclusion she gave her prescription for peacemaking:

We are not asked to subscribe to any utopia or to believe in a perfect world just around the corner. We are asked to be patient with necessarily slow and groping advance on the road forward, and to be ready for each step ahead as it becomes practicable. We are asked to equip ourselves with courage, hope, readiness for hard work, and to cherish large and generous ideals.

She turned over most of the prize money to WILPF, as Jane Addams had done. In 1955, concerned about the widening gulf between the United States and China, she wrote a poem that was a "letter of love," addressed to "Dear People of China." This is the last stanza:

Let us be patient with one another,
And even patient with ourselves.
We have a long, long way to go.
So let us hasten along the road,
The road of human tenderness and
generosity.

Groping, we may find one another's
hands in the dark.

In response the Chinese minister of health invited Emily Balch to China as her personal guest. Emily declined, not because she felt too old to travel—she was then 88—but because she felt she was too old to be of any use when she got there.

Such was Emily Greene Balch, the first Quaker Nobel Peace Prize winner, a remarkable woman with a brilliant mind, a caring and selfless spirit, a sense of humor, and most important of all, with what the Nobel chairman called "the sacred flame," what she herself had described in others as "the dynamic force of active love." □

six weeks time she had. Four typists were kept busy sending out a stream of letters, including 92 to scholars, politicians, and other public figures, each one personally signed by philosopher John Dewey, asking for their cooperation. The archives of the Norwegian Nobel Committee, now open through 1946, demonstrate how many nominations and letters of support these efforts generated. They also show the influence of the eloquent biographical sketch by John Herman Randall Jr., the husband of Mercedes. He was an eligible nominator as a professor of philosophy, and all the other documents collected were sent to Oslo along with his own letter of nomination.

Chairman Gunnar Jahn of the prize committee, in the speech of presentation at the award ceremony in December 1946, recounted Emily Balch's "lifelong indefatigable work for peace" and declared, "She has taught us that the reality we seek must be earned by hard and unrelenting toil in the world in which we live, but she has taught us more: that exhaustion is unknown and defeat only gives fresh courage to the man whose soul is fired by the sacred flame."

Emily Balch entitled her Nobel lecture, postponed until April 1948, "Toward Human Unity or Beyond Nationalism." She pointed out the dangers of nationalism but advocated no world gov-

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THE JEWEL BOX

by Elizabeth A.
Cyders

Gloria Waltner stared at the ornate jewelry box, contemplating what she should do. She could return it and get a refund, but her brother would be offended. Rob had given it to her for Christmas.

Gloria sighed deeply. She wished she had some beautiful gems to place in the chest, but a secretary's salary was not adequate to purchase precious stones. Looking at the chest again she decided to keep it.

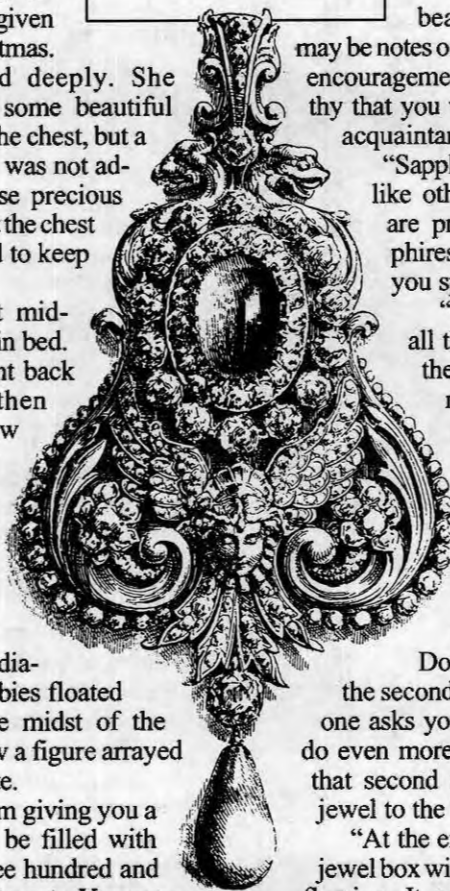
It was almost midnight. Gloria lay in bed. Her thoughts went back to Christmas, then ahead to the new year. Tomorrow would be New Year's Eve. Would the new year be a happy one?

She closed her eyes. Visions of diamonds, pearls, rubies floated in the air. In the midst of the jewels, Gloria saw a figure arrayed in glistening white.

He spoke. "I am giving you a treasure chest to be filled with jewels. It has three hundred and sixty-five compartments. You may place one or several jewels in each section."

Gloria found herself mumbling, "I . . . I . . . don't understand. I have no jewels, nor do I have money to buy them."

The mysterious figure continued. "Diamonds sparkle. You can place any number of them in the chest. Diamonds are a deed of love. Do some—
Elizabeth Cyders, a member of the Church of the Nazarene, lives in Marion, Ohio.
©1996 Elizabeth A. Cyders



thing for someone because you love them, not for reward.

"Pearls are a result of injury to an oyster. Do a sacrificial service for someone.

"Rubies glow with beauty. Your rubies

may be notes of appreciation, love, encouragement, or even sympathy that you write to a friend or acquaintance.

"Sapphires may not glow like other gems, but they are precious. Your sapphires are the kind words you speak to others.

"Opals have a glow all their own. Think of them as acts of kindness: taking a senior citizen to the store, entertaining a child when the mother is busy, calling on a shut-in.

"Emeralds are also a treasure.

Don't be afraid to go the second mile. When someone asks you to do something, do even more than required. Go that second mile. Add another jewel to the box.

"At the end of the year your jewel box will be filled and overflowing. It will glow and glow and glow.

"These precious gems are free. The only cost to you will be your love shared with others."

Gloria awakened and couldn't believe what she had dreamed. Who was the mysterious figure? It was strange, uncanny, that she could remember his message. Turning on the light, she got out of bed and wrote the message down on paper.

She would try to fill the jewel box with precious gems. □



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Witness

Life in the New South Africa

by Petronella Clark

Early on the morning of April 27, 1994, while it was still dark, I drove past Gordon's Gym, which had been transformed into an election station. There was still an hour before the doors would open, but already a long queue had formed. This was the day so many of us had hoped for and worked for in different ways; to my surprise, tears rose to my eyes. Pictures and stories of that day have since flashed 'round the world—the long queues, waiting patiently and cheerfully, even in the rain; the camaraderie; the sense of a glorious historic moment. Over previous weeks, I had helped prepare observers, who would be inside the polling stations, and peace monitors, of whom I was now one, who would be roaming outside. We had been trained in conflict resolution skills; we had been warned not to take unnecessary risks. Now that the day had come, we found we were not needed—and never have I been so happy not to be needed!

I suppose we must accept that what has followed must inevitably prove an anticlimax, that the election was only the beginning of the new South Africa and that its viability is something we all must continue to work for. But we all had great expectations that could not be realized overnight.

It is easier for outsiders to see the changes than for us, of course. People who return after several years absence comment on the great transformation in attitudes, the new sense of freedom, the relaxed relationships between different ethnic groups.

For some of us, the biggest adjustment has been to redirect our focus. In the bad old days, we could all unite in opposition to Apartheid. Suddenly we have found ourselves under a Government of National Unity, with police who are our friends, and faced with all sorts of problems we were able to neglect before, but which now need us to agree on solutions.

The worst problem, I think most would concur, is crime resulting from poverty. The world's economy has been depressed ever since the oil crisis of the mid-1970s; in South Africa this has been compounded by the misdirection of resources into the furtherance of Apartheid, from the enormous proportion of taxes used to pay for duplication of services for different ethnic groups to the deliberate destabilization, both political and economic, of neighboring states. Consequently

Petronella Clark is a member of Cape Western (S. Africa) Meeting and Central and Southern Africa Yearly Meeting.



Susan Winters

The South African military was once a dreaded sight in black communities, but is now welcomed as a stabilizing force. This photo was taken on the day DeKlerk conceded the election to Mandela.

there is a horrific level of unemployment and destitution. The major urban centers are surrounded by "townships," many consisting of sub-economic housing and shacks of second-hand building materials, cardboard, and plastic. Most of the inhabitants lack saleable skills and must therefore earn a living through casual work; one sees men sitting at certain places on major highways waiting hopefully for a farmer or builder to offer them a day's job. An easy alternative is what a Friend euphemistically calls "the redistribution of wealth." This may range from simple housebreaking (not so simple when this happens to oneself—I speak from recent experience of burglary!) to violent muggings and car-hijackings. Much crime is related to gangs that have proliferated in the townships and to drug trafficking.

The economic situation has been worsened by the perception of the outside world that now that Apartheid has gone, South Africa no longer needs their help; alas, help is needed more than ever to rebuild in Apartheid's aftermath.

On a more cheerful note comes the problem of political correctness. My husband, for example, was classified as "Cape Coloured" under the old regime, while I was "White." "White" is still used, as is "Black" (although I remember a time when it was nearly as disapproved of as "Native" or, horror, "Kaffir"). What, however, does one use to describe those who are neither white nor black? Some insist on the term "so-called Coloured" while others say "Coloured and proud of it!" ("Brown" might be an alternative—but we all are shades of brown or pink.)

The old Group Areas, regulating residence by race, still exist, but the white areas are becoming more integrated as those who can afford it move in from the townships. The schools are similarly becoming integrated, with many pupils daily traveling far to attend formerly white schools, which are still supe-

rior to most township schools. Big organizational obstacles are being encountered in the changeover from racially based school systems to each of the nine provinces having its own department of education. The Western Cape (where I live) is particularly slow and conservative—too many people have vested interests in maintaining the status quo. Although there is a great need for teachers in the new educational dispensation, there is not enough money to pay them, so many well-qualified teachers (including myself) are under-employed.

A major cause of ill feelings is "Affirmative Action" whereby the number of blacks (and other members of "disadvantaged" groups, including women) in high places is being increased; thus, in theory, a black woman is more likely to get a particular job than an equally qualified white man. As there is a severe unemployment problem at all levels anyway, this causes much insecurity and resentment.

Some South Africans view the future with despondency, seeing steady decline of standards, both material and moral; others, like me, are more optimistic. On the one hand I see the horrific, rising crime rate; on the other, I rejoice in my ability to walk and talk freely with anyone of any color. The slums and shantytowns are still there, but their occupants can go to the same beach as me, traveling on the same bus, train, or taxi as me, and we can admire the beauty of the Cape Peninsula together without fear of suspicious policemen harassing us. Only 11 years ago, my marriage was unrecognized in South Africa and our children were, by South African law, not only illegitimate but illegal. Now a member of our Quaker meeting in Cape Town is one of the black women Members of Parliament, married to a white husband. The new South Africa may not be perfect, but that need not stop us aiming for perfection. □

Reports

Epistle of New York Yearly Meeting

On July 21-27, 690 Friends, including 190 children and more than 125 first-time attendees, gathered for New York Yearly Meeting's annual sessions at Silver Bay, N.Y.

After completing the new *Faith and Practice* last year, we find ourselves, in this, our 301st year, with time for reflection. At the opening of our week together, Edward (Ted) Perry's message encouraged us to think of the ways in which individuals and groups exclude others. This young Friend told us of his difficulty in making the transition from Junior Yearly Meeting to the adult Yearly Meeting, with its many divisions and cliques, each with its separate language and set of rules. We tell different stories about who we are and cling tenaciously to them instead of wrestling lovingly to tell our story together.

Elizabeth Watson, speaking to the same concern from her wealth of experience, urged that we accept the differences between us. She urged us to apply the transforming power of humility and love within the Religious Society of Friends in order to be peacemakers in the world beyond our meetings. She recalled the active witness of New York Yearly Meeting Friends in past years toward healing both the meeting and the earth, and she saw the opportunity for us to bring that witness into the future. She reminded us of the power of ordinary people to turn things around, and encouraged us to "dwell in possibility."

Anne Thomas, in Bible study, spoke to the theme of inclusiveness, using the text of Genesis 1:26: "Then God said, 'Let us make human kind in our image according to our likeness. . .'" She suggested that no one is the image of God; all of us together make up the image of God, and God is not complete until all of us are included. She also brought up Ted Perry's theme of developing new spiritual practices, as she encouraged us to reenter the great stories of the Bible and retell them in a way authentic to us. The title of her week-long study, "Beginning and Beginning Again," refers to her theme that creation occurs when a people is renewed or rededicated; as when the Israelites passed through the Red Sea.

At Junior Yearly Meeting Bible study, led by Ann Davidson, everyone participated. In fact, as they acted out the story of how Jesus cured the man with palsy, there were three children with palsy and two Jesuses. The entire group focused on the theme of community-building. Adults were asked questions about their relationship with God and how they would explain a supreme being. We realized again how much we want our young people to stay with us and continue the yearly meeting's work. We need their prayers.

The yearly meeting staff is beginning to use a nonhierarchical structure. Our valued

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friend and general secretary, Joseph A. Vlaskamp, is retiring. Joe challenged us to be a people of God for the benefit of others, poised to move into the future. In worship bubbling with laughter, we expressed our gratitude for Joe's 20 years of service.

We have thought and spoken much this year of our rich past, our present, and our future. Margery Rubin's photograph exhibit recalled the last 15 years in the language of faces. We remembered and celebrated dear friends and drew inspiration from them. For the last event of our tercentenary, the Alternatives to Violence Project showed us resources we already have to meet future challenges. Another resource is the Gospel Order packet developed by Ministry and Counsel for consideration by monthly meetings. As we move forward with faith, we find it important to pause and remember to treat each other with tenderness. We pray that love will inspire the ministry to which we are called.

—Steven W. Ross, clerk

North Carolina Yearly Meeting (FUM)

The nurturing witness in ministry, education, and the peace testimony of five Quaker women from throughout the history of North Carolina Yearly Meeting inspired this year's sessions, Aug. 7–10, on the campus of Guilford College in Greensboro, N.C. The five women were Abigail Overman Pike, 1709–1781; Mary Chawner Woody, 1846–1928; Mary Mendenhall Hobbs, 1852–1930; Ruth Reynolds Hockett, 1901–1985; and Miriam Lindsay Levering, 1913–1991. Each came alive as "Quaker Women: Stepping Out From the Past." As a part of the Vision 400 program celebrating the tercentenary of the yearly meeting in 1997, the dramatic monologues staged during the first evening session set a tone of unity and purpose for this 299th gathering.

The overall theme was "Carolina Quaker Women: A Heritage of Equality." Leading the morning Bible studies was Sandi Fulton, a member of High Point (N.C.) Meeting. Louise Wilson, a North Carolina Quaker who founded Virginia Beach (Va.) Meeting and is a former principal of Friends School in Virginia Beach, Va., spoke at the evening sessions. She reminded North Carolina Friends that all are called to witness, together with the Spirit of God, to the present moment and to the future.

Business sessions were free of the intense divisions over sexual orientation and New Age philosophies that marked other recent yearly meetings. Afternoon workshops provided opportunities for constructive dialogue about the deep concerns among Friends in North Carolina Yearly Meeting. The Friday morning session of Ministry and Counsel became a worship service as Friends were led to

speak out of the gathered meeting about the Presence in their lives, their love for their monthly meetings, and their hopes for yearly meeting. In business, Ministry and Counsel approved the recording as ministers of Mark Caughon, associate pastor at Holly Spring (N.C.) Meeting, and of Lee Lane, pastor at Plainfield (N.C.) Meeting. These recordings were later recognized and approved by the yearly meeting.

Yearly Meeting approved Clifford Winslow as its clerk for the next year. In other business, yearly meeting noted with regret the withdrawal of Quaker Heights (N.C.) Meeting and Community (N.C.) Meeting over their liberal differences with the yearly meeting on issues such as biblical interpretation; approved the laying down of Friends Extension Corporation; affirmed the Statement of Purpose of Friends United Meeting; recognized Northeast Friends Fellowship in Raleigh, N.C., as a preparative meeting under the care of Contentnea Quarter; approved a request from Bethel (N.C.) Meeting to be relieved of yearly meeting responsibilities because of its aging and reduced membership; and requested that a committee study issues raised by the concerns of Bethel Meeting.

Adjourning the business sessions, Clifford Winslow summed up the gathering with the comment, "The Friends process does work. It is not easy. We have to work at the process. But it works."

—Robert Marks

Illinois Yearly Meeting

Friends of Illinois Yearly Meeting gathered for their 122nd annual sessions in McNabb, Ill., July 31–Aug. 4. More than 230 people attended. Yearly meeting processes went remarkably smoothly this year due to the organization of our clerk coordinator, Mary Nurenberg, the work of the planning committees, and the helpful spirit of attendees.

Our first address, by Kenneth Ives, helped us focus on this year's theme: "Embracing Our Heritage: Friends for the New Millennium." An illustrative chart showed the trends in membership by branches of Friends since the 1830s, and a final query challenged us as we look ahead: "What positive visions do you have for the Religious Society of Friends of the future?" A rousing talk by past IYM field secretary Paul Schobernd framed our religious body as a patchwork quilt, each of us being a square that rounds out the whole. On Saturday evening, Dan Seeger, executive secretary at Pendle Hill in Wallingford, Pa., and a Universalist Friend, spoke thoughtfully and helpfully of our Christian heritage and what place it might have in our contemporary faith and practice.

High school Friends organized games on

the lawn—ultimate frisbee being a favorite—and included younger Friends in the activities. Other activities, such as a trip to a nearby prairie, augmented their business meetings. A concern for the budget process and use of contributions to the Youth Oversight Fund led to a request of Finance Committee to assist in managing this money. Young Friends are hoping to send a good-sized contingent to the December 1997 YouthQuake at Guilford College in Greensboro, N.C.

In our morning business meetings we developed an outline of our work together for the coming year. Technology proved to have pluses and minuses as we enjoyed the benefits of an excellent microphone system but fretted over a near loss of meeting minutes in the recording clerk's laptop computer. A budget that included reductions in contributions to organizations outside IYM but increases in the general fund for yearly meeting needs was accepted, noting that the past several years' trial of allowing children to attend IYM at no charge had not affected the budget adversely. The Ad Hoc Committee on Work lovingly helped Friends see the importance of our attention to service within IYM and gave recommendations for streamlining our efforts. A beautiful example of the joy of work was depicted in the report and photo album of the spring workcamp that brought together 39 IYM Friends to paint the 120-year-old meetinghouse. The Volunteer Service and Training Committee is planning a national gathering for April 1997 to promote workcamps and volunteer opportunities for Friends. The Ad Hoc Committee on Sexuality, Commitment, and Marriage asked Friends to approve the use of a Listening Project to explore these issues with our meetings. Interested Friends attended a workshop led by Barry Zalph, IYM field secretary, and Herb Walters, founder of the Listening Project, and later formed a steering committee to plan for implementation of the project in the coming year. The Faith and Practice Committee presented a letter to Friends on the process of involving monthly meetings in discussions related to writing our own Faith and Practice.

Workshops were well attended this year. Dan Seeger's on "Peacemaking in a Post-Cold War World" was appreciated, as were interesting presentations on mysticism, Elias Hicks, Couples Enrichment, religious education, and sexuality. Our worship-sharing groups were rich, as always, and we benefited by many visitors this year. The Plummer Lecture, given by Tom Stabnicki, led us into deep reflections on our spirituality and prayer life.

Friday night dancing under a nearly full moon brought together a large, multigenerational group of light-footed Friends. Singing on the porch each evening before dinner; the music, poetry, and dramatics of the variety show; and sitting on the outside benches gave opportunities for friendship and sharing of

our many individual gifts throughout the week.

—Becky Westling, Peggy Spohr,
and Marti Matthews

Iowa Yearly Meeting (Conservative)

Iowa Yearly Meeting, Aug. 6–11, was a melange of business sessions (long at times), evening programs, committee meetings, interest groups, and—new to the format—workshops. Beyond all these was the chance to renew acquaintances and visit on the campus of Scattergood Friends School, near West Branch, Iowa. It was the 119th gathering of Iowa Yearly Meeting (Conservative).

The ambience was enhanced by two visitors from Kenya, Eli Ogaola and David Neyole, members of one of two meetings that changed from programmed to unprogrammed worship after Eli and others attended the Friends World Committee for Consultation conference in Kaimosi, Kenya.

Scattergood School is the yearly meeting's principal project, although our annual contribution is a relatively small part of its budget.

The school had 48 students last year, and 55 this year. Director Ken Hinshaw said the \$13,500 tuition makes it the least expensive Quaker boarding school in the U.S. Ken and his wife, Belle, Scattergood's farm director, toured other Quaker schools and said the dorms and academic offerings are comparable, but Scattergood has fewer sports offerings. Capital improvements, including new construction to expand the boys' dorm, show Scattergood is a place people care about.

Many children were at Junior Yearly Meeting, and many adult volunteers worked with them. With an expanded program this year, the need to hire an adult leader came up repeatedly. The yearly meeting decided to add this cost to the budget.

The Advice and Query Review Committee has completed its work and was laid down. A reprinting of our *Discipline* was approved with inclusion of the new Advices and Queries as well as an updated page on new monthly meetings. Appointment of a Discipline review committee was approved.

One afternoon there were verbal reports from Quaker organizations. Beverly Reddick, Associate North Central Regional Director, said American Friends Service Committee

staff live out a sense of call and passion through AFSC. Jon Fisch, of Paullina (Iowa) Meeting and clerk of Friends Committee on National Legislation's Policy Committee, reported that it is necessary for FCNL to go after the military budget to cut government spending. Iowa Peace Network co-coordinators, Gary and Nancy Guthrie, said the organization, supported by Iowa's Historic Peace Churches and the United Methodist Church, has for 20 years worked for hope amidst despair.

Four workshops ran concurrently on three afternoons. The choices were "Alternatives to Violence," led by John Shafer of Friends for a Nonviolent World in Minneapolis, Minn.; "Discernment," led by Marty Grundy of Cleveland (Ohio) Meeting; "Writing in the Spirit," by Margaret Lacey from Richmond, Ind.; and "Spiritual Grounding with Clay," by Jean Graham from Austin, Tex.

Marty Grundy spoke one evening about "The Niceness Syndrome," a title used in a FRIENDS JOURNAL article. She said that while being nice can be equated with being tolerant and accepting, there is a temptation to remain superficial so as not to challenge each other. In the process, we "avoid the important stuff." Other evening programs included a panel on

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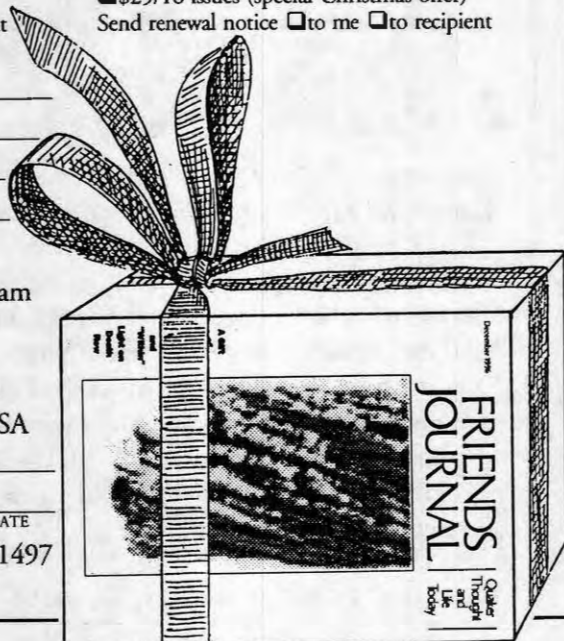
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spiritual diversity; an open discussion on anger; and slides and stories about early Friends and Scattergood. Songfests, folk dancing, and a talent show followed the evening programs.

Many interest groups were offered, such as one on the environment, led by Don Laughlin of West Branch. Don pointed out that electric cars (he has one) are an interim solution to climate change.

Junior Yearly Meeting made items to sell for the benefit of Heifer Project International. Young Friends' activities included a two-day workcamp in Muscatine, Iowa, where they painted a house, worked in a park, and served a noon meal in a soup kitchen.

Michael Luick-Thrams brought copies of his newly published book about the Scattergood Hostel for refugees from Hitler's Germany during World War II. The book, entitled *Out of Hitler's Reach: the Scattergood Hostel for European Refugees 1939-43*, is the result of interviews and correspondence with the surviving refugees and their families and contains many photos.

Deb Fisch, of Paullina (Iowa) Meeting, spoke at the Sunday pre-meeting about how one participant in the writing workshop wrote about "Chardin moments"—moments of being aware of the Divine. The more we allow ourselves to listen to the still small voices of ourselves and others, she said, the more often the Chardin moments come.

—Sherry Hutchinson and Reva Griffith

1996 Baltimore Yearly Meeting Epistle

To Friends everywhere, "In the presence of the living God: be patterns . . . be examples."

Late into one evening at Baltimore Yearly Meeting's 325th session, August 5-11, groups of all sizes and ages could be glimpsed around the Wilson College campus in Chambersburg, Pa. Youth and elders alike were journeying . . . blindfolded, linked by hands to a guide . . . under blankets hidden from "patrols." At "Arch Street Meeting" cider and cornbread refreshed us before the final race to freedom. We were on a reenactment of the Underground Railroad, prefaced by remarks from Anthony Cohen, who this summer retraced an actual route of escaping slaves by foot, rail, boat, and horseback from Sandy Spring, Md., to Amherstburg, Ont. The reenactment, as with this year's theme, was an attempt to connect with our Quaker past. It was important to us to relearn our role in history, the example of earlier Friends, and to learn that the Underground Railroad is still being used to help individuals fleeing persecution.

We, too, are called to leave behind the ordinary and accustomed and to become like strangers in a strange land. Margery Larrabee

called us to witness to God: to be a living mystery and to live in ways that do not make sense if God does not exist. Using the full context of George Fox's quote that was our theme, she encouraged us to use practices to help us surrender to that of God, tell our truth, and listen deeply.

Early this year a Langley Hill (Va.) Meeting member took the burnings of three churches in Alabama as a personal call. By summer, groups of various ages, faiths, nations, and races were working together there under the auspices of Washington Quaker Workcamps and Langley Hill Meeting. Many of our members joined this effort, building both structures and community.

Minutes for work as Friends in Residence were returned with appreciation from the Alabama workcamps and from Woodbrooke Quaker Study Centre in England. We continue to support members whose lives preach through work with youth programs and camps, Quaker teaching and writing, and population concerns. The yearly meeting recognized new calls for individuals to work with Navajo community development and Friends Committee to Abolish the Death Penalty.

Sharing epiphanies that send us along a different path is part of call and accountability. Frank Massey, our general secretary, dared to show us his reality, to share his difficulty in naming and accepting his gifts. Now we as a community are called to walk encouragingly over the earth and to support each other's search to be faithful to God. Our lively Junior Yearly Meeting explored in many ways the theme, "Walk lightly o'er the earth." They contributed with maturity and imagination, helping to plan and produce the spirit-led reenactment of the Underground Railroad and all-age workshops.

The Carey Memorial Lecturer, Kara Lee Newell of the American Friends Service Committee, brought us back to the ground of our action—living in God's presence:

We practice the presence of God just as we practice the piano, or dance, or an athletic maneuver. . . . This practice or exercise of the presence of the living God is very difficult, but rewarding in direct relationship to the amount of effort and attention we give it. As we develop our spiritual muscles, our lives themselves acknowledge God, they become patterns and examples, as Fox said.

We pray for unity within ourselves and with other communities and that we may be examples to each other. In our Spiritual State of the Meeting reports, we attempt to speak of our conflicts honestly, to share of ourselves.

We left yearly meeting with a query echoing in our souls: Have you considered that the voice you'd like to be still or be able to ignore entirely is actually the one you most need to listen to, heed, and obey?



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A new peace center has been opened by Friends in Central Pennsylvania. Dorothy Habecker, a member of State College (Pa.) Meeting, was overwhelmed by the growing number of requests from teachers and graduate students to use her large collection of conflict resolution resources. So, on Sept. 21, with the help of Community for Peace Education, funding from Philadelphia Yearly Meeting, and the participation of Friends and others, The Peace Center officially opened to the public. Located in an office donated by the State College Presbyterian Church, The Peace Center serves those interested in peace and social justice issues through an educational resource library, by hosting workshops and community events, and by providing information on upcoming events and local and national peace organizations. For more information, or to make a contribution, contact The Peace Center, Room 212, State College Presbyterian Church, 132 West Beaver Ave., State College, PA 16801, telephone (814) 238-5594.

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Barbara Benton

A clean William Penn (see below)

Friends are protecting the image of William Penn, or at least his statue that rests atop City Hall, high above Philadelphia. David Cann and Constance Bassett, members of Solebury (Pa.) Meeting, recently headed a team of workers in cleaning the 37-foot, bronze statue and applying a wax-based coating to protect the city's Quaker founder from the elements and urban pollution. Considered to be the largest single figurative bronze casting in the world, the statue was cast in 47 sections that are held together by 1,402 bolts. The 53,384-pound statue was installed in 14 sections in 1894 and had remained untouched until 1987, when it was completely restored through private funding. David and Constance also worked on that restoration team, but were not Friends at the time. Through research on William Penn and visits to Friends Center, the couple learned about the Religious Society of Friends

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and later joined Solebury (Pa.) Meeting with their young children. Though David Cann insists that working in and around William Penn hasn't provided him with any "insights" on the famous Quaker, he is glad that his work led him to Friends. And if you were curious, they were sure to also clean behind his ears!

A Comprehensive Test Ban Treaty was overwhelmingly approved by the UN Gen-

eral Assembly on Sept. 10. The treaty, which was first introduced in the late 1950s, bans all nuclear explosion testing and, according to David Atwood of the Quaker United Nations Office in Geneva, "the opportunity exists for new steps in the effort to abolish nuclear weapons themselves." The text was endorsed by all the nuclear and near-nuclear states except India. Enforcement of the treaty will require ratification by India and 43 other designated states, and full implementation could

Paving the Road to Peace in Burundi

by Claudia Wair

Every now and then we encounter engaging personalities, people whose spiritual presence is so intense that we wonder, "What does s/he know that I don't?" We want to be around these people, get to know them, understand what makes them seem so at peace.

I had the opportunity to meet such a person recently. David Niyonzima, general secretary of Burundi Yearly Meeting, was in the United States in October to bring Friends up to date on the situation in Burundi and to raise funds for peace efforts there. David, his wife, and three children are currently living in Kenya following death threats issued in Burundi during that country's civil war.

In spite of the violence and uncertainty of the situation in Burundi, David knows there are signs of hope in his country. "I have seen many incidents of Hutus hiding Tutsis and Tutsis hiding Hutus during the crisis. That's a small light that shows me there are some peacemakers out there, people who don't want the violence. One thing is that [both sides are] tired of war. They have seen how evil it is. They want peace."

Though he is hopeful, the situation in Burundi is still critical. "There is much

poverty and disease. People are not able to work because of the war. Many are in hiding or in refugee camps. The main export is coffee, but during the war a lot of coffee has been burnt, so there is no foreign money coming in from that industry. So the economy is dying. [People] need something to get them through to the next day. Someone has said that the average life expectancy is 24 hours. When you go out you don't know if you're coming back."

David feels that in order for there to be peace in Burundi, two groups must take action: private peacemakers and the government of Burundi. "The peacemakers, like the NGO's (nongovernmental organizations) and the churches, need to preach love, tolerance, and forgiveness, so that [the people's] mentality changes, so that they may see things differently. The peacemakers must organize workshops where people can come together, both Tutsis and Hutus, to learn what can be done, particularly in their home areas, in their villages—there at the grassroots.

"Then the government has to make room for higher organized dialogue. It's complex, yes, because of [the animosity between the ethnic groups]. People on the inside of the government, the Tutsis, have to talk with the Hutus who have taken arms, and in the dialogue they all must accept their responsibilities; the things that the government did have caused the rebels to take up arms. This must be a taking and giving process."

(Continued on page 30)

Claudia Wair with David Niyonzima, general secretary of Burundi Yearly Meeting



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take years. David Jackman, associate representative at QUNO-New York, reported "the treaty text was approved by a vote of 158-3, with five abstentions. In the strangely quiet conference room, a smattering of applause from the gallery was the only sign that marked the CTBT's passage." On Sept. 24, U.S. President Bill Clinton was the first to sign the treaty. By Oct. 15, over 100 other states had also signed, but of the 44 named states that must ratify the treaty, four had not yet signed.

According to David Jackman, "Experts are already sharing ideas on how the parties might bring the treaty into force even if all the 44 don't sign. The CTBT text itself offers the possibility . . . of accelerating the ratification process."

Correction: In the October issue's News of Friends, the Dalai Lama's brother and other Tibetan monks visited George School in Newtown, Pa., not Newtown Square, Pa.

(Continued from page 29)

David's own contributions to the reconciliation process include helping to found the Kibimba Peace Committee, which promotes dialogue between Hutus and Tutsis. He was also involved in the distribution of relief aid to displaced Tutsis.

Looking to the future, he sees many changes that Burundi must face to ensure a peaceful coexistence between the two ethnic groups. "Our educational system has to change to be Tutsi and Hutu inclusive. You can't expect peace in the future when only one ethnic group is [educated]. And those in school must learn peace, how to share the country."

Before leaving Burundi, David's own family experienced the adversities of war. "[My children] are small and do not understand the background of the war, but they have seen people killed, they have hidden, spent nights outside the house, so they know what it means to encounter physical violence. We are trying to help them understand by not being biased and by teaching tolerance. Since my wife is a Tutsi and I am Hutu, these children should find it easier to understand."

David feels he was called to his role as peacemaker. "The peace issues discussed at several Quaker conferences I've attended caught my attention. When the situation in Burundi became so difficult and the violence erupted . . . I felt, 'You cannot preach love and a relationship with God and forget your relationship with your neighbor.' I felt I needed to help others relate to one another, to put the faith into practice. And I remember that in the Bible it says that faith without work is dead. People can go to church, they can recite, sing, but to me what matters is how that is translated into everyday life in their communities, in their places of work, in their schools. So I felt that God was calling me."

David's example of putting his faith into practice goes beyond simply working for peace. Central to his vision of peace is the role of forgiveness. "There are people who have forgiven one another. They say, 'OK, I know that you killed my loved one, but I am a Christian, I cannot pray to God to

forgive my trespasses if I hold this grudge against you.' In the Bible Jesus says, 'So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift.' Since Burundi is a Christian country, we, the various churches, are preaching love. These principles are so powerful and I think that is how some people are able to act positively."

"People have to search, think, and pray and see what can be done to stop the cycle of violence. And we will realize that it is forgiveness." Realizing that such forgiveness is difficult when the lives of loved ones have been lost, Niyonzima looks at it practically: "When you forgive someone who's done you wrong, it is a great, great challenge to him. I mean, it's hard for him or her to grasp! 'Why should you [forgive me]? How can you do that?' This is the thing we want people to put into practice. We have to live together, Hutu and Tutsi, so we have to learn mechanisms for peaceful cohabitation or we'll wipe one another out."

When our time together ended, I was left not with images of a war-ravaged country but rather with pictures of David's ideal Burundi—homes, churches, and businesses rebuilt; schools that teach all children; equal housing and employment opportunities. More than that, I was inspired by this soft-spoken and deeply spiritual person, a man whose optimism is infectious and whose faith is solid. From our conversation I found new meaning in the words "faith and practice," and by his example I've seen forgiveness transformed from a passive expression to an active mode of reconciliation. Returning to the office after the interview, I felt strangely aglow. After describing my time with David and the almost giddy feeling that resulted, a friend named the effect that this encounter had on me: "Grace," he told me, "You've been graced." □

To support peace efforts in Burundi, send contributions to: AFSC/Burundi Peace Fund, Development Department, 1501 Cherry St., Philadelphia, PA 19102-1479.

Bulletin Board

•A prison correspondence project has begun to link incarcerated men and women with Quakers who are willing to be pen pals. Letters are sent to a post office box, then repackaged and forwarded to their recipients to protect the anonymity of correspondents' addresses. Letters from prisoners pass through the same process. There are many inmates in U.S. prisons that have little or no contact with the "outside," and Friends are needed to participate in this ministry. For more information, contact Gene Hillman and Sally Rickerman at P.O. Box 75, Kennett Square, PA 19348. (From the September issue of *Baltimore Yearly Meeting's Interchange*)

•Looking for nonviolent toys for a young Friend this Christmas? Christian Peacemaker Teams has revised and updated its informational materials on alternatives to violent toys and games. A General Resource Packet includes worship guides, helps congregations and groups define toys of violence, identifies the problems associated with violent play, and suggests alternatives. An Action Packet contains specific information on organizing public witness, alternative toy fairs, and other public events that can draw attention to the issue. For more information, contact CPT, P.O. Box 6508, Chicago, IL 60680-6508, telephone (312) 455-1199, e-mail cpt@igc.apc.org.

•The Population Concerns Committee of Friends Committee on Unity with Nature is soliciting manuscripts for its forthcoming book, *Population Is People: A Quaker Reader*. They are looking for contributions from individuals who have experience or knowledge to share about a concern that is exacerbated by rapid population growth. The following queries have been offered to encourage creative approaches and insights on this topic: 1) Are you troubled about some land that is being developed in a way that destroys the economy of a neighborhood or a people? 2) What is your response to the weakening of family and community ties that is evidenced everywhere? 3) How do you react upon learning that cooking fuel is harder to obtain in more parts of the globe? 4) Do you know what it means to lack basic healthcare? 5) Are you concerned about the increasing number of "street children"? 6) What should we do for women who wish to have access to effective contraception? 7) How do you feel about social injustice and its accompanying violence? Manuscripts must be submitted by December 31 to FCUN Book Project, c/o Elizabeth Schmidt, 1026 SW A St., Richmond, IN 47374. (From the September/October issue of *BeFriending Creation*)

•Since its inception in 1989, the Legislative Letter Writing Campaign has stimulated over 25,000 letters and postcards sent by Friends at meetings to their members of Congress and the President. Many additional messages have also been sent by Friends from their homes.

The focus issues, which are selected each month under the guidance of Friends Committee on National Legislation, range from curbing the military and the arms trade to building a safe, healthy, and affordable social order at home and abroad. The Campaign, begun by the Philadelphia Yearly Meeting Peace Committee, is now a joint effort with Baltimore Yearly Meeting Peace Committee to facilitate and encourage Friends in their monthly meetings to witness directly to law makers. For information on how your meeting can participate, contact the PYM Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7232, fax (215) 567-2096.

•December 1 marks the annual observance of World AIDS Day. Sponsored by the World Health Organization and the American Association for World Health, this year's theme is "One World, One Hope." The UN Program on HIV/AIDS estimates there are more than 20 million people worldwide currently living with HIV/AIDS. Philadelphia Yearly Meeting's Quaker Ministry to Persons With AIDS is requesting that Friends participate in the worldwide prayer for people with HIV/AIDS at 2 o'clock on that Sunday.

Calendar

DECEMBER

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

27-30—Peacemaker Congress III, "Joining the Nonviolent Struggle: Getting in the Way," in Washington, D.C. Sponsored by Christian Peacemaker Teams and New Call to Peacemaking, the Congress features speakers, workshops, worship, public witness, music and dancing, and networking. Contact NCP, P.O. Box 500, Akron, PA 17501, telephone/fax (717) 859-1958.

27-Jan. 1—"Looking Deeply," the year end retreat at Quaker Center in Ben Lomond, Calif. Led by Elisabeth Dearborn and Richard Brady, the retreat will examine living more fully in the present moment. Cost is \$225. Contact Quaker Center, P.O. Box 686, Ben Lomond, CA 95005, telephone (408) 336-8333.

29-Jan. 1—New Year's programs at Pendle Hill, Wallingford, Pa. Cost is \$270/single, \$245/double. Contact Pendle Hill, 338 Plush Mill Rd., Wallingford, PA 19086-6099, telephone (610) 566-4507 or (800) 742-3150.

30-Jan. 1—Powell House's Annual Family New Year's Celebration, centered on the theme of "Stars," and led by Gordon and Sandy Clark. Contact Powell House, 524 Pitt Hall Rd., Old Chatham, NY 12136-3410, telephone (518) 794-8811, e-mail PowellHse@AOL.com.

JANUARY

3-5—The annual New Year's Silent Retreat at Woolman Hill in Deerfield, Mass. Cost is \$90. Contact Woolman Hill, Keets Rd., Deerfield, MA 01342, telephone (413) 774-3431.

3

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Wilmington College is a four-year, residential, undergraduate college founded by the Religious Society of Friends (Quakers) in 1870. The College's character has been shaped by the liberal arts, its Quaker heritage, a career-oriented focus, and a commitment to preparing students for leadership and service. Currently 1,100 students are enrolled on the main campus and major in 23 fields of study. The full-time teaching faculty number 58, with the majority holding the doctorate or an appropriate terminal degree in their field. The academic calendar is organized by semesters. A ten-year old branch campus in northern Cincinnati serves 460 part-time adult students, and a second branch will open next fall in eastern Cincinnati. Since 1978 the College has been a leader in providing education to the incarcerated, and currently enrolls 400 degree-seeking students in three correctional facilities.

Candidates must possess a terminal degree in a discipline related to the curriculum of the College; successful teaching and academic administrative experience, ideally in a liberal arts college; personal integrity; commitment to high academic standards and expectations; excellent interpersonal and communication skills; a reputation for accessibility; a commitment to respect the College's Quaker heritage; and a willingness to be involved in the wider community.

Wilmington, Ohio, is in the southwestern part of the state and is conveniently located in rural Clinton County within a one-hour drive to three major metropolitan areas: Cincinnati, Dayton, and Columbus. Its current economic vitality and high quality of life caused Wilmington to be designated as one of the 100 best small towns in the U.S.

Candidates should submit a letter of interest together with a resume, and the names, addresses, and telephone numbers of four references to Director of Personnel, Wilmington College, 251 Ludovic Street, Pyle Center Box 1187, Wilmington, OH 45177-2499. Review of application materials will begin on November 1, 1996, and will continue until the position is filled.

Wilmington College is an Equal Opportunity and Affirmative Action Employer. Women and minorities are encouraged to apply.

Books

Gentle Invaders: Quaker Women Educators and Racial Issues During the Civil War and Reconstruction

By Linda B. Selleck. *Friends United Press, Richmond, Ind.*, 1995. 312 pages. \$15.95/paperback.

This magnificent book is an introduction to the first Civil Rights Movement (1863-1876) and the enormous Quaker role in it. Linda Selleck has delved into Quaker archives, especially those of Indiana Yearly Meeting at Earlham College and back issues of *Friends Review*, and unearthed a treasure trove of fascinating material. Friends can take pride in most of this history, though we must be ashamed of some of it, too. Our spiritual ancestors acted with extraordinary courage in a terrible time, and their story deserves to be known throughout the Religious Society of Friends. *Gentle Invaders* is an excellent first step toward that end.

As the Civil War went on, the federal government set up the Freedmen's Bureau to provide relief and education for the newly freed slaves. Sometimes the relief was direct, but sometimes it was indirect, provided through religious and charitable groups. Friends, other churches, and charitable organizations also set up their own relief, education, and missionary projects (though even then Friends tended to avoid proselytizing). An unknown number of Friends, including conscientious objectors on furlough from the Union army, worked for the Freedmen's Bureau. Probably more than a thousand Friends went south directly under Quaker auspices. (The names of several hundred women are listed in an appendix.) All these don't include North Carolina Friends who didn't go south because they were already there, but do include African American friends of Friends who were sent to the South by Friends to teach. Probably even the small African American churches of the time did not mount an effort comparable to the small and divided Religious Society of Friends.

The U.S. government shut down the Freedmen's Bureau in the late 1860s, but kept troops in parts of the South until 1876. These troops protected African Americans and those helping them from a southern white reign of terror, including Ku Klux Klan activity. Most northern Friends left the South by 1876, but in a few places—notably the Arkansas Delta where Indiana Yearly Meeting had major projects such as Southland College for black students—northern Friends remained active well into our century. Linda Selleck has courage: she tells the story of the mostly black Southland Monthly Meeting of Friends, set

up reluctantly by Indiana Yearly Meeting after years of effort by Alida Clark, the Indiana Friend who also founded the college. Alida Clark envisioned multitudes of African Americans in yearly meetings throughout the South, but genteel Quaker racism, along with other important factors, prevented her vision from coming to realization. Eventually, in 1925, Indiana Yearly Meeting sold Southland College and laid down Southland Monthly Meeting. Nothing remains of the college but its endowment, now a scholarship fund under the care of Friends United Meeting. And nothing remains of Southland Monthly Meeting except the Quaker church in DeWitt, Arkansas, affiliated with Central Yearly Meeting. Or shall we say, as Linda Selleck does, that the multitudes of Friends all over the world who are people of color are one enormous memorial to Southland Monthly Meeting and to Alida Clark and her fellow Quaker missionaries?



Quaker preacher Sarah Smiley

This is only one of dozens of provocative questions that *Gentle Invaders* brings to our attention, either implicitly or explicitly. Some examples:

Apparently, the first Civil Rights Movement was far larger than the second Civil Rights Movement (1954-1968). Surely, far more Quakers took part in the earlier movement. Why?

Both civil rights movements concentrated on voting rights and education rather than economic rights. Why? Was this right?

I used to think that truly massive postwar Quaker relief, involving both private and government money and thousands of Quaker relief workers (as well as countless local workers), began with AFSC work in Europe after World War I. Obviously this is not so. Were

the Quaker efforts during and after the Civil War the model for the post-World War I Quaker efforts, and thus for later ones?

In the years after the Civil War, Friends set up many schools for African Americans throughout the South. Eventually, some of these schools became public schools for African Americans, often before local public schools for whites existed. Shall we credit Friends with the creation of the public schools not only in Pennsylvania, New York City, and Indiana, but also in North Carolina, Virginia, Mississippi, and other southern states?

The Civil War is usually said to be the great turning point in U.S. history, the time when we changed from an agricultural nation to an industrial nation. Isn't the Civil War the great turning point in U.S. Quaker history also? Weren't most Friends rapidly assimilated into the general culture after the war? Why don't Friends study our earliest "modern" history, as well as our earliest history?

Linda Selleck avoids one important question in her book. It is an open secret among Friends that some Indiana Friends were closely linked to the Ku Klux Klan during the 1920s. The book does not mention this. When I read the book, I assumed that Ku Klux Klan influence in Indiana Yearly Meeting was partly responsible for the sale of Southland College in 1925. Now that I have discussed this matter with Selleck several times, I know that Selleck is certain that Ku Klux Klan influence in Indiana Yearly Meeting had little or nothing to do with the sale of the college and the laying down of Southland Monthly Meeting. Since this subject is one of Selleck's areas of expertise, I must accept her judgement. However, I do believe that she should have raised the matter in the book and explained her conclusions there.

But don't let this problem put you off. One could go on and on about the good things included in Linda Selleck's book. Don't miss out. Read it.

—Jeremy Mott

Jeremy Mott is a member of Ridgewood (N.J.) Meeting.

Whole Life Economics: Revaluing Daily Life

By Barbara Brandt. New Society Publishers, Philadelphia, Pa., 1995. 243 pages. \$14.95/paperback.

What, me? Read about economics for pleasure? The subject was much too difficult. Worse still, it was irrelevant for most people. The economics I knew was about corporations, big government, and massive profits and losses. Oddly, it never occurred to me that the system could be changed. Luckily, I discovered Barbara Brandt's wonderful,

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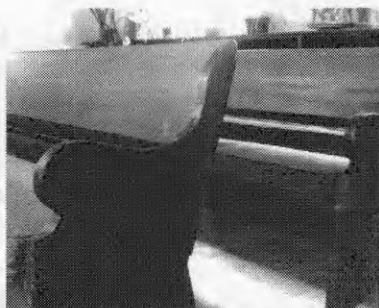
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human-scale *Whole Life Economics*. Reading this guidebook for understanding our changing economy and shaping it according to more just, humane, and sustainable values, I was filled with hope.

Currently, economists recognize only paid work as valuable, but it has become obvious that the current system is inefficient and unjust. The world has experienced two decades of renewed cycles of boom and bust and a return to serious unemployment rates. Since 1950, the world's total economic output has increased five-fold, while the number of people living in absolute deprivation has doubled. Moreover, wealth and capital rest with an ever decreasing few. Inappropriate growth is pushing our ecosystem beyond sustainability.

The overemphasis of business and the visible economy ignores the fact that these are directly dependent on, and, as Brandt puts it, "could not grow and prosper without, the devalued or unrecognized wealth—creating, healing, and life-sustaining activities of the invisible economy of households, families, communities, and nature." This invisibility leads to many paradoxes and problems. For example, if a woman works as a maid, she is paid for her work; if she does the same work as part of her family obligations, she is not. Same work, different value. And another example: many traditional male activities (such as the military), which are valued, are not productive but actually destructive.

Brandt identifies the modern economy as a form of addiction to money, job, work, and constantly increasing production. She refers to the inability to set limits on, or say no to, our economic addictions. Wryly, she points out that the conventional model of corporate privilege allows addictive business corporations to direct the flow of resources to themselves and to dominate the rest of the economy. In medical terms, an entity that acted in this way would be called a cancer.

As with a cancer, the invisible costs of these addictions to the workplace are many and acute—mounting stress and declining health result in increased costs to society for absenteeism, accidents, rising healthcare costs, and lowered productivity. Stress harms the workplace and the larger economy, but it also disrupts people's homelives and spreads through the community, diminishing well-being and quality of life, both for affected employees and the lives of those they encounter. In this dysfunctional, destructive system, only the movement and behavior of money are important, and what sells becomes the criterion for morality.

However, while it explains in detail the flaws of the present system, the emphasis of *Whole Life Economics* is on redirecting focus from the narrow concerns of growth and efficiency to the broader concerns of community solidarity, democratic governance, and environmental sustainability. *Whole Life Econom-*

ics sees human beings and the Earth not as competitors but as participants in a mutually sustaining relationship. Empowerment is shaped, Brandt reminds us, by balance and mutuality. Whenever you take, give back (balance). When you honor yourself and each other, everyone gains (mutuality).

More than half the book consists of practical examples and suggestions to help readers make this revaluing a reality in their lives and communities. These include: reversing corporate privilege so that big business can become more humane, as well as socially and environmentally responsible; worker-owned businesses; socially responsible investing; housing coops; land trusts; empowering of youth; community-supported agriculture; and community-based money systems. Moreover, there is a first-rate resource list, annotated bibliography, and chapter notes to help readers explore issues in as much detail as they wish.

Barbara Brandt is convinced that "Our everyday actions, starting at the simplest level, as an individual and together with the people closest to us, then reaching out to others, can help change the economy within our community, our bioregion, and eventually the world." This warm, lucid, and human book is a helpful guide to making that start.

—Peri Phillips McQuay

Peri Phillips McQuay is a writer who lives in Westport, Ont., and attends Thousand Islands (Ont.) Meeting.

In Our Own Voices: Four Centuries of American Women's Religious Writing

Edited by Rosemary Radford Ruether and Rosemary Skinner Keller. HarperCollins, San Francisco, Calif., 1995. 467 pages. \$30/hardback.

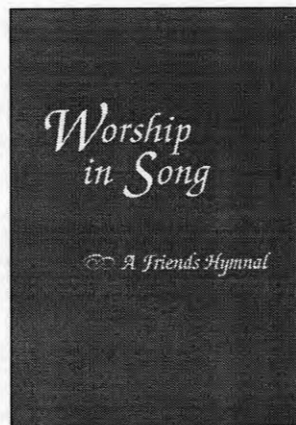
"As long as God is male, male is God," once proclaimed radical theologian Mary Daly. Now editors Rosemary Radford Ruether and Rosemary Skinner Keller, each already known for several books of Christian feminist theology, present an anthology of scholarship that traces U.S. women's experience in assuming their own religious authority. While the editors' main intent is not to argue for the femaleness of the Deity, the effect of their book is to challenge the assumption that maleness is next to godliness in most of the religious traditions that have shaped our culture.

The book presents ten chapters, each consisting of a review essay followed by excerpts from primary sources. It is rich in documentation and supplementary photographs. Individual chapters feature women's voices from

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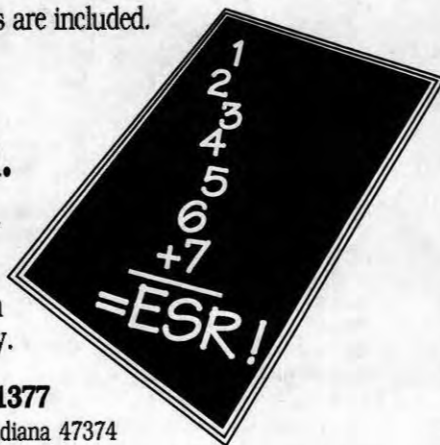
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the Catholic, Protestant, and Jewish traditions; Native American and African American women's voices; and women's experiences within the social reformist, missionary, evangelical, and utopian traditions. Asian American and Latina women, as well as Buddhist and Muslim women, are discussed briefly. The issue of women's ordination receives special attention.

In Our Own Voices features women from Puritan Anne Hutchinson to contemporary Wiccan Starhawk who have challenged the androcentric interpretation and application of Scripture. Most chapters also present a sampling of conservative women's voices. While most of the essays take the form of historical description, the final two chapters—"American Indian Women," by Ines Maria Talamantez, and "Growing Pluralism, New Dialogue," by coeditor Ruether—assume a much more theoretical tone, in part because the authors of the primary source material the essayists offer are, themselves, scholar-activists. Several writers remind us that, to Native American and African American women in particular, sweeping assertions that female power and spirituality have historically been devalued are ethnocentric and inaccurate.

The need has existed for a comprehensive work of this kind. Inevitably, though, the scope of the editors' study proves too broad for a single volume. Its careful scholarship is admirable, as is its recovery of the words of many obscure, as well as renowned, women. However, few topics are covered in depth, and excerpts at times seem to be arbitrarily presented out of context. To a reader used to taking pride in the Friends tradition of equality of the sexes and the audibility of Quaker women, the small amount of space this book devotes to Quaker women may seem disappointing; on the other hand, it helps promote our awareness of the strength, diversity, and longevity of U.S. women's religious activism.

This book illustrates the extent to which religious dogma, as well as what one writes about it, reflects, consciously or not, one's political situation as well as one's culture. In one of its last excerpts, Elisabeth Schussler Fiorenza exhorts us to "a hermeneutics of remembrance, which recovers all biblical traditions and texts through a feminist historical reconstruction." *In Our Own Voices* recovers words that are essential to a fuller understanding of a wide range of religious traditions in the United States.

—Nancy Culleton

Nancy Culleton is a member of Wrightstown (Pa.) Meeting. She lives with her family in Newtown, Pa., on the campus of George School, where she teaches English and is Associate Director of College Guidance.

Milestones

Births/Adoptions

Alden—*Sarah Anne Alden*, on June 27, to Kathleen and Mitchell Alden. Mitchell is a member of Gwynedd (Pa.) Meeting.

Drake—*Noah Andrew Drake*, on July 5, to Barbara and Andy Drake. Andy is a member of Montclair (N.J.) Meeting.

Flanagan—*John Richard Flanagan*, on Aug. 9, to Laura Roberts and Dennis Flanagan. Laura is a member of Gwynedd (Pa.) Meeting.

Goode—*Claire Stewart Gunnell Goode*, on July 18, to Kate Gunnell and Christopher Goode, both members of Northside (Ill.) Meeting.

Leeser—*Emily Jane Leeser*, on Aug. 5, to Tracy Leeser and Alexander MacLure Leeser, both members of Byberry (Pa.) Meeting.

Schwartz—*Benton McKay Schwartz*, on July 4, to Noelle Perot Schwartz and Dan Schwartz. Noelle is a member of Gwynedd (Pa.) Meeting.

Wellhofer—*John Peter Wellhofer*, on July 2, to Joanne Lahner and Peter Wellhofer. Joanne is a member of the Monthly Meeting of Friends of Philadelphia (Arch Street) (Pa.).

Marriages/Unions

Belledin-Forman—*Chris Forman* and *Dawn Belledin*, on June 1, at and under the care of Falls (Pa.) Meeting.

Blackburn-Denson—*Deidra Denson* and *Alice Blackburn*, on June 22, at Friends Meeting of Washington (D.C.).

Gambino-Broffman—*Neal Thorson Broffman* and *Elisa Gambino*, on June 14. Neal is a member of Friends Meeting of Washington (D.C.).

Hermey-Fetter—*Allen Hutcheson Fetter* and *Danielle Elisabeth Hermey*, on May 26, under the care of Baltimore (Md.) Meeting, Stony Run, of which Allen is a member.

Salladin-Baganz—*Mark Douglas Baganz* and *Laurie Salladin*, on June 29, at and under the care of Gunpowder (Md.) Meeting. Mark is a member of Wilmington (Del.) Meeting.

Deaths

Bell—*Barbara Morrish Bell*, 84, on Feb. 11, at Sandy Spring, Md., Friends Retirement Center. Born in Burnley, England, Barbara earned her art teacher's degree in 1932 and taught high school drawing and painting. She came to the United States in 1960 and taught art to elementary students at Germantown Friends School in Philadelphia, Pa. She later became a member of Germantown (Pa.) Meeting. In retirement, Barbara lived in Troy, Va., before moving to Friends Center in Maryland. Barbara loved to help others through work with Meals on Wheels, reading to the blind, and generous gifts to various charities. She enjoyed fishing, singing hymns, reading poetry and plays (she acted in 69 plays and directed several others), and doing calligraphy. It was her art (pottery, painting, sculpture, and other forms) and acting that were most responsible for allowing her to be a contented, happy, and unselfish individual. Barbara is survived by a niece, Jennifer Bell Newton; and two nephews, Alister Wedderburn

Bell and Graham Wedderburn Bell.

Bibler—*Walter G. Bibler*, 84, on April 3, in Chicago, Ill. Born in Stanhope, Iowa, he grew up on a farm in Hoyt, Kans., and graduated from Park College near Kansas City in 1933. While pursuing a graduate degree in chemistry at the University of Chicago, Walter began attending Indiana Avenue (Ill.) Meeting. There he met Grace Coppock, whom he married in 1938. In that year he began 37 years of work as an analytical chemist at a pharmaceutical laboratory. Walter became a member of Chicago (Ill.) Meeting, where he served as a trustee, treasurer, and as a member of Peace and Social Concerns and Ministry and Counsel Committees. He was valued for his quiet humor, his soul-felt messages in meeting for worship, and his courage to speak truth to difficult issues. He served on the Executive Committee of the American Friends Service Committee in Chicago and on the National Committee of the Friends Committee on National Legislation, and he was a founding member of the Friends Committee on Legislation of Illinois and Wisconsin. Walter was deeply committed to improving race relations, working against racial segregation and serving on several Chicago-area councils for human relations. He also organized draft-counseling services at Chicago Meeting during the Vietnam War. Walter loved music, singing, and working in his vegetable garden. After retirement, he served as a volunteer guide at the Chicago Museum of Science and Industry and as a judge at school science fairs. He and his wife rarely missed the sessions of Western Yearly Meeting and Friends United Meeting, and he periodically attended New York Yearly Meeting and the Friends General Conference Gathering. He was deeply committed to the growth and renewal of the Religious Society of Friends. Walter is survived by his wife of 58 years, Grace C. Bibler; two sons, Glen and George Bibler; a daughter, Nancy Gold; and two grandsons, Jared and Lyle Bibler.

Bronson—*Elizabeth Cattell Bronson*, 87, on June 21, at home in Karsville, N.J. Elizabeth was born in Plainfield, N.J., and grew up in Fanwood, N.J. She was a graduate of Bernard College and received a doctorate in psychology from the New School for Social Research. Elizabeth worked as a psychotherapist, achieving acclaim for her success with homicidal and suicidal patients. Elizabeth and her husband, Eugene, were partners in working for peace, human and civil rights, and for a concept they called earth spirituality. They worked for a decade at the UN in New York City in conjunction with the Fellowship of Reconciliation. Both leading members of the Green movement, they were prolific writers regarding the historical transition from a materialistic, secular society to a holistic society. Members of 15th Street (N.Y.) Meeting, the Bronsons were instrumental in bringing to that meeting prominent speakers from the UN and the peace movement. Elizabeth later transferred her membership to Lehigh Valley (Pa.) Meeting. Elizabeth is survived by her husband, Eugene Bronson.

Hartsough—*Ruth Goodell Hartsough*, 86, on April 28, at Friends House in Santa Rosa, Calif. Ruth was born in Ephratah, N.Y., grew up in the Adirondack Mountains of New York and the Green Mountains of Vermont, and graduated from Ohio Northern University and Hartford Seminary, where she met her husband, Ray Hartsough. The Hartsough family lived at Tanguy Homesteads, an intentional

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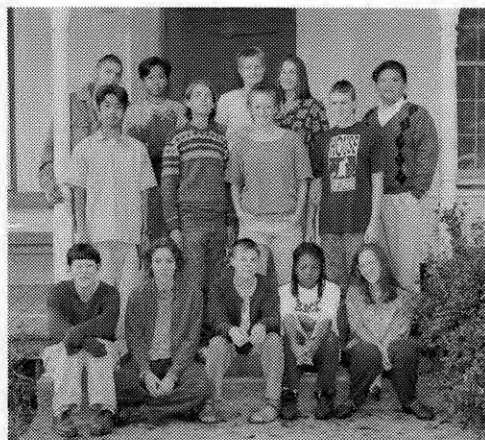
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interracial community outside Philadelphia, Pa., for 25 years. Ruth and Ray also lived for several years in a cottage on Depoe Bay, Oregon. Ruth and Ray worked as a team serving churches and communities in Ohio and Iowa. They joined the Religious Society of Friends in 1950 and were beloved members of Gwynedd (Pa.), Middletown (Pa.), Multnomah (Oreg.), Salem (Oreg.), and Redwood (Calif.) Meetings. Ruth's peace activities included many protests to end conscription, military involvement in Central America, and nuclear weapons testing and production. Ruth was a teacher in public schools and a teacher of religious education in churches. She enjoyed prayer, writing poems, playing the organ, gardening, hosting friends in her home, and painting. At Friends House, Ruth hosted the daily morning meditation group in her apartment since 1984. She is fondly remembered for her beautiful smile; the flowers, paintings, and poems she shared with others; and her friendliness to all she met. Ruth was preceded in death by her husband of 55 years, Ray Hartsough, in 1991. She is survived by two sons, David and Paul; and four grandchildren, Peter, Heidi, Chester, and Andrea.

Keeney—*Chester Keeney*, 80, on Jan. 3, at Friends House in Santa Rosa, Calif. Chet, also known as "Doc" to his family, was born in Kansas City, Mo., and grew up on dust bowl farms in Oklahoma. He lived as a peacemaker and was a conscientious objector during World War II. He became a member of the Religious Society of Friends in the early 1950s and worked for peace and justice throughout his life. In his friendships, family, and daily life he lived the spirit of these beliefs with gentle loving ways as a community activist and mediator. Chet was a founding member of McHenry County (Ill.) Meeting and San Fernando Valley (Calif.) Meeting. He first worked as a carpenter, becoming a journeyman and developing a love of woodworking. Later he worked as a research engineer for 27 years and wrote two technical books. He also enjoyed gardening, reading, music, and his family. Chet is survived by his wife of 53 years, Betty Keeney; four daughters, Sara, Wilma, Annamay, and Katherine; a son, George; eight grandchildren; two step-grandchildren; and two brothers, Ben and Bill Keeney.

Luvaga—*Isaac Imbwaga Luvaga*, 61, on June 5, in Athens, Ohio, where he had come for his daughter's PhD graduation from Ohio University. Isaac was presiding clerk of East Africa Yearly Meeting—North and a member of Maliki (Kenya) Meeting. A lifelong Friend, Isaac worked as a primary school teacher and headmaster for over 30 years. Following retirement in 1988, he volunteered full-time in Friends Church work. His central concern was for reconciliation among East African Friends. In 1994 he and his wife, Esther, moved to Bongoma District, Kenya, to assist a struggling meeting. Before coming to the U.S., they had just finished baking 8,000 bricks for a new meetinghouse. He is remembered as a joyful and generous man. Isaac is survived by his wife, Esther Makungu Luvaga; a daughter, Ebby, and a son, Benjamin, who are studying in the U.S.; four other daughters and four other sons in Kenya; and several grandchildren.

Neely—*Frances E. Neely*, 75, on June 19, at her home at Friends House Retirement Community in Sandy Spring, Md., of cancer. Born in Asbury, Mo., and raised in California, Frances graduated from Pomona College. She earned a master's degree in political science from the University of California, Berkeley, and did graduate work in economics at American University in Washington,

D.C. She worked as an economist with the International Monetary Fund and at the National Housing Agency in Washington, D.C., before becoming a lobbyist in military spending, international development, and foreign policy for Friends Committee on National Legislation. On Capitol Hill, Frances was a leader in the Coalition on National Priorities and Military Policy, and with the Washington Inter-Religious Staff Council. She was editor of FCNL's newsletter, and she worked on civil rights and civil liberties issues, disarmament, economic development, the Middle East, the United Nations, security and peacekeeping, firearms control, and Native American legislation. She served as chair of the Consumer Education Council on World Trade in 1978 and the Council of Washington Representatives on the United Nations from 1980 to 1983. After retiring, she moved to Loudoun County, Va., where she served on the preservation society board and developed an interest in antiques. Frances is survived by a brother, John Neely.

Riffe—*Susanna Jistine Riffe*, 27, on April 1, in Berea, Ky., of a sudden and massive heart attack. Susy was born in Berea with Down Syndrome and an inoperable heart defect. In 1974 her mother successfully lobbied the Kentucky Legislature for the passage of a bill providing mandatory special education in Kentucky public schools. Susy graduated high school with a special education certificate in 1990 and was employed part-time with Berea College's food service. She took ballet lessons for six years and was a member of the Berea Community Folk Dancers since 1985. She also enjoyed horseback riding, was learning to play the dulcimer, and did volunteer work at Berea Hospital, where she was named Volunteer of the Year in 1994. Susy became a member of Berea (Ky.) Meeting with her mother, Nancy Lee-Riffe, in 1985, and independently in 1993. She especially enjoyed attending the annual All-Kentucky Gathering, Southern Appalachian Yearly Meeting and Association gatherings, and meeting activities. Susy was a true "people person." Her open, loving nature won her friendships wherever she went. She was famous for her wholehearted greetings and hugs. She is survived by her parents; three brothers; a sister; a half-brother; a niece and two nephews; and her grandfather.

Tache—*Blanche Cloeren Tache*, 94, on Jan. 3, in Holland, Pa. Blanche worked for the American Friends Service Committee for 48 years, from 1920 to 1968. Many Friends knew Blanche through her principal service as secretarial assistant to Clarence Pickett, AFSC executive secretary, until his death in 1965.

White—*Exum Newby White Jr.*, 71, on May 21, near Franklin, Va., from a logging accident. A lifelong resident of Southampton County, Va., Newby was a birthright member of Bethel (Va.) Meeting who served in Civilian Public Service during World War II. He and his wife, Virginia, lived on a farm in the Hunterdale community near Franklin, Va., since 1947. Newby was an avid motorcyclist, steam engine enthusiast, and an inventor/designer of specialty tools. Newby was preceded in death by a son, Exum Newby White III. He is survived by his wife of 51 years, Virginia Blythe White; a son, David Winston White; three daughters, Alice W. Burgess, Mary Kathryn Gray, and Viki White-Wade; ten grandchildren; a great-grandson; and two sisters, Sadie Taylor and Julia Reynolds.

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If this speaks to your condition, please notify Stan Becker, 3822 Tudor Arms Avenue, Baltimore, MD 21211 or e-mail: SBECKER@phnet.sph.jhu.edu. Costs will be minimal. Location will depend on addresses of respondents.

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Insight and Action (for staff and board of Quaker organizations), John Carnell and Karen Thomas, Jan. 31-Feb. 2. **Basic Quakerism**, Oliver Rodgers and Barbara Platt, Feb. 7-9.

Grieving and Gaining In Our Transitions, Bill Ratcliffe, Feb. 7-9.

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Review of applications will begin January 5, 1997, and continue until the position is filled.

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Friends World Committee For Consultation Section of the Americas Executive Secretary

The FWCC Section of the Americas seeks a Friend for appointment as Executive Secretary beginning March 1998.

The Section of the Americas administers a portion of FWCC's worldwide work of developing communication and cooperation among Friends of varying backgrounds and traditions. The Section's Executive Secretary employs and supervises staff in the Philadelphia, Pennsylvania, U.S.A., office and elsewhere in the Americas to assist Friends in their worship and work together. The position requires close coordination with FWCC offices and Sections around the world and considerable travel. Applicants should have deep experience of the life of their own yearly meetings or groups and an active awareness of Quaker faith and practice among other groups.

A full job description and application form can be obtained from: FWCC Section of the Americas, 1506 Race Street, Philadelphia, PA 19102. Telephone: (215) 241-7250. Fax: (215) 241-7285.

The completed applications should be returned to the Clerk of the Search Committee: Neil H. Hartman, 110 S. Church Street, Moorestown, NJ 08057, U.S.A., for receipt by January 31, 1997.

An Equal Opportunity Employer

Internship in Long Term Care, offered by The Kendal Corporation to develop leadership in the field of serving older adults. Designed for undergraduate and graduate students, the program provides ten-week internships in long term care administration, possibly including such areas as board development, finance, fundraising, grant writing, human resources, health care services, information services, marketing, nutrition services, public policy, and strategic planning. Open to all qualified candidates with preference given to minority students or members of the Religious Society of Friends. The Kendal Corporation will pay a stipend; students are responsible for living costs and transportation. Placements may begin at any time after April 1, 1997. Deadline for applications is February 1, 1997. Contact: Loraine Deisinger, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5524. Fax: (610) 388-5589.

Haverford College Haverford, PA 19041

Haverford College seeks candidates for the following tenure-track positions, at the rank of assistant professor:

Anthropology: Social and cultural anthropologist of any area of East Asia. Letter of application, C.V., writing sample, and names of three referees by Dec. 2 to: Dr. Douglas Davis, Chair, Anthropology Search Committee.

Fine Arts: Painter who will teach Drawing and Painting to a diversity of students at all levels of the curriculum. Master of Fine Arts degree or equivalent. Letter of application, C.V., official transcripts and appropriate certifications, course descriptions, 20 slides of applicant's painting and drawing, and three letters of reference forwarded by Dec. 2 to: Dr. Lucius Outlaw, Chair, Fine Arts Search Committee.

Religion: Scholar of Judaic Studies with broad training in the academic study of Judaism and a committed program of scholarly research in one or more areas of specialization within the field. Letter of application, C.V., dossier including transcripts, and three letters of recommendation by Dec. 2 to: Annette Barone, Secretary, Religion Search Committee.

AA/EEO: to diversify its faculty and enrich its curriculum and the life of the College, Haverford encourages women and minority candidates to apply.

Haverford Meeting seeks **Office Manager** four mornings weekly. Should be good communicator, familiar with Quakerism, and computer-competent. Phone Howard P. Wood, M.D., clerk, (610) 642-9963.

Director, Monteverde Friends School. MFS is an English-dominant, bilingual school in Costa Rica's rural mountains with 65 students in multi-graded classes from preschool to grade 12. We seek individuals who share Quaker values, have experience with Quakerism and/or Quaker institutions, are bilingual English-Spanish, love children and working with people, have excellent communication and consensus-building skills, are available by July 1997, and are willing to consider committing for three years. While the salary is low, the experience is rich. Simple housing included. Please apply by January 31 to Katy VanDusen, Apartado 32-5655, Monteverde, Puntarenas, email: vandusen@sol.racsa.co.cr.

Chicago Monthly Meeting is seeking a part-time Meeting Secretary. We are a Christ-centered meeting who believe we are all ministers in the world. The primary purpose and function of this position is to perform administrative functions that promote the sense of community, to be meeting liaison to provide visibility to the wider community, and to assist us in promoting meeting growth. If you are interested, please write Rebecca Garris Perry, 9127 S. Leavitt, Chicago, IL 60620, or call (312) 881-3190.

Wanted: Development Director, P/T, small Quaker school, responsible for all fund raising and grant writing. Able to work at home and on site, computer literate, excellent written and oral communication skills required, experience preferred. Send letter and resume to Head of School, Goshen Friends School, 814 N. Chester Rd., West Chester, PA 19380.

Quaker United Nations Office—New York—Opportunity for two interns at the Quaker UN Office from September 1997 through August 1998. Interns follow disarmament, human rights, economic justice, development, environment, women and children, indigenous people, refugees, and regional issues at the UN; research/write articles and briefing papers; arrange/attend UN and other meetings; assist with office administration. Candidates must be college graduates or have equivalent experience, demonstrate interest in international affairs and a commitment to Friends' principles; and possess good writing/computer skills. Stipend and medical coverage offered.

For information and application form write: Quaker UN Office, 777 UN Plaza, New York, NY 10017. Deadline for submission of application and references—February 14, 1997.

Real Estate

Newtown, Bucks County, Pa. Three bedrooms, 2 1/2 baths, fireplace, garage, southern exposure. Quiet community near Chandler Hall; walk to George School. Owner asking \$132,000. (215) 968-4948.

House and Land For Sale. May be of interest to Friends. Retreat-like setting in the Blue Ridge, near Floyd, Va. 52.85 acres of rolling fields and woods, bordered by stream. Farmhouse with spacious rooms, built 1991. Greenhouse, woodworking shop/guest house, walled back garden with bearing apple trees. Meetinghouse nearby. Housekeeping and mowing services in place. Roanoke Airport 1 hour. Greensboro, N.C. 2 hours. Ann Martyn and Frank O'Brien, Rt. 2, Box 152, Floyd, VA 24091. Telephone: (540) 745-4340. Fax: (540) 745-4649. fbrien@swva.net. \$278,000.

Wanted: More Families with Young Children

Join a cooperative, intergenerational neighborhood with 24 townhomes and central community building. Optional shared meals, safe play areas, gardens, playmates and caring adults nearby. A few homes left for sale, 3-5 bedrooms, \$128,000 and up. Four wooded acres in town, radiant floor heating, fiber optics. Construction '96. Westwood CoHousing Community, P.O. Box 16116, Asheville, NC 28816 (704) 232-1110. <http://www.automatrix.com/bak/westwood.html>

Rentals & Retreats

Endless mountains, Susquehanna County (Northeastern Pa.). Comfortable four-bedroom farmhouse on 77 mountainous acres. Hiking trails, beautiful views, 20 miles from Elk Mountain ski area. Available weekends \$175, or weekly \$400. (215) 885-6346.

Quaker-based, rural, desert community invites individuals, families, or small groups. We rent homes to prospective community members and space for modest retreats. Write, Friends Southwest Center, McNeal, AZ 85617.

A Friendly Maui vacation on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper: \$70 per day. Weekly and monthly rates available. Write or call Henrietta & Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: 572-6048.

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 \$42,000-\$147,000; monthly fees from \$1,205-\$2,437. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.

KENDAL COMMUNITIES AND SERVICES FOR OLDER PEOPLE

All Kendal communities and services reflect our sound Quaker management, adherence to Friendly values, and respect for each individual. Full service continuing care retirement communities:

Kendal at Longwood; Crosslands • Kennett Square, Pa.

Kendal at Hanover • Hanover, N.H.

Kendal at Oberlin • Oberlin, Ohio

Kendal at Ithaca • Ithaca, N.Y.

Independent living with residential services and access to health care:

Coniston and Cartmel • Kennett Square, Pa.

Individualized skilled nursing care, respite care, Alzheimer's care, and personal care residences:

Barclay Friends • West Chester, Pa.

For information call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581.

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

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio, 43713. (614) 425-3655.

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.

Westtown School: Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (PreK-10) and boarding (9-12). Boarding is required in 11th and 12th grades. Significant Quaker presence among 600 students, 80 teachers. Challenging academics, arts, athletics, in a school where students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial assistance is available. Westtown, PA 19395. (610) 399-7900.

The Quaker School at Horsham, a value-centered elementary and middle school for students with learning differences. Small, remedial classes, qualified staff, serving Philadelphia, Bucks, and Montgomery Counties. 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

Lansdowne Friends School—A small Friends school for boys and girls three years of age through sixth 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. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

The Meeting School: a Quaker alternative high school for 30 students who want an education and life-style 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.

Westbury Friends School—Safe, nurturing Quaker environment for 100 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and dedicated teachers. Music, art, computers, Spanish, and gym. Extended-day, vacation-holiday, and summer programs. Half- and full-day nursery, preK. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

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.

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.

Services Offered


Marriage Certificates. Send for free package, "Planning your Quaker Wedding." Samples of wedding certificates, invitations, artwork, ideas, tips, more! Gay and lesbian couples welcome. Write Jennifer Snowloff Designs, 306 S. Fairmount Street, #1, Pittsburgh, PA 15232. Call: (412) 361-1666, any day, time before 9 p.m. E-mail: jsnow@cs.cmu.edu.

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

Celo Valley Books: Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

Friendly Financial Services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 258-7532 or e-mail JoyceM1955@AOL.com. (Securities offered by Washington Square Securities, 1423 N. 28th Street, Allentown, PA 18104, [610] 437-2812.)

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

Wedding Certificates, birth testimonials, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020. (215) 752-5554.

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.

 **Fine Line Studios**
 Marriage certificates, Announcements, Invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. (800) 763-0053.


Friends Helping Friends Grow. Investment certificates are available from Friends Extension Corporation. These investments promote the growth of Friends by providing low cost loans to build new facilities or renovate existing facilities. For information contact Margaret Bennington, 101 Quaker Hill Drive, Richmond, IN 47374. Telephone: (317) 962-7573.

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.

Low-Cost Full Internet for Friends through Penn'sNet from anywhere in the U.S. or world; PC or Mac. \$9.50/month plus usage charges of \$1 to about \$3/hour. Benefits William Penn House. Contact: Penn'sNet, 515 E. Capitol Street, Washington, DC 20003.

Marriage Certificates. Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Also **Family Trees** for holiday gifts, births, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374. (317) 962-1794.

Summer Camps

 Camp Woodbrooke, Wisconsin. A caring camp to make friends, have fun, develop skills, and learn about the environment. Quaker leadership. 36 Boys and Girls; ages 7-12; 2- or 3-week Sessions. Jenny Lang, 795 Beverly Place, Lake Forest, IL 60045. (847) 295-5705, or email: alang@xnet.com.

Too Late to Classify

Study Tour of Bolivia and its Quakers for American and British Friends: July 30 to August 16. For details/itinerary contact Ken and Pam Barratt, 12 Redcote Court, West Kirby L48 0RR, UK. Tel/fax 011441516251788, e-mail: pambarratt@aol.com.

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 Sundays at 7 p.m. Call Johanna Kowitz, 357-3653 (d), or Ray Langsten, 357-6969 (d), 348-3437 (e).

FRANCE

PARIS-Meeting for worship 11 a.m. Sundays. Centre Quaker International, 114 Rue de Vaugirard, 75014 Paris. Phone: 45-48-74-23. Office hours: Wednesday 2:30-5.

GERMANY

HAMBURG-Unprogrammed meeting 10:30 a.m. Sundays. Winterhuder Weg 98 (Altenhof). Phone (040) -2700032.

HEIDELBERG-Unprogrammed meeting. First and third Sundays. Call Brian Tracy: 06223-1386.

GUATEMALA

GUATEMALA-Unprogrammed. First and third Sundays. Call Trudie Hunt: 6343686, Nancy España: 8392461.

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

ATHENS-Limestone Co. worship group, (205) 230-3006.

BIRMINGHAM-Unprogrammed meeting, 10 a.m. Sundays. PATH, 409 21st Street North. (205) 592-0570.

FAIRHOPE-Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 9261 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (334) 928-0982.

HUNTSVILLE-Unprogrammed meeting 10 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. For time and place, call (907) 586-4409.

MAT-SU-Call for time and directions. (907) 376-8281.

Arizona

BISBEE-Worship group (520) 432-7896.

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: (520) 642-3894 or (520) 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 worship and First-day school 10 a.m. 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 3415 West Markham. Phone: (501) 664-7223.

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, P.O. Box 5065, 524-9186. Unprogrammed worship 9:30 a.m. at Shelton's Primary Education Center, 3339 Martin Luther King Jr. Way.

CHICO-10 a.m. singing; 10:30 a.m. 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. 2219 San Joaquin Ave., Fresno, CA 93721. (209) 237-4102.

GRASS VALLEY-Meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 13075 Woolman Ln. Phone: (916) 265-3164.

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 11 a.m. at meetinghouse, 4167 So. Normandie Ave., L.A., CA 90037. (213) 296-0733.

MARIN COUNTY-10 a.m. 177 East Blithedale Ave., Mill Valley, Calif. Phone: (415) 435-5755.

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

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) 287-4127.

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 and First-day school, 11 a.m., Sundays. 65 9th Street. (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-Three worship groups in area: (805) 594-1839, 528-1249, or 466-0860.

SANTA BARBARA Marymount School (above the Mission), 10 a.m. Children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: (805) 563-9971.

SANTA CRUZ-Meeting 10:30 a.m., at Georgiana Bruce Kirby School, 117 Union St., Santa Cruz.

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. 1647 Guemerville Rd. Phone: (707) 578-3327.

SEBASTOPOL-Apple Seed Friends. Worship 10 a.m. 167 No. High Street, P.O. Box 1135. (707) 823-7938.

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 a.m. 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, Colo. 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 discussion 9 a.m. Worship and First-day school 10:30 a.m. Westside worship at 1020 Upham St., Lakewood, 10 a.m. Phone: (303) 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, Colo. 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, 10:30 a.m. Worship sharing Wednesdays 7:30 p.m. 225 East Grand Ave., New Haven, CT 06513. (203) 453-3815.

NEW LONDON-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meetinghouse, 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.

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-Worship 11 a.m. (10 a.m. in June, July, and Aug.). First-day school 10 a.m. Sept.-May. Childcare provided year round. N.W. from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.

NEWARK-First-day school 9:30 a.m., worship 10:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0398.

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, Kodak Arts Bldg. Worship at 11 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 734-3115 for information.

FT. LAUDERDALE-Meeting 11 a.m. Information line (954) 566-5000.

FT. MYERS-Meeting at Lee County Nature Center First Days at 10:30 a.m. Telephone: (941) 336-7027.

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

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

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

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

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

MARATHON-Worship group. January through April, second and fourth First Day 11 a.m. 69 Tingler Lane, (305) 289-1220.

MIAMI-CORAL GABLES-Meeting 11 a.m. 1185 Sunset Dr., 661-7374. Clerk: David Landowne, (305) 661-4847.

OCALA-11 a.m.; ad hoc First-day school; 1010 N.E. 44 Ave., 34470. Lovely, reasonable accommodations. (352) 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-Worship 9:30 a.m., discussion 10:30 a.m., Cook Hall, New College. For directions, call (941) 342-1611 or Marie Condon, clerk, (941) 729-1989.

STUART-Worship group. October-May. (561) 335-0281.

TALLAHASSEE-Worship Sunday 10 a.m. 2001 Magnolia Dr. South. 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 meetinghouse, 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, 775-0972.

HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Qahu 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 11:30 a.m. Sunday. Childcare. (509) 332-4323.

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 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 Ave. Worship 10 a.m. Phone: (312) 445-8949.

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 Lombard 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 5 p.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 childcare) at Oak Park Art League, 720 Chicago Ave. Mail Address: P.O. Box 3245, Oak Park, IL 60303-3245. Phone: (708) 386-6172-Katherine Trezevant.

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 10 a.m., discussion 11 a.m. 20 mi. W. of Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. (317) 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. Clerks: Cathy and Larry Habschmidt (317) 962-3362.

SOUTH BEND-Unprogrammed worship, First-day school 9:45 a.m. (219) 277-7684, 232-5729.

VALPARAISO-Duneland Friends Meeting. Singing 9:45 a.m., unprogrammed worship 10 a.m. Opportunity Enterprises, 2801 Evans; (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.

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 at 10 a.m., 2nd Sunday worship includes business; other weeks, discussion follows. 317 N. 6th St. Call: (319) 643-5639.

Kansas

LAWRENCE-Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 11 a.m. (913) 843-3277.
MANHATTAN-Unprogrammed meeting 10 a.m. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. June/July: members' homes, 9:30 a.m. (913) 537-2260, (913) 539-2636.
TOPEKA-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (913) 233-5210 or 273-6791.
WICHITA-Heartland Meeting, unprogrammed worship 11 a.m., First Days. 14700 West Highway 54. (316) 262-8331. Carry-in lunch and business following worship on last First Day of month.

Kentucky

BEREA-Meeting Sunday 9 a.m. AMERC Building, 300 Harrison Road, Berea, Ky. Call: (606) 673-7973 or (606) 986-9840.
LEXINGTON-Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. Phone: (606) 223-4176.
LOUISVILLE-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana

BATON ROUGE-Unprogrammed worship 11 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (504) 665-3560.
NEW ORLEANS-Unprogrammed meeting for worship Sundays 10 a.m. 7102 Freret St. (504) 885-1223 or 865-1675.
RUSTON-Unprogrammed. Call: (318) 251-2669.
SHREVEPORT-Unprogrammed. Call: (318) 797-0578.

Maine

BAR HARBOR AREA-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 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.
CASCO-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse always open to visitors, so. of Rt. 11 next to Hall's Funeral Home. (207) 627-4705, 627-4437.
EAST VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. Joyce Sutherland, clerk, (207) 923-3141.
MID-COAST AREA-Unprogrammed meeting for worship, First-day school, 10 a.m., Friends meetinghouse, Damariscotta. Coming from the south on Rt. 1, turn left at the blinker light onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 582-8615.

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Community Center. 989-1366.
PORTLAND-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call (207) 797-4720.
WATERBORO-Unprogrammed worship, First-day school 9 a.m. For details call (207) 625-8034, 324-4134.
WHITING-Cobscook Friends Meeting. Meeting for worship, First Days, 10 a.m. Jane Cook, clerk. (207) 726-5032.

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. September-May, 10 a.m. June-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: Yasuo Takahashi, P.O. Box 1005, Chestertown, MD 21620. (410) 778-1977.
DARLINGTON-Deer Creek Meeting. Worship 10:30 a.m. 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 a.m. Wednesday 5:30 p.m. 723 N. Market St. (301) 631-1257.
SALISBURY-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 543-4343 or 957-3451.
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 Meeting. Worship 10 a.m. Call Peter Rabenold (410) 394-3124.
UNION BRIDGE-Pipe Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

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 Rd. (Rte 63), Leverett. (413) 548-9188; if no answer (413) 774-5038.
ANDOVER-Graham House Wheeler St. Worship and First-day school 10 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, 10 a.m. and 5 p.m. Forum at 11:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 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 Nobscot traffic lights). Wheelchair Accessible. (508) 877-1261.
GREAT BARRINGTON-South Berkshire Meeting, Blodgett House, Simon's Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 528-1847 or (413) 243-1575.
MARTHA'S VINEYARD-Unprogrammed 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834 or 693-0512.
MATTAPoisett-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.
NANTUCKET-Unprogrammed meeting each First Day, 10 a.m., Fair Street Meetinghouse, (508) 228-0136.
NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., Clerk: Bruce Nevin, 281-5683.
NORTHAMPTON-Worship 11 a.m., adult discussion 9:30; childcare. Smith College, Bass Hall, room 210. (413) 584-2788.
SANDWICH-East Sandwich Meetinghouse, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-4181.
SOUTH SHORE-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4383.
WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (617) 237-0268.
WEST FALMOUTH-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.

WESTPORT-Meeting, Sundays, 10 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 10 a.m.; discussion 11 a.m. Clerk: Don Nagler, (517) 772-2421.

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. (810) 377-8811. Clerk: Margaret Kanost: (810) 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.
HOUGHTON-Hancock Keweenaw Friends Meeting: worship and First-day school first and third Sundays. (906) 296-0560 or 482-6827.
KALAMAZOO-Meeting for worship and First-day school 10 a.m., discussion and childcare 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-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at Laura Baker School, 211 Oak Street., Northfield. For information: Corinne Matney, 8657 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 a.m., 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-Sunrise Friends Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 882-3963.

Montana

BILLINGS-Call: (406) 252-5065 or (406) 656-2163.
HELENA-Call (406) 442-3058.
MISSOULA-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

Nebraska

LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.
OMAHA-Unprogrammed worship 11 a.m.; University Relic. 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: 329-9400.

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. Childcare available. Clerk: Constance G. Weeks, (207) 439-2837, or write: P.O. Box 98, Dover, NH 03820.
GONIC-Worship 2nd and 4th First Day, March through December at 10 a.m. Clerk: Shirley Leslie. Phone: (603) 332-5472.
HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Anne Baird, (603) 989-3361.

LANCASTER-Unprogrammed meeting at the Episcopal Rectory first and third Sundays at 5:30 p.m. Check with Mary Ellen Cannon at (603) 788-3668.

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

PETERBOROUGH-Monadnock, Meeting at Peterborough/Jaffrey Line on Rt. 202. 8 a.m. and 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203

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. (609) 652-2637.

CAPE MAY-Beach meeting mid-June through Sept., 8:45 a.m., beach north of mid 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 Meetinghouse, 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) 849-7449 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 First-day school 9:45 a.m., 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. at Hale St. (908) 846-8969.

PLAINFIELD-Meeting for worship and First-day school 10 a.m. Wednesday at 8 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. 470 Quaker Rd. near Mercer St. (609) 737-7142.

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 10 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 held 10:30 a.m. Sept.-May. (908) 234-2486 or (908) 676-4491.

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 9:30 a.m. Meeting for worship 10:30 a.m. N. Main Street. (609) 358-3528.

New Mexico

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

GALLUP-Worship group meets Sundays 10:30 a.m. Call 863-8911 or 863-4697.

LAS CRUCES-10 a.m. worship, childcare. 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.

CHAMISA FRIENDS PREPARATIVE MEETING-4 p.m. worship/children's prog. at Westminster Presb. Church on Manhattan at St. Francis. Info. (505) 466-6209.

SILVER CITY AREA-Gila Friends Meeting, 10 a.m. Call: 388-3888, 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) 669-8549.

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. (childcare 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 and First-day school 10:30 a.m. N. Dutchess Co., 1/4 mile E. Taconic Pky. (914) 266-3223.

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

CATSKILL-10 a.m. worship. Rt. 55, Grahamsville. November-April in members' homes. (914) 985-7409 or (914) 434-3494.

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: 853-3035.

CORNWALL-Worship with childcare 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) 734-8894.

FREDONIA-Unprogrammed meeting 10:30 a.m. Call: (716) 672-4427 or (716) 672-4518.

HAMILTON-Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles west of Smyrna. Phone: Jean Eastman, (607) 674-9044.

HUDSON-Taghkanic-Hudson Friends Meeting. Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 537-6618 or (518) 537-6617 (voice mail); e-mail: brickworks@delphi.com.

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) 283-7590 or 283-7591; Sag Harbor, 96 Hempstead Street, 10:30, (516) 725-2547; Southold, call (516) 765-1132.

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

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

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

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

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

ST. JAMES-CONSCIENCE BAY-Friends Way, off Moriches Rd. Adult discussion, First-day school, 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, call (516) 324-8557.

WESTBURY-550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. First-day school and child care during meeting. (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 childcare 10:30 a.m. 8 N. Manheim. (914) 255-5678.

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

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

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

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

POPLAR RIDGE-Worship 10 a.m. (315) 364-5563.

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

PURCHASE-Meeting for worship and First-day school 11 a.m., Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).

QUAKER STREET-Worship 10 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 10 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 and First-day school, 9:30 a.m. 930 Albany Street. (518) 374-2166.

STATEN ISLAND-Meeting for worship Sundays at 11 a.m. Information: (718) 720-0643.

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

North Carolina

ASHEVILLE-Unprogrammed meeting for worship and First-day school 10 a.m., forum and childcare 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. Childcare. During June, July, and August, worship at 9 and 10:30 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 11 a.m. at Sharon Seventh Day Adventist, 920 N. Sharon Amity Rd. (704) 399-8465.

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

DURHAM-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Karen Stewart, (919) 732-9630.

FAYETTEVILLE-Unprogrammed. Phone 485-5720.

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (910) 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 a.m., 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. Meeting for worship Sunday at 10 a.m., with First-day school for children. Discussions at 11 a.m. 625 Tower Street, Raleigh, NC. (919) 821-4414.

WENTWORTH/REIDSVILLE-Open worship and childcare 10:30 a.m. Call: (919) 349-5727 or (919) 427-3188.

WILMINGTON-Unprogrammed worship 11 a.m., discussion 10 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, UCM Building, 1239 12th St. N. (218) 233-5325.

Ohio

AKRON-Unprogrammed worship and childcare, 10:30 a.m. Discussion and childcare, 9:30 a.m. 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. Franchot Ballinger, 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., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. For summer and 2nd Sundays, call (614) 362-8921.

GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (614) 587-1070.

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. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

OVERLIN-Silent worship Sundays, 10:30 a.m., 68 S. Professor. Midweek meeting Thursday, 4:15 p.m., Kendal at Oberlin. P.O. Box 444, 44074; (216) 775-2368.

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 (FUM/FGC), Kelly Center. Unprogrammed worship 10:15 a.m. (513) 382-0067.

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, Bruce Heckman: (513) 767-7973.

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. First-day school, all ages 10 a.m. Unprogrammed worship (child care available) 11 a.m. Phone: 232-2822.

FANNO CREEK WORSHIP GROUP-Contact Robert Keeler at (503) 292-8114. Meets at Oregon Episcopal School, Portland.

MOUNTAIN VIEW WORSHIP GROUP-Contact Lark Lennox at (503) 296-3949. Meets at the antique church of the Episcopal Diocese, 601 Union Street, The Dalles, first/third Sundays 10 a.m.

GAY/LESBIAN WORSHIP GROUP-Contact Robert Smith at (503) 777-2623. Meets at Multnomah Meeting, first Sundays 11:45 a.m.

SMALL GROUP WORSHIP-Contact Kate Holleran at (503) 668-3118. Meets second and fourth Sundays at Sandy, Oregon.

SMALL GROUP WORSHIP-Contact Winnie Francis at (503) 281-3946. Meets first and third Sundays at home of Winnie Francis.

SADDLE MOUNTAIN WORSHIP GROUP-Contact Pam at (503) 436-0556 or Ruth (503) 755-2604. Meets first/ third Sundays in Cannon Beach.

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

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

Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) (215) 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, 10:30 a.m. 5684 York Rd. (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, telephone (717) 261-0736.

CHELTENHAM-See Philadelphia listing.

CHESTER-Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts., (610) 874-5860.

CONCORD-Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block south of Rte. 1.

DARBY-Meeting for worship and First-day school 11 a.m. Main at 10th St.

DOLINGTON-MAKEFIELD-Worship 11-11:30 a.m. First-day school 11:30-12:30. East of Dolington on Mt. Eyre Rd.

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

DOYLESTOWN-Meeting for worship and First-day school 10 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 Pennsburg, 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) Telephone (215) 576-1450.

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

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

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

HAVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., fifth-day meeting for worship 10 a.m. at the College, Commons Room. Buck Lane, between Lancaster Pike and Haverford Rd.

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

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

INDIANA-Unprogrammed meeting for worship, 10:30 a.m., first and third Sundays. (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 Sicksles. Robert B. McKinstry, clerk, (610) 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. Telephone: (717) 524-4297.

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

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

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

MEDIA-Providence Meeting, 105 N. Providence Rd. (610) 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. (610) 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 Gilton, (717) 458-6431.

NEWTOWN (Bucks Co.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. except summer months. 219 Court St. (off S. State St.); 3 mi. west of I-95, exit 30. (215) 968-3801.

NEWTOWN SQUARE (Del. Co.)-Forum 10 a.m. Worship 11 a.m. Rte. 252 N. of Rte. 3. (610) 356-4778.

NORRISTOWN-Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Telephone: (610) 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-Unani Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Geoffrey Kaiser, clerk: (215) 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., (215) 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 Waln Sts., Friday eve. 7:30 p.m.

GERMANTOWN MEETING-Coulter St. and Germantown Ave.

GREEN STREET MEETING-45 W. School House Lane.

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

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. (610) 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. Sagan Rd., 2 miles N.W. of New Hope. (215) 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 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.

WELLSBORO-Meeting/childcare 10:30 a.m. Sundays at I. Comstock Seventh-Day Adv. Sch.; (717) 324-2492 or 376-5176.

WEST CHESTER-First-day school 10:30 a.m., worship 10:45, 425 N. High St. Caroline Helmut, (610) 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. Phone: (610) 356-9799.

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). Worship each First day at 10:30 a.m. (401) 762-5726.

South Carolina

CHARLESTON-Worship 9:45 a.m. Sundays. Campus Ministry Office, College of Charleston. (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 p.m. Ben and Carolee Cameron, 6 Ramblewood Lane, Greenville, SC 29615. (803) 233-0837.

HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (803) 365-6654.

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 Gittlin, (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-Adult sharing (child care offered) 9:15 a.m. Singing for all 10:15 a.m. Meeting for worship/First-day school 10:30 a.m. 2804 Acklen Ave., (615) 269-0225. F. John Potter, 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., St. James Middle School, 623 Carancahua, 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 a.m., discussion 10 a.m. Kerrville, Tex. Clerk: Polly Clark: (512) 238-4154.

HOUSTON-Live Oak Meeting. Unprogrammed worship 11 a.m. Sept.-May: adult discussion 9:30 a.m.; supervised activities and First-day school for children 9:30-noon. At SSQQ, 4803 Bissonnet. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 749-2008 or 791-4890.

RIO GRANDE VALLEY-Unprogrammed worship 10 a.m. Sundays. For location call Carol J. Brown (210) 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 Meetinghouse, 161 E. Second Ave. Phone: (801) 359-1506, or 582-0719.

Vermont

BENNINGTON-Worship, Sundays 10 a.m., Senior Service Center, 124 Pleasant St., 1 block north, 1/2 block east of intersection of Rt. 7 and Main St. (Rt. 9). (802) 442-6010.

BURLINGTON-Worship 10:30-11:30 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, 8:30 and 10:30 a.m. Singing from 10:15 to 10:30 a.m. First-day school for all 9:30 a.m. Rte. 5, north of village, Putney. (603) 256-6362.

WILDERNESS-Meeting for worship 10 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 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 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 392-5540.

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

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

HERNDON-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.

LEXINGTON-Maury River Meeting. Worship at 10 a.m. (unprogrammed), First-day school 11:15 a.m. Phone (540) 464-3511. Interstate 64 West Exit: 50 Rt. 850.

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. 4500 Kensington Ave. (804) 358-6185.

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

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

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

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-Centre Meeting, corner of Washington and Picadilly, Winchester, Va. Worship 10:15 a.m. Contact Betty/David (540) 662-7998, or e-mail: gads@shentel.NET

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.

LOPEZ ISLAND-Worship group meets weekly on Sunday 10 a.m. in homes of members. Please call (206) 468-3764 or 468-2406 for information.

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98502. First Sunday each month potluck breakfast at 9 a.m. 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. Call Holly Jennings at (509) 698-4224.

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) 428-6595. See Marietta, Ohio, listing.

Wisconsin

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

EAU CLAIRE-Menomone Friends Meeting for worship and First-day school at the meetinghouse (1718 10th Street, Menomone, 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-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 p.m., and 8:30 p.m. Children's classes at 11 a.m. Sunday.

MILWAUKEE-Meeting for worship 10:30 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

Wyoming

WYOMING MEETING-Unprogrammed worship: Jackson, (307) 733-3105; Lander, 332-6518; Laramie, 745-7296; Savery, 383-2625; Sheridan, 671-6779. Call for time and place.

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