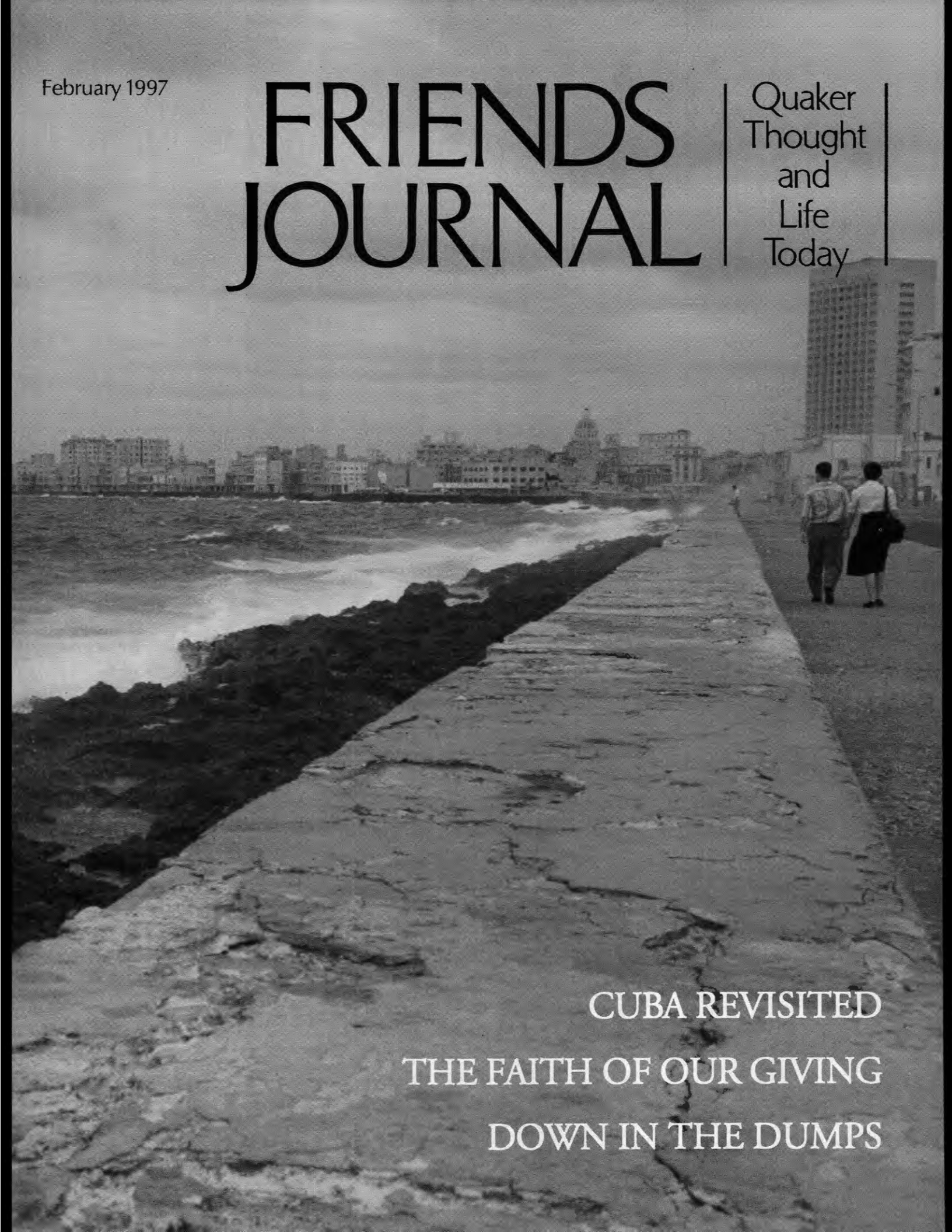


February 1997

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



CUBA REVISITED
THE FAITH OF OUR GIVING
DOWN IN THE DUMPS

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Among Friends

New Locks on the Hen House

A particularly valuable project of the Peace Committees of Baltimore and Philadelphia Yearly Meetings is the Legislative Letter Writing Campaign. We receive LLWC mailings on a regular basis and appreciate the good thought that goes into this important work to influence legislative action.

The campaign's Focus Issue in January was a particularly good one—the need for election campaign finance reform. Perhaps, like me, you were turned off by the blitz of TV commercials that took over the airwaves preceding last year's presidential and congressional elections. And, like many others, you would like to see significant reform occur in the ways in which political campaigns currently are waged. Well, with the right kind of grassroots effort, this year there seems to be a small glimmer of hope that the massive expenditure of funds for the purchase of political office may be brought under control.

Consider, if you will, these LLWC figures. The overall cost of electing the president and members of Congress in 1996 was \$1.7 billion. Most of this money was spent to purchase TV commercials advertising the worth of particular candidates—or, through negative advertising, the worthlessness of their opponents. To win an election, it seems, candidates of both parties have come to depend more and more upon large gifts of money from corporations, labor unions, and wealthy individuals (domestic and foreign).

What can be done about this? It won't be easy. Statistics show that 94 percent of incumbents who sought reelection last year won. This was made possible not only because of easier name recognition of those holding office, but by the disproportionate flow of Political Action Committee monies and other contributions to incumbents. The difficulty of convincing office holders to give up such privilege, of course, seems obvious. To quote Bill Ludlow in his LLWC background information piece prepared for Philadelphia Yearly Meeting:

Asking present members of Congress to change a system that benefits their return to office is rather like asking a fox to install a lock on the hen house. But there is little choice, and enough public uproar over the flagrant illegalities of the last election could bring some action. Unfortunately, the Supreme Court has made the task more difficult by ruling that corporations have First Amendment rights and that mandatory limits on political contributions violate freedom of speech. However, an amendment to the Constitution is neither desirable nor feasible. Strong leadership and a major public outcry are needed.

Here's what LLWC organizers recommend. Senators McCain and Feingold, and Congressmen Shays and Meehan, plan to reintroduce their bills for campaign finance reform early in the new Congress. The bills hold contributions to political parties to the same restrictions as contributions to individual campaigns and limit the amount of campaign spending. Friends are encouraged to write their representatives in both House and Senate to urge their support of the bills. It also seems timely to write to the president, urging that he publicly advocate and privately lobby hard for strong campaign finance reform legislation at this time.

Vinton Deming

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Susan B. Anthony: Wise Mentor
Quaker Visions of Religious Pluralism

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Rita Corbin

Cover: Malacon Boulevard stretches for miles around the harbor in Havana, Cuba. Photo by Dorothy H. L. Carroll

Plain language

In my childhood we said *thee* to our parents and older people in the meeting, *you* to our siblings and our own generation. Plain language had a note of respect and warmth to my ear.

At Westtown, a Quaker school, I found it natural to say *thee* to all the faculty. To attend Westtown at that time one parent had to have been a member of the Religious Society of Friends, thus guaranteeing a certain Quaker background of the student body. One day in history class a student asked our dyed-in-the-wool Quaker teacher, "Do you want this paper handed in on Friday?" His reply was a stern glare. The student was puzzled. The teacher finally replied testily, "I'm a *thee*, not a *you*!" The student rephrased his question.

At my non-Quaker college I didn't address faculty very often but found myself almost tongue-tied when talking to dormitory matrons. *Thee* would sound strange to them, but because of their age and position I wanted to use it. *You* to me sounded rude. Another Quaker student there worked hard to address everyone as *you*. It was only when she was irritated or mad that she slipped and said *thee*. "Where's *thee* been? I've been waiting!" or "Get thy books off my bed!" Her friends were much amused and couldn't resist baiting her to get her to repeat the performance.

As an adult I attended a meeting near Baltimore, Md. After a few years, two older women in the meeting told me with some amusement that they'd enjoyed being addressed as *thee*. Unaware that they were convinced Quakers and not used to the plain language, I had automatically put them in the *thee* category and hadn't realized I'd done it.

At the memorial service for my Quaker brother-in-law last year, a cousin paid tribute to him. Tom, he said, had taught him that certain derogatory terms he had used as a teenager had a special piquancy when used with *thee*. No examples were given.

Esther S. Bennett
Cockeysville, Md.

Our social testimony

Thank you for reprinting Jonathan Dale's article, "Rediscovering Our Social Testimony" (FJ Sept. 1996). Friends in Britain were moved to invite him for the Swarthmore Lecture at the time of Britain Yearly Meeting. It spoke to the condition of most British Friends, especially the Young Friends.

Some visiting British Friends spoke of the testimony being widely discussed by many monthly meetings in Britain. Jonathan

Dale feels that "the values of our faith are diametrically opposed to the values of the market." He is in company with Jesus himself, who said at the temple, "Get these things out of here. Don't turn my father's house into a market." With George Fox we may ask, "What canst thou say?"

Having been in the United States frequently, I am eager to learn about what U.S. Friends have to say on our Social Testimony.

Aziz Pabaney
Bombay, India

Jonathan Dale's plea to Britain Yearly Meeting assumes that a yearly meeting should have dominating power and authority for imposing uniformity on all who label themselves as Quakers, and it focuses predominantly upon the history of British Quakerism for the last 100 years. Have Quakers blundered in abandoning the testimonies and taboos against theaters, music, etc.? Unity within diversity accounts for whatever survival of Quakerism as has occurred. I agree that the spiritual discernment by corporate decisions of a monthly meeting is the essence of Quakerism, and that the TV culture of fanatical individualism and materialism is quite inconsistent with such essence.

To the extent that Jonathan Dale contends that a yearly meeting or all of Quakerism must uniformly glorify the same taboos or testimonies, he is failing to recognize that in many monthly meetings, most contemporary Quakers are relatively recent converts. On issues such as abortion, there is a trivial hope of finding unity within many monthly meetings. There are scores of issues that dozens of individuals feel should be a part of the Quaker social testimony but about which there cannot be unity at a yearly meeting level. Quakerism works at a monthly meeting level, and it is only there that it is possible to rediscover our social testimony. There is need for a yearly meeting structure to cope with the problems of disposing of the property of meetings that cease to function. The crippling effects of the tyranny of yearly meetings exerting unnecessary authority over monthly meetings and failing to adequately respect the autonomy of monthly meetings accounts for much of the deterioration of Quakerism during the past 300 years.

John R. Ewbank
Southampton, Pa.

A dying planet?

We can probably learn from our own daily experience that we are overcrowding our world and using its resources at rates that cannot be sustained, while filling up its "sinks" with wastes like carbon dioxide, soil

runoff, and air/water pollution, to a point that overwhelms its ability to recover. (And that wars, which are probably the ultimate environmental insult, can no longer be afforded for Earth's health or ours.)

But if our personal observations are not convincing, we have studies from at least 18 independent scientific centers showing that we are moving toward environmental collapse and widespread die-off in the foreseeable future. (The one most widely known in the U.S. is published by Donella Meadows et. al.: *Beyond the Limits*, Chelsea Green Publishing Co., 1992.)

If we deny these findings, saying there's no population problem and that the greenhouse effect is just a conspiracy, etc., we live out of context with what is actually going on, and can then do nothing about it.

To live boldly in context with reality—as clearly as we can envision it—is to live in a state of resiliency and power. The ultimate reality is God, whose being includes every chipmunk, every hydrogen atom, and every honeysuckle berry in the universe. Striving for openness to God's astounding love, gentleness, and wisdom, we gain courage and the power to change our ways. We also live with periods of great contentment, laughter, and delight—not all the time, because we have frightening things to face, but often enough to make life enormously worthwhile.

In such striving, the tyrannical grip of the future on our lives eases. We tend, instead, to live here in the present, from which our futures and our pasts become quieter and less grandiose. That is an excellent position for learning ordinary care of our home: diminishing waste and consumerism, conserving energy sources, recycling—all the sensible things we ordinary citizens can do toward the planet's recovery.

But most important of all we will be setting an example for people to quiet down and learn to be kind and gentle to each other and to Earth. Such an example encourages us to enjoy our lovely home, as opposed to the hectic drive to be using it—using it up.

Robert C. Murphy
Sheridan, Wyo.

Attracting minorities

I found the juxtaposition of Vanessa Juley's article on "The Underground Railroad Game" and David Albert's "Some Notions on Why Friends Meetings Do Not Attract Minorities" (FJ Oct. 1996) unsettling. The latter article brought forth many interesting points about why the proportion of people of color in most of our meetings is quite small. It seemed to me, however, that the most important category of reasons was missing—the ways in which

Windows upon God

I want to thank Rita Goldberger for her touching and insightful article ("By Love Serve One Another," *FJ* Oct. 1996). It saddened me that she seemed to feel a need to defend her great and fruitful love for Nancy Lewis.

To sin is to deny, reject, obscure, avoid, or ignore God's will for us. If we respond fully to God's call, we are free of sin. All of us are a hodgepodge of sin and grace. One is certainly not required to be free of sin to be a Quaker or any other type of Christian. As Quakers, we have no dogma, and since it can be very difficult to know how God is working in others, it is probably best that we pay attention to our own sins rather than those of others.

Sin cannot stand the light of day. It is shameful and prefers to hide in dark shadows. If our lesbian and gay Friends can stand before our meetings and tell us of their love without shame even in the face of those who look down upon them, we owe them the faith and trust that we too believe the spirit is working in them. When lesbian and gay couples speak to us about how God has graced their unions, as a communion of Friends we must trust they are faithfully following their conscience. The people Jesus healed knew they were sick; they did not need to be told. If individuals like Rita are telling us they are spiritually healthy, who are we to say they need healing? There are many others who know they are sick to whom we could attend. Anyone whom Christ has embraced, we too should embrace without judgment. Our commitment to Christ binds us to not condemn those whom Christ has not condemned and to love those whom Christ loves.

Whether homosexuality is a sin or not should have no bearing upon the loving receptivity we are called by Christ to have for others. However, I suppose the central question then is, does homosexuality go against God's will?

For me personally, the answer is yes. I love and am committed to my wife and children. It would be sinful and destructive to what God has joined together if I were to

take a male lover, because the same love and commitment would not be possible. If, however, I were in love and committed to another man by the grace of God, it would be sinful and destructive to take a female lover where the same love and commitment would not be possible.

This raises another question: Can God call us to love another of the same gender? Many would find it inconceivable. For me the story of Abraham and Isaac speaks to the incomprehensibility of God's calls. If God can call a father to sacrifice his only son—which I find horrifyingly unimaginable, even violating the commandment "thou shalt not kill"—certainly I have little trouble accepting that God may, for whatever purpose, call some of us to love others of the same gender, an act not prohibited in the Ten Commandments.

All of us love others of the same gender. The issue cannot be affection, warmth, love, commitment, relationship, friendship, companionship, closeness, or even intimacy. We all feel these for others of our same gender. We accept all the forms of love but are stuck when it comes to sexual love.

There is sin in homosexuality just as there is in heterosexuality. I have sinned in how I have loved sexually, and I am no less sinful because I am heterosexual. My sin is not who I love but how I love. To love another is not sinful. How we love can be. If our love is selfish and serves only our needs and desires, then it is sinful. If we, out of love, sacrifice and suffer for others and allow Christ to love others through us, then our love is pure.

To say God created us for heterosexual reproduction is to read Darwin and not the Scriptures to impute God's will. Were the

great celibate saints and Jesus himself sinners because they did not reproduce heterosexually? No, they loved as God intended: unconditionally beyond all forms and divisions. "There is no longer male and female; for all of you are one in Christ Jesus." Sexual love is not inconsistent with God's call, but any sexual love falls short of the love God truly calls us to share with another, agape.

Jesus says, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbor as yourself." We are called to love God first and foremost, and through that love, to empty ourselves so God may love others through us.

Sex is simply part of the universal drive towards union. It is not union with a male or female sexual partner that we ultimately seek. God calls us to union with the eternal and infinite. Let us focus upon our true love, a deeply shared love that unifies. We are divided now but God calls us to union. If it is not God, if it is not Christ, if it is not the divine that we passionately seek with the love of our whole being, then we are all still in sin whether we are homosexual or heterosexual.

Let us try to discern together how we can best support each other as we struggle to love as God intended us, as Christ showed us, and as the Holy Spirit is even now leading us despite our many failings. Our love can never be satiated by another limited human being, only by the infinite source of love. It is around the well of God's love that we have gathered as a people called Friends. Let our loving partnerships serve as windows through which we may glimpse the radiance of God's love for us. Is homosexuality the right window upon God? Is heterosexuality the right window upon God? Let us not look *at* the window but *through* it. Let us be unified in our love of God and God's love for us.

Jasper Smith
Ontario, Oreg.



As Vanessa Juley noted, "A great deal of healing [about racism] needs to occur not only in this country but in the Religious Society of Friends. Quakers who are raised

in the United States of America inherit many prejudices." I was present for some of the Friends General Conference events Vanessa describes, and I have a similar assessment of what happened. I have talked with enough people of color who have experienced racism, albeit unintentional, as attenders or members of Friends meetings to know that the lack of awareness about the Underground Railroad "game" was not an

some attitudes, assumptions, and actions of white Quakers cause discomfort, frustration, and pain for many people of color, even though this is not our intention. There are a number of people of color who mesh well with all the various idiosyncrasies and "narrownesses" of Friends described in the article who unfortunately leave us sooner or later, at least in part because of discomfort, frustration, and pain.

isolated phenomenon. I have also discovered enough racism in myself and my behavior to know that good will and good intentions are not sufficient. This doesn't mean we're bad people; it just means that most of us grew up in a culture that taught us some negative and problematic things and failed to teach us much about what living in this culture is like for a person of color.

My hope is that we will make the efforts needed to understand and to change—e.g., by reading, participating in “undoing racism” workshops, and gently helping each other learn and grow. My further hope is that we will do this not only as committed individuals but as entire meetings, and that we will put effort into undoing racism—institutional as well as individual—in the larger society as well as in the Religious Society of Friends.

Jan Wright
Milan, Mich.

Owl tree

As I enter into the middle years of life, I'm becoming more aware of the precious gifts that Papa, my grandfather, gave to me as a young child. These were not material gifts but rather tiny seeds he planted and nourished in my formative years when I lived with him and my grandmother.

Papa modeled the need for patience as we sat motionless, crouched in the bushes by the small garden pond, watching small fish dart under algae-covered rocks. After what seemed like hours, the fish ventured cautiously from the safety of the rocks and began to swim freely, rising to the surface just inches from our still bodies.

He encouraged me to call to the owls by climbing high into a tree and hooting slowly and softly . . . waiting, and then hooting again.

My grandfather loved to listen quietly to the exciting, comforting sounds of the ocean as it lapped upon the shore, to the surf as it pounded the rocks, to the rain as it careened off leaves and branches high over our heads.

By example, Papa taught me it's not necessary to fear or hate people who are different than me. After he returned from work at the factory each night, he'd carry me in his arms, pausing to say hello to “grandmother” and “grandfather,” portraits of elderly Chinese peasants that hung on the living room walls.

These gifts given to me by my grandfather when I was a young child have remained inside me, guided me in ways I may never fully understand. They help to point me in directions I will travel in the future. I never could have learned such lessons from television, and it's doubtful they could have been taught in school.

When I think about it, I don't think I ever heard the owl return my calls as I hooted from the branches of the tree, but I was hopeful that the owl did hear me and would answer me someday. In the dim, blue light of dawn, when I hear the lonely call of the owl, I feel Papa close to me.

John D. Lyle
Fairbanks, Alaska

The Quaker way

Long ago Friends looked at cemeteries and especially the gravestones. Some were huge monuments for important people, many were of a more suitable size, some graves were not marked at all. Friends decided they would prefer something different as they felt we are all one to God. They developed a uniform type of marker for their graves. Thus the rich and aristocratic William Penn has the same kind of grave and gravestone as all the other Friends around him.

Although we still have such simple gravestones, I wonder why we have such circus-style memorial meetings? The last such meeting I attended was composed of over a hundred people; additional seating had been provided. The general public apparently has discovered a performance, not seen in their own churches, in which individuals can jump up (often with a piece of paper in their hand) and talk about themselves in relation to the deceased. It is good for people to enjoy themselves, but worshipping God is a special occasion.

So, dear Friends, it is my wish that no testimony should be prepared for me, unless by the time of my death Friends have accepted a standard form. One of the most endearing testimonies I have read recently did not list examinations passed or important jobs held but that the deceased Friend had once, whilst traveling, eased the discomfort of a fellow traveler's little baby with a handkerchief.

If local Friends and my family wish to offer prayers and thoughts for my life, then I would wish for it to be done at a Sunday morning meeting.

Albert Clayton
Marton, New Zealand

Support needed

Perhaps Friends will remember me from my time at Pendle Hill in 1989–90 and my photographs and article published in *FRIENDS JOURNAL* (Oct. 1990) so long ago now. Since March 1991 I have been in Sri Lanka, first as representative for Quaker Peace and Service for three years, and now as an advisor in the Canadian High Commission.

I wish to call attention to a small group

called Samadana/m. They are giving focus to active nonviolence in Sri Lanka, which is no easy job given the history here over the last few years. This is the only group solely focused on this area, and it is a multilingual, multireligious, multiethnic group. It is the fruition of part of my work as Quaker representative in Sri Lanka from 1991–94, and my wife and I remain actively involved with the organization's development.

Samadana/m is currently developing a resource center and is looking for support from groups and individuals. Some may wish to donate a book or two on nonviolence, etc., to assist Samadana/m to build its resource center. (Their address is Samadana/m, 31/4 Sulaiman Terrace, Colombo 5, Sri Lanka.)

Please know that I am well and continue to encourage positive and creative responses by individuals and groups here in what is becoming a more and more challenging environment.

Phil Esmonde
Colombo, Sri Lanka

Friendly passion

I would expect every reader of *FRIENDS JOURNAL* to have a passion that he or she feels deserves greater airing in our various deliberations. Whether it be AIDS activism, welfare reform, homelessness, or the rights of domestic partners, each of us is likely deafened by a Friendly silence.

My own cause is gun control. In a year-by-year count, more lives in the United States are lost to gunshot than were U.S. troops lost in Vietnam. How long must the carnage continue? But there: Perhaps this whisper can at least break the silence for a moment.

Greg Barnes
Philadelphia, Pa.

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.

Cuba Revisited

by Thomas E. Colgan

In 1963, shortly after the revolution, I visited Cuba, entering the country as a reporter for *FRIENDS JOURNAL*. Thirty-three years later, I returned with a traveling companion, Dorothy Carroll, to see the changes since my first visit.

To better understand how Cuba has fared over the past 33 years, some history is helpful. Before the revolution, Fulgencio Batista was president, having taken power in 1934 by leading a revolt of young army officers. Even before taking the presidency, Batista had controlled the president and Cuban politics, allowing Meyer Lansky, a gangster from the United States, to control gambling and prostitution with kickbacks to himself. Eighty percent of the population was illiterate, and racial discrimination was endemic. On July 26, 1953, Fidel Castro and 125 of his followers attacked the army barracks in Santiago. Seventy of Castro's forces were captured and killed; Castro escaped but was later captured and sentenced to 15 years in jail. After two years, he was released, and he and his followers went to Mexico, New York, and Miami to raise money for a revolution. In November 1956 he returned to Cuba by boat with over 800 followers. Upon landing in Cuba, three quarters of his force was killed or captured by Batista's soldiers. Castro again escaped, and by 1959 he had gathered much strength, with an army of 50,000, and they were able to defeat Batista's army. Batista fled to the Dominican Republic, then to Miami, with, it is said, millions of U.S. dollars.

The new government confiscated all industries owned by U.S. citizens, 165 companies in all. This included 40 percent of the sugar industry. With 70 percent of the land previously owned by 8 percent of the people, the wealth was

redistributed and the homes of the middle and upper classes were made available to the poor. Relieved of their privilege, many of the middle and upper classes emigrated to Florida, forbidden to take any possessions with them. In 1961 Castro told U.S. diplomats to leave, and the United States and Cuba broke diplomatic relations, with the U.S. beginning an



Dorothy H. L. Carroll



Top: Housing construction in Havana, unfinished due to the shortage of materials

Above: A farmers market, where prices are not controlled by the government

Left: A deteriorating elementary school in Havana

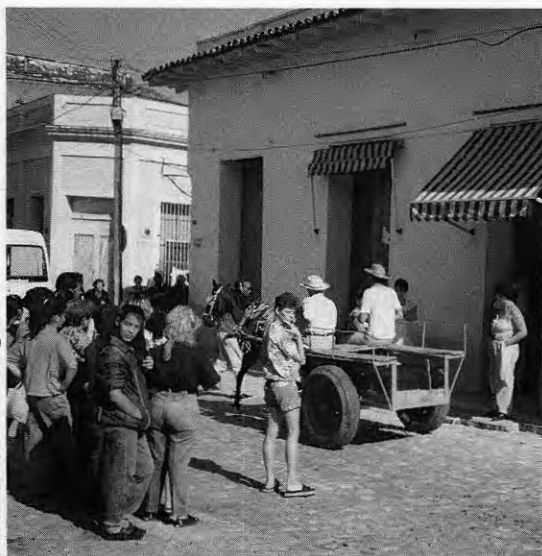
economic embargo against Cuba that continues to this day.

Dorothy Carroll and I arranged a two-week trip through Wings of the World, which also got our Cuban visas for us and made airline reservations from Nassau, Bahamas, to Havana and back to Nassau. Through a quirk in the U.S. government's embargo, citizens can travel to Cuba but they cannot spend any money there. Wings of the World takes money from travelers and then pays expenses, such as food and housing. Because we had assignments as journalists, we were allowed to spend up to \$100 a day, but we decided to use Wings of the World's prepay arrangement.

Upon arrival at José Martí airport, I

was first struck by the fact that visible signs of the revolution have all but disappeared. I was to find that, while outwardly the revolution seems to have come and gone, in fact there have been fundamental changes. Equity appears to have been achieved through a highly successful system of education that has reduced illiteracy to six percent. Now there is free health care for everyone, low rents, and a rationing system that gives the same to everyone. Although what they have is distributed equitably, there are severe shortages of food and medicine. The country still is going through very difficult times.

Thomas E. Colgan is a member of Birmingham (Pa.) Meeting. The report of his previous visit to Cuba appeared in the Sept. 1 and Sept. 15, 1963, issues of FRIENDS JOURNAL.



Above: Customers lined up at a government store, where the prices are lower

Right: The palace of a former landowner, now an elegant restaurant for tourists



In 1963 the docks were lined with building materials from the Soviet Union and Eastern Europe. Now it appears that all building has come to a standstill because of the Soviet Union's collapse and the U.S. embargo. Thirty-three years ago, the attention was on creating housing, schools, and health centers for the people. Today the focus seems to be on tourism and joint ventures with foreign companies to build large luxury hotels on the beaches with some beginning efforts at restoration of the beautiful old housing stock that has been deteriorating over the last three decades. Outside of the tourist areas, the country is crumbling for lack of raw materials and replacement parts. Such a simple thing as a fly wheel is impossible to buy in Cuba, so every machine, every car, every technology suffers from neglect. Public transport is perhaps the hardest hit by the embargo. Once thriving and

convenient, now erratic and overcrowded, it almost seemed meaningless for us to stand on a corner hoping for a bus to come along.

Havana was a vibrant place in 1963, with people all over the city, public transit easily available, and churches bursting at their seams. The streets were clean and safe; it was exciting to be out on the streets, and people were eager to speak with me. A malaise has set in now. Havana streets are littered with trash, prostitutes line up in front of the big hotels, and children are begging on the streets. After several days in Havana, I became conscious that I was meeting every stranger

expecting him or her to be a hustler, a very sad way to greet the world. The situation in Havana was not scary; it was distressing, especially having seen it at its most promising such a short time ago. Havana is the biggest city in the country, and perhaps it is a special case. I did not see these same conditions in the other cities we visited.

The change in currency probably reflects best the stresses Cuba is facing. In 1963 the peso was supreme and the U.S. dollar was illegal. Now, in order to buy anything of worth, one needs access to U.S. dollars, gained only through working for the tourist trade.

Amidst the blight and difficulties, there is always hope. Cuba is building secondary schools in the countryside to continue its commitment to educating everyone. Secondary students spend half a day in school and half a day farming. Dr. Ordaz,

someone I had met in 1963, still has his energetic vision of a clean, progressive mental health clinic that includes work and recreation for all patients, although the chicken-raising project I saw in 1963 has stopped due to the lack of chicken feed. The turn towards tourism appears to be a stopgap attempt to bring in huge amounts of dollars and raw materials from other countries with the hope that the rest of Cuba can be rebuilt alongside the grand hotels. Unfortunately, Cuba may not prosper, as much of this money is from foreign companies eager for their own profits. These joint business ventures are controversial among some government leaders. With the collapse of the Soviet Union, huge foreign markets were lost, as was access to the raw materials needed to support a growing economy. A promising sign is the growth of private farmers markets, although the produce costs more than in state stores.

The United States bears major responsibility for Cuba's distress. The embargo has been extremely damaging economically. Nothing gets through: not spare parts for buses and cars, not shoes for children, not food for the hungry, not building materials to repair homes, not medicine for the sick. Ending the embargo would open up a new market for the U.S. and enable the two countries to build bridges of friendship, commerce, and student exchange.

Dorothy and I had picked a calm period in relations between the United States and Cuba to return.

However, once back in the U.S., a tragic plane incident occurred, escalating tensions between the two countries again. There is always a silver lining in every crisis. We saw one shortly after we returned home. I received a postcard from a young man whom I had met who is suffering economic hardship because of the embargo. He wrote, "I'd like in this bad moment in relations between our governments to send you a message of friendship because I think our people are not enemies." We are a great and wealthy nation. I think it is incumbent upon us to share our wealth with everyone, not just our allies. It is beneath us to be the cause of such suffering in the world. □

For information on travel to Cuba, contact: Wings of the World, 1200 William St., #708, Buffalo, NY 14240. Telephone: (800) 465-8687, FAX: (416) 486-4001.

Reflections on a Visit to Cuba

WITH A CLOSER LOOK AT HER WOMEN

by Dorothy H. L. Carroll

I have worked hard for peace and justice for many years, having taught in Russia and having led a workshop at the UN Women's Conference in Beijing. Cuba was the third communist country I visited in a year, and I went there with the intention of meeting and making friends with women, especially older women, to learn about their lives, their struggles, their issues, and their strengths.

Cuba was one of the most beautiful countries I have visited. The sky was blue, the beaches were bright white sand, and the weather was clear and sunny. Everywhere we went, there was music. In the central part of the island, miles of well-cared-for citrus groves and sugar cane fields line the main east-west highway. Every now and then we came upon a small crossroads town, usually sporting a store and rows of brightly painted wooden bungalows on either side of the main street. Rural Cubans have benefited from the Revolution: they had no land before, now they have a small plot of land to grow their own food. Many are Afro Cubans, the backbone of Castro's support.

The old towns that we visited, Trinidad, Matanzas, Cardenas, and Cienfuegos, have maintained their traditional central squares, stately government buildings, and homes left over from Spanish days. Several homes of sugar barons of the past century still stand, complete with slave quarters on the first floor and elegant family quarters on the second. In Cienfuegos, a southern seaside town, my friend Tom Colgan and I stumbled on a local chapter of the Women's Federation, the only women's organization in Cuba. Most of their members are young women in their 20s and 30s. Our translator told us that women retire at 55, although teachers can work until they are



Photos by Dorothy H. L. Carroll

Above: A street scene in Trinidad, Cuba

Left: Slave quarters of a former sugar baron's estate, now used for scientific research



Espin, Raoul's wife, head of the Women's Federation. They think the revolution is going very well:

Education is free for us all, we have 19 universities, free medical care, and free medicine. But right now life is hard because we do not have as much to eat. We don't like the blockade because it makes life conditions very hard. Some people are not happy, but 98 percent of the people are in favor of the government. An example is our organization: the majority of Cuban women belong to it.

Our translator also wanted us to know that Cubans "feel a spirit of solidarity with North American people, but not for the U.S. government, because of what they do to limit us."

It was moving to hear these young Cuban women speak so fiercely of their dreams of change, their pride in what they had accomplished, their loyalty to their country and to the struggle. After more questions and answers about our lives as well, we had a party with juice and cookies (I could only imagine what the expense must have been). They gave us each a Cuban flag, all signed a Che

60 years old. They now have "grandmother-grandfather" houses, where older people exercise, organize visits to different places in the town, paint, sew, and make toys for children in daycare centers. Cubans, she said, have great confidence in Fidel (they call him this with great love and respect), his brother Raoul, and Wilma

Dorothy Carroll is a member of Birmingham (Pa.) Meeting.

Guevarra picture, and begged us to come back as soon as we could.

It was my first in-depth conversation with women in Cuba, probably their first with people from the United States. Aware that they were giving us the "party line," I could still tell that they were speaking from their hearts about themselves and their view of the world. I wondered why there were not more women in their 40s, 50s, and 60s in the organization. Did the Party only appeal to the young women? Had the older ones given up on the Party as a change agent?

Finding that the Quaker worship group in Havana did not meet until Tuesday evening, we decided to go to the nearby Catholic church on Sunday. There were less than 100 worshipers in church, mostly older people. The congregation sang hymns a cappella, for there was no organ or piano. After the service, one of the older women introduced herself to me. I asked if she would gather some of her friends so I could meet and interview them, and so it was arranged for a few days later at one of their homes.

We walked home from church with a retired professor who had studied in the U.S. He and his wife owned half of a duplex with a tiny yard fronting the street. She did not speak much English, but managed to apologize for the dilapidated condition of their living room. There were no goods to make repairs or re-cover their old furniture. They looked back on the "old days" somewhat wistfully. They knew things had to change, for life was too hard on the Cuban people, but when we asked, they could not think how it should change.

The next day we went to visit the cousin of a Cuban friend of ours, bringing her news of her family and gifts from her cousin. She had been well off before the revolution and experienced real hardship in the years between 1990 and 1993. "There was not enough to eat, and the government was strict about U.S. dollars: if you were caught with one in your pocket, you would be taken to the police. Now, if you have dollars, you can spend them as you like." She went on to explain how she manages by renting rooms in her house in Havana and in a beach house in Veradero.



Dorothy H. L. Carroll

Left: Dorothy Carroll (third from left) with Catholic church women in Havana

She told us that while in the past everything was controlled by the government, now people can put up a sign and sell anything. She thinks the embargo is very bad for the economy and that

the Communist regime is not very important in Cuba: it is the opinion of the people that matters. People want business in Cuba. Fidel has made many mistakes, and he has done many good things. The Cuban people are not poor, not poor like the Guatemalans or Mexicans. But we are not as well off as we should be. People do not have enough to eat.

Then she spoke of her family, many of whom have left Cuba, and tears came to her eyes: "I miss so much my cousins. I am so sorry we have been separated." I could see that for her, the biggest hardship from the embargo and the revolution was not the loss of wealth or food but the loss of family members.

The promised meeting with the six older Catholic women, plus the nephew of one (a newscaster on state-owned Cuban radio), took place in the tenth-floor apartment of one of the women. While the high-rise was shabby looking outside and in the hallways, Maria's place was attractive, with a piano, plants, a bird in a cage, fine old furniture, and many of Maria's own paintings on the walls. The women ranged in age from 55 to 83 years old. Even though we were apparently being monitored by the nephew, the women seemed to feel free to answer almost all my questions. Most spoke excellent English; they were formerly employed as a professor, a lawyer, a doctor, a researcher, an editor, and a teacher. Maria said, "We have very bad nutrition. We are all getting monkey faces, with large ears and sunken cheeks. I have lost 30 pounds."

Perhaps because the young man was there, when I asked what they thought the government should do to improve things, they had no answers except that politics was very complex. I asked why they couldn't volunteer in schools or hospitals as do many older women in the United States. They looked at me blankly. I gathered that they were not allowed to do this. Besides, they said, it took so much time to shop for food, the transportation system being so unreliable. I wondered aloud how they kept vital in the face of such a hard life. "Through God and my faith" . . . "My family" . . . "My painting and reading" . . . "I have a strong spirit, I'm happy within myself" . . . "I go get my food, I fight to live!" And the last one said, "I love life in spite of all the difficulties!"

That same afternoon we had an interview with the Secretary of Foreign Affairs for the Women's Federation, Magalys Arocha Dominiguz. At the federation headquarters, we waited in the finely appointed living room of an old marble mansion on one of the lovely Havana boulevards, and I wondered on whose antique chairs we were sitting, on whose oriental rugs we had walked, and whose fine porcelain vases graced the tables.

We asked Magalys Dominiguz about prostitution in Cuba, and she said that it concerns her organization very much. These young women are doing it for shoes and perfume, not for basics such as food or medicine, as in earlier times. She said they are dealing with the prostitutes one by one, but not in any organized way. Her organization has 3,600,000 members, and their principal objective is to improve the economic, political, and social life of the country. Her personal opinion is that the housing shortage is hardest on women because the lack of personal space affects the way women are bringing up their children. There is also trouble with hygiene because of lack of soap: they can only wash once a week.

She spent about an hour with us, very graciously answering all our questions. Even though we were aware that we were hearing the "party line," it was evident from her statistics that women have made

great strides in Cuba during the Castro regime.

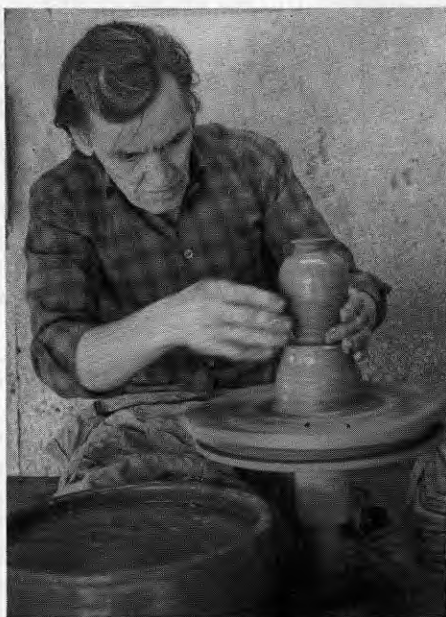
Our next meeting was with the Quaker worship group that meets Tuesday evenings in the clerk's and her husband's small apartment. An unprogrammed meeting, it is the only one of its kind in Cuba and the only Quaker group in Havana. Mercedes, the clerk, had become a Friend in a Quaker church. Being spiritually thirsty, she asked her pastor for more Quaker literature; upon discovering unprogrammed worship, she decided to start such a meeting. Her small group is studying the Bible, practicing the Quaker business process, spreading Quaker literature, and attracting other seekers.

We were refreshed by the silent ministry and spirit of worship we found there. This little group regularly attracts newcomers, often having as many as 20 people crowded into two small rooms. Many of us sat on the floor. Perhaps the newcomers felt, as we did, the presence of God in their worship. They seemed like early Quakers to us, full of fire, evangelism, and single-mindedness.

Since coming back, I have thought a lot about Cuba and her women. These women are extremely courageous, planning how to get food for the next meal, waiting for change to occur. It is not surprising that they are not able to think about how to change things or demand these changes of their government. They have lived under dictatorships all their lives, and right now they have their hands full just coping. Yet there was a spirit in them, a spirit that goes beyond courage. It was a spirit of fight, of not being willing


to give up. I saw it in the Quaker group, starting their own meeting; I saw it in the young women in Cienfuegos, fiercely proud of their part in the struggle; I saw it in the Catholic women, in their old-women toughness; and I saw it in Magalys Dominiguz, with her dream of what can be done for Cuban women.

Lastly, I saw another kind of spirit, a spirit of generosity, a spirit that welcomed us with open arms and with no resentment towards us as citizens of a country whose embargo was making their lives so much harder. Cuba may be a beautiful island, with warm climate, blue skies, sandy beaches, tropical fruits, and music everywhere, but the biggest gift Cuba has to give to the world is her women. □



Top: Private enterprise in a Trinidad, Cuba, pottery shop

Above: Havana's Quaker worship group, with Tom Colgan and Dorothy Carroll in the front row



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GIVING?

by Allen Hubbard

It happens with some regularity: a Friend stands in meeting for worship to extol giving. I don't respond. I come to worship, not to debate.

In what may be the best known single sentence in the Bible, Paul puts words in Jesus' mouth: "... remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" (Acts 20:35) I have searched the Gospels, but it seems those closest to Jesus remembered and recorded no such words.

More recently, a prominent psychiatrist wrote revealingly about giving. Taking his cue, perhaps, from Paul, Erich Fromm (*The Art of Loving*) defined love as "primarily giving, not receiving." He describes briefly how "nonproductive" people of undeveloped character may experience giving as loss or sacrifice, but:

For the productive character, giving has an entirely different meaning. Giving is the highest expression of potency. In the very act of giving, I experience my strength, my wealth, my power. This experience of heightened vitality and potency fills me with joy. I experience myself as overflowing, spending, alive, hence as joyous. Giving is more joyous than receiving, not because it is a deprivation, but because in the act of giving lies the expression of my aliveness.

This troubles me. I suspect that Fromm is right about giving but wrong about love. Strength, wealth, and power seem far removed from the humility of love. Fromm has overlooked the obvious fact that giving happens in interaction. There must be someone on the receiving end undergoing a very different experience. How might receiving feel? I paraphrase part of the above:

Receiving is the lowest form of impotence. In receiving, I experience my weakness, my poverty, my powerlessness. This experience of diminished vitality fills me with sadness. I experience myself as empty, borrowing, depressed, hence as joyless.

I have allowed myself the luxury of some overstatement to make a point: accepting the generosity of others often

Allen Hubbard is a member of Boulder (Colo.) Meeting, where he serves on the Ministry and Counsel and Building and Grounds Committees.

leaves us feeling ill at ease, beholden, even guilty. When circumstances force us to accept others' giving, we may experience embarrassment and even emotional pain. Remember the times you could not get something to work, so you had to ask (maybe even beg) someone to give you help. Did you feel a little stupid, weak, inadequate? Remember in school, when you didn't know the answer to a teacher's question? Did you want to hide? And if you knew the answer, didn't you eagerly raise your hand and volunteer to give it? It distresses us to be "found wanting"—wanting something we need and having to ask others to provide it.

There can, of course, be joy in receiving, as children amply demonstrate—especially when gifts are thoughtfully chosen. Children generally tend to be more receptive than generous, yet in four of the five known Gospels (including Thomas), Jesus points to children as exemplary: "Suffer little children . . . for of such is the Kingdom of Heaven." This makes me wonder: had he addressed the subject directly, what might Jesus have said about the relative virtues of giving and receiving?

He comes close to the subject in the Sermon on the Mount. "Blessed are the poor in spirit." Aren't these on the receiving end? I do not feel "poor in spirit" while experiencing my strength, wealth, power, and potency. "Blessed are the meek." Sounds like the receiving end again: the meek take orders, they don't give them. "Blessed are they which do hunger and thirst after righteousness." Hunger and thirst move us to seeking and taking, not to giving. We can give only what we already have. "Blessed are the merciful." I see mercy in not imposing on (forcefully giving to) others.

But what about Jesus' instructions to the rich man? He says: "Go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matthew 19:21) This story is often taken as Jesus' instruction that we should give to those

*If I wanted to
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than giving.*

less fortunate, but was that Jesus' intent?

The rich man's original question was: "What good thing shall

I do, that I may have eternal life?" Jesus answers: "If thou wilt enter into life, keep the commandments." Asked which ones, Jesus says: "Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness,

honor thy father and thy mother; and, thou shalt love thy neighbor as thyself." (Matthew 19:16-19) Let us note that there is nothing spiritual in this. These commandments represent sound, practical advice to anyone wanting to "enter into life," i.e., enjoy living in community with others. Lying, stealing, adultery, murder, dishonoring, and disliking invite trouble and pain.

The man asks what more he might do, and Jesus answers as quoted above, that he could sell and give to the poor. Is this more practical advice? What is meant by "treasure in heaven"?

Much of Jesus' teaching is by illustration (parable) and metaphor. He seems deliberately to have left it to his listeners to figure out and experience for themselves what he intended. Probably he had no choice in this, as his audience was generally unsophisticated. In any event, voluntary poverty does not guarantee virtue, but it does offer one the opportunity to experience life in a different way. The poor live largely hand to mouth, as do children, as do animals in nature (consider Matthew 6:25-34), as did innumerable human generations before the advent of farming and civilization, as do a very few "uncivilized" societies even today, as did Jesus (possibly) while "fasting" 40 days and nights in the wilderness.

We must remember that the poor of biblical times lived in a world very different from the one we know today. Nature (the wilderness) was just outside the city walls, and many must have survived, at least part of the time, by roaming the countryside and gathering what nature provided. It intrigues me that every major "founding father" in the Judeo-Christian lineage (Abraham, Moses, Jesus) followed the pattern of retreating from civilization into wilderness, where he somehow found enlightenment and inspiration and then started a movement of spiritual rejuvenation.

Now imagine yourself in a small, primitive band of gatherers where everything

I have left several questions hanging. What is the point of Jesus' suggesting that the rich man sell everything and give to the poor? I see it as an invitation to try what we today call "right sharing" and

Finally, which is truly more blessed: giving or receiving? In being openly receptive, we extend to others the opportunity to give, and thereby to experience *their* strength, wealth, wisdom, talent, potency—whatever is expressed in their gift. Listening, watching, learning, and loving are all openly receptive, and they encourage others to feel alive and joyous. If I wanted to argue in meeting, I might suggest that receiving is more blessed than giving. But I come to worship; to sit in silence, holding myself openly receptive to the gifts of the Spirit. □

THE FAITH OF OUR GIVING

by Jane Meneely

Julie Lonneman/reprinted by permission
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I always thought of myself as a giver. When people needed my time, my talent, my resources, I tried to be as open-handed as I could, often running myself or my finances into the ground as a result. Burnt out, I retreated from or quit whatever project had been so all-consuming and soul-satisfying to begin with. I withdrew into a shell of self-pity, angry at myself for being such a dupe, or angry at the group that had seemed to suck me dry. "I never got so much as a thank you," I'd mutter as I sipped my bitter tea. "When will I learn to say no!"

Finally my inner voice chided me. "Why are you so ungrateful?"

"Ungrateful?" I asked, cocking one eyebrow suspiciously. "What have I got to be ungrateful about? I was the one doing all the giving—they're the ungrateful ones!" And there began one of those inner dialogues that, as is often the case, turned everything upside down for me and set it all to rights.

"Think of the loaves and fishes," my voice began.

In my mind I pictured that miracle when Jesus satisfied a hungry crowd with a few loaves of bread and as many fish.

Jane Meneely, a member of Third Haven (Md.) Meeting, is active as a Friendly Presence with Philadelphia Yearly Meeting Young Friends.

How many times had I looked at my own meager resources and wished I could do the same. Alas, for every dollar contribution made, I'd wind up on seven more mailing lists for seven more worthy causes. For every committee I joined, another went begging.

"Okay," I said to my voice. "There's only one of me. Jesus had an infinite supply of loaves and fishes."

"But you're looking at it the wrong way," my voice suggested. "You aren't what's in the basket. You're

the basket itself."

Come again?

My voice fell silent, the signal, always, for me to figure something out for myself. So I pondered. If I'm the basket, then what I had always seen as a two-way relationship between giver and receiver had an added dimension: the vehicle of the giving.

If we think of all gifts as coming from God then this is not a difficult concept. If our actions spring from the leadings of the spirit then of course we are the crucible. But there was more to the message than this. A crucible is a container, not an owner.

I had regarded such things as my checking account or my available free time—my loaves and fishes, as it were—as my resources to give or covet. If I gave freely and did without, I had the sanctimonious pleasure of feeling generous, at least until the doing without became awkward or uncomfortable. Even so, I was in charge. I could giveth and I could taketh away and I could suffereth accordingly.

But is that how Jesus would look at it? I don't think so.

I was into giving, all right. It felt good to give. It gave me, secretly, that better-than-thou feeling. But my very act of control meant that I had missed the point. My hidden motive to be not just good but

possibly better kept me from releasing the truly creative power of the spirit in my life and held me fast in the self-defeating spiral of the rat race.

In the presence of spiritual good there cannot be better. We can only be equal. While our generosity may deepen our understanding of the spirit or endear us to the community, it remains the mere exercise of our free will and not a bargain chip on the way to heaven.

Jesus told the rich man in the parable to give up his wealth and follow him. He didn't elaborate for a moment as to what the man was to do with it all. There were no designated charities. Jesus told him to dump the goods, period.

That means we come to him with nothing but ourselves. He doesn't want the other stuff, and its quantity or quality won't impress him. We can do anything we want with it, but he's really not going to pay any attention until it's gone. We haven't really gotten behind Jesus until we come to him with empty hands, until we've let go of the controls.

That's not to say that we have to sell the house or drain the pension fund. What we have to recognize is that those things are illusory. While they may guarantee us a creature comfort or two, they have no bearing on our spirituality. Piety is measured on another scale. That we create wealth or augment it or fritter it away is the happenstance of being human. Charity clearly makes for good citizenship in that it creates a more comfortable world. But charity for the sake of charity is a false god. It leaves us feeling empty, drained, and exhausted in the race to goodness.

Rather, if we empty ourselves of motive and become, truly, the basket of the spirit, our individual supply of loaves and fishes will be adequate for any task that's set before us. When we don't yearn for thank yous and instead seek the opportunity simply to be of service, we put our faith in the act of giving rather than in what we give. We are released to follow the leading of the Spirit. Moreover, we are humbled enough to say no.

For that, indeed, I am grateful. □

The other day my wife and I were rooting through a pile of discarded bicycles near our local train station in Japan when she commented she recently read that one of the things that irk the Japanese about us *gaijin* (foreigners) is our tendency to go through their trash looking for usable items. This comment intrigued me. I've known a fair number of dumpster divers, dived myself now and then, but never, until the moment I heard my wife's comment, had I truly considered the implications behind the act.

That afternoon, as we pedaled our bikes around the small Japanese seaside town in which we reside, I began thinking about fellow dumpster divers I've known in other parts of the world. As a former Peace Corps volunteer in Mali, West Africa, a vivid memory I'll not soon forget is waking up one morning to see a child's tiny black arm reach through a crack in my door, blindly searching through my wastebasket, which sat just inside the entranceway. It wasn't hard to figure out what my small neighbor wanted—he was hungry and hoped to latch onto a few mango pits I'd thrown away the previous day.

It isn't only food that is salvaged in that extremely poor section of the world. Almost everything is worth picking out of the trash and reusing. Children use discarded batteries as tiny bowling pins. They set them up and, using stones for the bowling ball, create their own miniature outdoor bowling alleys. Discarded cans are used not only as drinking containers, but also as toys. By attaching strings to the ends of two cans, children use them as stilts. They take hold of the string handles, step onto the upside-down cans, and shuffle around on the dusty roads.

Old plastic bags are washed and reused until worn to shreds. These shreds are then bound tightly together to form balls for children to play soccer with. Old tire treads are used to make sandals, while tire tubes are cut into strips to make bungee cord. The cord is used for everything from straps for bicycle racks to slings for slingshots. When it's worn to pieces, it too is salvaged for uses like sandal repair, weatherstripping, engine gaskets, or inertube patches. Paper, like plastic, is rescued from the wasteful *tubabs*' (foreigners') refuse to be used again. It's not

Qani Belul lives, writes, and dumpster dives in central Japan.

DOWN IN THE DUMPS



by Qani Belul

unusual for Peace Corps volunteers in Mali to find their discarded personal letters wrapping a loaf of bread or other food item at the local market. I learned quickly that if I didn't want my loved ones' letters floating around the market, I had to either hold onto them or burn them.

Later, on a small organic farm in Ohio, I had the good fortune to live among another group of expert dumpster divers. A Quaker family there permitted me to live in their woods and subsequently educated me on dumpster diving in the United States. After having grown up in a middle-class neighborhood, where many of us consumed much and conserved little, living near this dumpster-diving family was

a breath of fresh air. For them, salvaging is a common activity—often a family outing—with even the small children pitching in to help. They regularly find useful items in the local commercial dumpsters: water hoses, bicycle tires, children's toys, radios, power tools, gardening implements, picks, shovels, fax machines, paint, lumber, cement, clothes. As the children grow older, they begin to realize the implications of waste and, like their parents, sometimes wonder aloud why people throw away so much that is still usable.

So when my wife commented that some Japanese are irked by us foreigners going through their garbage, these memories of fellow divers came flooding in, causing me to stop and consider the implications of a human being searching through another's garbage.

Japan is probably one of the best countries in the world in which to dumpster dive. It's an incredibly rich country, and the quantity of goods thrown away is astounding. It has been said that in Tokyo alone approximately 200 pianos a day are discarded. My wife and I often discover perfectly good, usable items in the trash—umbrellas, radios, televisions, microwave ovens, fans, futons, lamps, furniture—and will put off buying a particular item at the store to see if we can salvage it. Foreigners living in Japan sometimes joke about furnishing their apartments at no cost by doing all of their shopping at the dump.

Considering the amount of wealth it takes for countries like the United States and Japan to be able to afford to throw away so much, the implications of the Malian boy searching through trash for old mango pits are profound, and it becomes difficult to imagine that such vast economic differences could possibly exist between people and countries. These extreme differences are what make dumpster diving a worldwide phenomenon: economic inequality creates both waste and need. Those who have a lot tend to waste a lot, while those who have little are driven to collect these free goods and put them to use. Granted, it's a simple concept, but one that is difficult to fully comprehend unless one exists at an economically disadvantaged position.

As for the possibility that people become irritated with those who search through their garbage, well . . . if you'll pardon the misquote, "To irk is human; to forgive divine." Or more appropriately: To waste is human; to salvage divine. □



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William Vickrey, Treasured Friend

by Jennie H. Allen and Susan Weisfeld

None of us in Scarsdale (N.Y.) Meeting will ever forget the moment we learned of the death of our beloved member William Vickrey. Three days earlier we had shared our joy at his winning the Nobel Prize in Economic Science. Then, on October 11, 1996, we shared shocked disbelief and anguish at his untimely passing.

On October 8 he was supremely happy—the newspapers and television showed him beaming, with his characteristic smile and gentle expression. Now, he exulted, he had a “bully pulpit” and the “chance to spread some economic sense into the nonsense world.” At last, the public would listen to him.

On the evening of the second day of the news that he had received the Nobel Prize—phones ringing, reporters demanding interviews—Bill, a man with endless energy, appeared, a little late, at Scarsdale’s business meeting. We read to him the minute of congratulations we had agreed on before his arrival.

On the third day, after an evening at Columbia University, where he had taught for almost 60 years, Bill started to drive to Cambridge, Mass., to attend a meeting of the Taxation, Resources, Economics and Development Conference. Bill was a co-founder of TRED, which dealt with the economics of modern cities. He collapsed behind the wheel and died at the side of the Hutchinson River Parkway, not many miles from his home in Hastings-on-Hudson, N.Y.

Scarsdale Meeting long treasured Bill for his sensitive, often biblically based, messages in meeting for worship as well as his warmth and empathy. He seldom missed any gathering at the meetinghouse when he was home, but he was often traveling, as an adviser to governments on tax, transportation, and utility matters or as a conference speaker. In 1959–62

he was clerk of the meeting, and over the years he served on many committees, including Peace and Social Concerns and Finance.

The press had embraced him after the award, lauding his brilliance, vision, humanity, and achievements. Every article included descriptions of his ideas, his gentleness, and his goodness. The London Daily Telegraph declared, “his intel-

centric who, though tall and handsome, cared not a whit about his appearance. In his younger days he occasionally roller-skated to the campus; colleagues recall seeing him skating with a three-dimensional economic model balanced on his head. He had a habit at the many meetings he attended of closing his eyes—apparently sleeping—but, when he was moved to speak, making the most cogent contribution of the day. He gave the impression of being a bit shy, but he was never shy about sharing his ideas and convictions regarding social and economic change.

When Bill became a Distinguished Fellow of the American Economics Association, an editorial in the *AEA Journal* declared:

Many of us have had the experience of thinking we were the first . . . only to find that William S. Vickrey had done it earlier—sometimes much earlier—and whereas our “original contribution” may have contained a minor or even a substantive error, Vickrey had done it correctly. Some great scholars receive recognition from the beginning but, inscrutably, with others it takes a little longer. His numerous works, appearing in all the leading journals . . . contain many seminal contributions, and many more that would have been seminal but for the fact that the profession was not yet ready for his ideas.



Joe Pineiro/courtesy of Columbia University

William Vickrey, 1914–1996

lect was acute and wide-ranging and his work was inspired by a Quaker conscience which led him to seek ‘a more human economy’.”

At Columbia University Bill was treasured, according to President George Rupp, for “the brilliance of his extraordinarily active mind and . . . his deep concern for other human beings.” A teacher at Columbia since 1938, Bill was appointed McVickar Professor of Political Economy in 1971 and in 1981 became McVickar Professor Emeritus; maintaining an office on campus, he was still working. His colleagues and students remember him as a warm and lovable ec-

Bill was president of AEA in 1992, and a member of many other professional associations. On April 30, 1996, he was elected to the National Academy of Sciences, established by Congress in 1863 to give the U.S. government scientific and technical advice; membership is one of the highest honors the country can bestow on a scientist in recognition of original research. Over the years, he was consultant to industry; governments, including those of Puerto Rico, Japan, Venezuela, Liberia, and India; and the United Nations Center for Development Programs, Planning, and Policy. Bill’s latest book was *Public Economics* (Cambridge University Press, 1994).

Jennie Allen, a member of Scarsdale (N.Y.) Meeting, edited the meeting’s newsletter for a number of years. She is retired from the Publishing Division of the United Nations and is a member of the FRIENDS JOURNAL Board of Managers. Susan Weisfeld, an attendee at Scarsdale Meeting, is a communications specialist.

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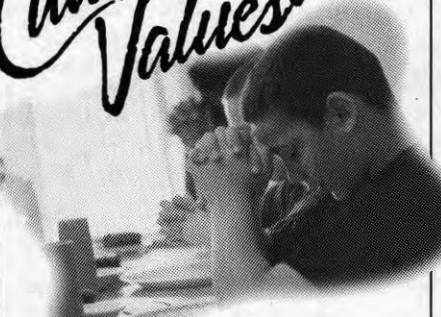
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In 1943 Bill entered Civilian Public Service as a conscientious objector and was assigned to the Powellsville, Md., soil conservation project under the Menonites and the Mount Weather CPS camp in Bluemont, Va., a development project administered for the Weather Bureau by the Brethren. In 1946, still under CPS jurisdiction, he was assigned to the Castaner project in Adjuntas, Puerto Rico, where, working with the noted New Dealer Rexford Tugwell, he was a tax consultant to the Puerto Rican Reconstruction Administration. In the postwar years, he actively supported a number of peace organizations, including the Fellowship of Reconciliation.

On October 8, 1996, the Nobel Committee awarded him the Prize jointly with James A. Mirrlees of Cambridge University for "their fundamental contributions to the economic theory of incentives" when decision-makers have different data. Among the practical applications of this thinking was that of competitive sealed bidding in what came to be known as a "Vickrey Auction," in which the highest bidder pays the price offered by the next highest bidder. The Federal Communications Commission and the U.S. Treasury, among others, now use this system.

Bill was especially noted for his proposal, which he worked out in the 1950s, that drivers or users of public transportation pay higher tolls or fares during peak travel periods. One of New York City's commuter lines instituted such a program. Bill wanted the subways to do the same and to charge more for longer trips. Although other major cities adopted the system, New York's Metropolitan Transportation Authority ignored him until he won the Prize; then, to his delight, they set a date to meet with him the following week—an appointment which, of course, couldn't be kept.

Bill was intensely frustrated by the current political preoccupation with what he called the "Holy Grail" of the deficit and a balanced budget. His deepest desire was to persuade public officials to regard unemployment as their principal problem. "A balanced labor market, in which there are as many unfilled openings as there are unemployed seeking work," he wrote in an article published by *The Scarsdale Inquirer* after he died, "is far more important than [a balanced budget]." *The New York Times* had published a brief letter from him on the subject just three weeks before he won the Prize. In it, his "human economics" shone through: "An economy with an expected steady

ten percent inflation rate and a one percent unemployment level would be a prosperous economy, automatically eliminating most 'welfare as we know it' and alleviating poverty, homelessness, drug addiction, and crime." During meeting for worship two days before he won the Prize, he delivered a heartfelt message regarding the suffering and hardship that would result from reducing the deficit.

William Vickrey was born to Charles Vernon and Ada Spencer Vickrey in Victoria, BC, on June 21, 1914, and brought to the United States the same year. Charles Vickrey was assistant to Herbert Hoover in providing food for the Armenians after World War I and subsequently founded and administered Near East Relief. Bill grew up in Montclair, N.J., graduated from Philips Academy at Andover, Mass., and then, in 1935, from Yale with a BS in mathematics with high honors. He earned an MA at Columbia in 1937 and his PhD there in 1947. In 1979 he was awarded an honorary Doctorate of Humane Letters by the University of Chicago for work in game theory and social choice theory. He was due to receive an honorary degree from the University of Toulouse, France, within a few months.

While working in Washington, D.C., from 1940 to 1943, he attended Florida Avenue Meeting. When his CPS service ended in May 1946 and he began his long career on the faculty of Columbia, Bill lived with his parents in Scarsdale and became one of the earliest members of Scarsdale Meeting.

Through Friends, Bill met Cecile Thompson, an alumna of Cornell University, a social worker, and a member of 15th Street (N.Y.) Meeting. They were married under the care of that meeting on July 21, 1951. After living for two years on Riverside Drive near Columbia, they bought a house overlooking the Hudson River in Hastings and became a vital part of the Scarsdale Meeting family.

At the meeting for worship on the Sunday after his death, we felt we could again see Bill, sitting next to Cile. Truly this was a gathered meeting, and we were grateful for the comfort given us by Cile's presence. We felt we were part of an Ocean of Light. We remembered Bill's powerful messages linking the spirituality of the Scriptures to the reality of current social problems. We watched the crackling fire, which Bill had tended for us when he was there, and thought of how he gave us his warmth, his love, and his Light. We will cherish those gifts always. □

Years of Courage: Antiwar Activities in the Russian-Chechen War

by Kay Anderson

In August 1994 Russian President Boris Yeltsin said:

Forcible intervention in Chechnya is impermissible . . . we in Russia have succeeded in avoiding inter-ethnic clashes only because we have refrained from forcible pressure. If we violate this principle with regard to Chechnya, the Caucasus will rise up. There will be so much turmoil and blood that afterwards no one will forgive us.

In November 1994, amid indignant denials from high-level Russian officials, 12 Russian soldiers were caught fighting alongside opposition troops in the internal civil strife in Chechnya. In response to that embarrassing revelation, the Russian government promptly decided to end the three years of self-declared independence from Russia by the tiny enclave of Chechnya, home of about one million indigenous northern Caucasian people and many thousands of ethnic Russians and others.

On December 12, 1994, the Russian army invaded Grozny, the capital city of about 400,000. The confused, untrained, teenage Russian soldiers were no match for the Chechen men defending their homeland, and they suffered a terrible defeat. The humiliation and rage of the leadership of the Russian army led to months of genocidal action against the Chechen people, the destruction of Grozny, and the destruction of mountain communities throughout the area.

This war, completely within Russia and against Russian citizens (from Russia's point of view), has resulted in loss of life estimated to be as high as 100,000 citizens and 20,000 Russian soldiers, plus tens of thousands injured, hundreds of thousands of homeless refugees, and hundreds of Chechen men in filtration (concentration) camps or in prisons throughout Russia.

Yeltsin stopped the war during his election campaign in the spring of 1996, but mili-

Photos by John Shuford



Left: Chechens and Friends House Moscow board members examine a gallery of missing persons.

Below: Chechen women tell their stories.



tary action resumed after his reelection. Recapture by Chechens of Grozny from a completely demoralized and hungry Russian army finally set up the circumstances for serious negotiations for a peace agreement. The two sides agreed to delay the issue of defining the status of Chechnya's independence for five years. It appears that the Russian army is leaving and the armed conflict has virtually stopped.

Western governments, including the United States, seemed to be callously indifferent to the war, mildly protesting some of the most horrific incidents, but generally behaving as an echo to Yeltsin's claim that this is an internal matter.

Over the past two years, in reaction to this tragic situation, courageous people (Russians, Chechens, and Westerners) have witnessed to the evil of this war and worked for alternatives to the bloodshed.

Britain Yearly Meeting's Quaker Peace and Service (QPS) representatives in Moscow, Chris Hunter and Patricia Cockrell, provided important coordination for the antiwar effort in Russia and Chechnya. Alliances were built with Russian peace, human rights, and religious groups such as the Mothers of Soldiers and the Movement against Violence. Sergei Kovalyov, from the Russian Human Rights Commission appointed by Yeltsin, was a helpful ally for the antiwar movement. QPS

efforts supported the development of a Women in Black vigil in Moscow and a Union of Chechen Women for Peace in Chechnya.

The Mother's March for Life and Compassion in March and April 1995 was the first major action. Mothers of Russian soldiers went to Chechnya to search for their sons and try to stop the war. They were accompanied by Quakers, Buddhists, and representatives of other groups. The group was joined by several hundred Chechen and neighboring Ingush women. At several checkpoints, suspicious Russian forces tried to stop the group or ordered them on buses to take them back. But on April 21, the marchers entered Grozny, the international press in tow, to see for themselves the truth of it all.

According to Johanna Nichols, a Chechnya expert from the University of California at Berkeley, "Under both Soviet and post-Soviet governments, Chechens have been objects of official and unofficial discrimination and discriminatory public discourse. In recent years Russian media have depicted the Chechen nation and/or nationality as thugs and bandits responsible for organized crime and street violence in Russia." This distortion of reality is part of the rhetoric that permitted the Russian army to conduct this war with little objection from the Russian people.

The first casualty of war is truth, and the proudly independent new Russian press sometimes fell back (under pressure) into old ways of hiding or distorting the truth. The March for Life and Compassion found that the truth of the war was not being told and human rights offenses were not being well documented. A permanent international presence of people concerned with peace and human

A member of San Francisco (Calif.) Meeting, Kay Anderson spent ten months in Russia in 1995 to support the development of the Friends House Moscow project.

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rights is needed to assure that the world knows
the truth of what is occurring in Chechnya.

In August 1995 representatives from Chris-
tian Peacemaker Teams, War Resisters Inter-
national, the International Fellowship of Rec-
onciliation, and QPS went to Chechnya. They
met to study the feasibility of a small center to
support peace and human rights initiatives
consisting of Russian, Chechen, and interna-
tional representatives to monitor human rights
offenses and support peace efforts. The Cen-
ter For Peacemaking and Community Devel-
opment is now seeking funding with hopes of
hiring staff this winter. An office has already
been located.

A second organization is also proposed, a
Chechnya Peacewatch Project, to use infor-
mation collected by Chechen human rights
groups to lobby the Russian, U.S., and Euro-
pean governments to take appropriate action
to support the carriage of justice.

Throughout the war, QPS efforts in many
other directions furthered the human rights,
peace, and humanitarian needs of the people:

—Because a spark from this war could re-
ignite the smoldering internal strife within
Chechnya, QPS has offered youth on all sides
training in nonviolence and opportunities for
joint discussions of the critical issues facing
their peoples.

—QPS monitored and reported alleged
chemical weapons use, continued bombings
during the cease fire, the presence of land
mines, the use of mercenaries and illegal
vacuum bombs, and the use of drugs by sol-
diers.

—Chechen women went to the United
Nations in Geneva to tell the Human Rights
Commission about human rights abuses in
their homeland, through QPS efforts and fund-
ing. In the spring of 1996, a team of Russian
and Chechen women went on a speaking tour
of western Europe to gain support.

—Refugee camps are located near Mos-
cow where hopeless Russian refugees fled
their homes in Chechnya. QPS has visited
these refugees, taken them supplies, and now
documents the tragic circumstances of these
stateless people who have no papers to stay in
Russia and no homes to return to in Chechnya.
Chechen children near Moscow were receiv-
ing no education, so, in 1995, Quakers helped
set up a school for them.

—QPS also provided funding for a hu-
manitarian hospital in the center of Grozny,
helped to organize a Dutch-run rehabilitation
program for children, and helped fund the
medicines needed by people from Chechnya
suffering from advanced tuberculosis.

Unfortunately, in December 1995 the QPS
office in Moscow had to close down its ef-
forts due to agency-wide funding difficulties.
However, Quakers will continue their work at
this critical time in the development of a peace
effort in Russia.

Friends House Moscow officially began

in January 1996. This international organiza-
tion will be a small center for spiritual out-
reach and support to people interested in Quak-
erism; communications about issues of con-
cern to Quakers; and assistance in develop-
ment of grassroots organizations in Russia in
areas of traditional Quaker concern (peace,
social justice, human rights). The work in
Chechnya continues under this goal.

Chris Hunter, Patricia Cockrell, and Galina
Orlova (clerk of Moscow Friends Meeting)
staffed Friends House Moscow on an interim
basis during the staff selection process. In
May 1996 Galina Orlova and Bonnie Grotjahn
(from the U.S.) were chosen as staff, with
Patricia Cockrell continuing as an active mem-
ber of the board (although she has returned to
England).

Chris Hunter remains in Moscow to focus
on the Chechen work. He and colleagues
from Russia, Chechnya, and abroad are now
developing the work of the Center for Peace-
making and Community Development in
Chechnya and the North Caucasus as a whole.
From offices in Moscow and Grozny, the
Center promotes peacemaking activities and
human rights in Russia and the north Caucasus.

In the summer of 1996, the Center ran a
project for the rehabilitation of children from
Chechnya with a camp for children with psy-
chologists and other specialists to help treat
the trauma experienced by the children. This
work continues in Chechnya, initiated by youth
groups of the Caucasus seeking ways for youth
to work together to promote long-term peace
in the region and to help reconstruct Chechnya.

In this time of tremendous change in Rus-
sia, the Chechen war is a troubling signal that
the liberalizing forces in Russia are encoun-
tering great resistance from more hard-line,
violent traditions in the culture. There are
many Russians who oppose the use of force
to deal with issues of self-determination and
autonomy of the many sub-regions of Russia,
but they are not organized. Quaker pacifist
support, witness, and technical assistance has
been of vital importance to the courageous
efforts of Russians and Chechens to organize
themselves and express their viewpoints to
their government.

1995 and 1996—these years of courage
for the peacemakers of the Russian-Chechen
war are over, but many more years of courage
and hard work will be required to prevent
further turmoil and bloodshed, and to assist
the reconstructing of this devastated land.

Now the job of rebuilding and healing
must begin. If you want to support the work of
Friends House Moscow, the Center For Peace-
making and Community Development, or the
Chechnya Peacewatch Project, checks are
being accepted and funds forwarded by the
East-West Relations Committee, Pacific
Yearly Meeting (marked by project), c/o Julie
Harlow; 1163 Auburn Dr., Davis, CA 95616,
e-mail theharlow@aol.com. □

Reports

New England Yearly Meeting Epistle, 1996

Seven hundred and seventy-five New England Friends met on the campus of Bowdoin College in Brunswick, Maine, Aug. 3-8, 1996. Our ages ranged from 10 weeks to over 85 years, and our six sets of business sessions included Friends from kindergarten age to adult.

We rejoiced that we feel the presence of the world community of Friends more and more in our gatherings. We were blessed by the presence of Cuban and Kenyan Friends at our sessions. Friends from our yearly meeting, who visited Cuba Yearly Meeting in February 1996 as a traveling meeting, led the intergenerational part of our Sunday worship in songs, stories, and prayers that brought home to us the joy and faithfulness of Cuban Friends in the face of hardship. We sang together in English, Spanish, and Swahili.

Finding ourselves hungry for greater silence in our open worship, we reminded ourselves to discipline our speaking carefully and were rewarded with a more quiet and deeper experience of worship.

Valuing the worldwide community of Friends and others of faith, we rejoiced in the present vitality of Friends United Meeting. We heard with pleasure that FUM has reactivated its membership in the National Council of Churches of Christ in the USA and the World Council of Churches. We added a small sum to our budget to support that membership. We improved our mechanism for participation in our state Councils of Churches and other ecumenical bodies and encouraged our monthly and quarterly meetings to be active in local ecumenical and interfaith groups.

Our opening query was adapted from the prophet Micah, "What does the Lord require of me?" and we gave much attention to how we are called to witness and act in the world. Our keynote address and our Bible Half-Hours spoke of what God requires of us toward all of creation. In the keynote, Ted Bernard told us, "God requires your energy, your action, your called witness, your dedication to an earth restored." In our Bible Half-Hours, our member Lisa Gould asked us, "What does it mean to fear the Lord, and what does that have to do with caring for the earth?" She reminded us that in the psalms, "Praise the Lord from the earth, you sea monsters and all deeps, fire and hail, snow and frost, stormy wind fulfilling his command." Noting the roots of the word "humility," she taught us to hear it as "earth wisdom," knowing our right place in creation.

Considering what is required of us toward our fellow humans, we reaffirmed in simple words the opposition to the death penalty that we minuted last year. We held a candlelight vigil on the 51st anniversary of the Hiroshima

bombing and endorsed the "Abolition 2000" proposal for total abolition of nuclear weapons by that year.

Friends for Restorative Justice, formed out of a 1995 workshop on prison concerns, asked that Friends collaborate with others to create new systems of justice based on restoration, not retribution. Friends have a unique calling to bring our disciplines of governance and discernment to establishing these new systems. We united with the call to work for restorative justice, intending to do what we can as individuals and a body to move our society from retributive to restorative justice.

Our member Sheila Garrett, ending two years as a released peace worker under the yearly meeting, told us of her joy at working on behalf of the Friends Peace Teams program, and at carrying "the message of [the] . . . 'good news' that there are other ways to respond to conflict than war and guns and . . . hurtful words." She reminded us that we must fully accept responsibility for the spiritual, practical, and financial support that we assume when we release a Friend to work under our care. Mindful that we must support whatever we do with our hearts and actions as well as words, we postponed recording ourselves as in unity with the mission statement of the Friends Peace Teams until we are sure we will support the Peace Teams work actively and solidly, as our Peace and Social Concerns Committee is working to do.

We heard great enthusiasm for our thriving ministry. In response to a concern from monthly meetings, we formed a new Youth Programs committee to oversee and expand our extensive program of youth retreats; a particular concern is programs for young adults. We were warned that, in expanding programs, we must be careful to give sufficient support to both the new programs and our current, excellent youth programs, which are experiencing very heavy participation.

In an evening panel, five Friends shared their own experience of leadings ranging from the direct presence of Christ in the night to a message heard in a mother's advice. In worship following the presentation, young Friends and old shared their own experience of hearing and following divine leading. We heard, "Stop and listen, listen hard, then obey the calling you receive, and you are assured you will receive the strength to carry it out."

—New England Yearly Meeting

FRIENDS JOURNAL publishes reports of recent yearly meetings, conferences, and Friends gatherings. Reports must be submitted as soon as possible and no later than two to three months after the event. Reports may be edited to fit space requirements.

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News of Friends

The German government has honored the work of Friends by officially adding the word "Quaker" to the German language. The decision came after *Stille Helfer* (Quiet Helpers), an exhibit commemorating the 50th anniversary of Quaker service in Germany, opened in Berlin in January 1996 (see AFSC Notes, *FJ* April 1996). The exhibit went on tour and has been shown in over 20 locations throughout Germany. A similar celebration is planned for this year in Austria (see Forum, Jan.). (From the Oct. 18, 1996, issue of *The Friend*)

"The Friends Garden," a safe play area for Lebanese children whose lives are threatened by landmines, opened in fall 1996 thanks to help from Friends in the United States and Great Britain. In the village of Zibqueen in southern Lebanon, parents were afraid to allow their children to play in the surrounding scrub land after two local children were killed and one child was maimed by landmines. In the summer of 1996, Save the Children, a children's relief organization based in the U.S., put Friends in touch with the village headmaster, who was seeking funding to create a safe playground. Ismat Attireh of the American Friends Service Committee and Phillippa Neave of Quaker Peace and Service first visited Zibqueen in July. They met the headmaster, Mohammed Bizaa, and Mohammed Balhas, a local engineer who has a long-standing relationship with Save the Children. Mohammed Balhas drew up plans for sand-covered play areas, surrounded by paths, benches, and trees, that include drinking fountains and bathroom facilities. He also designed a covered area in the center of the playground in the shape of the Quaker star. Save the Children donated money for swings, slides, and other games, and AFSC and QPS donated the remaining majority of funds for the installation of the recreational equipment, plumbing, and landscaping. Residents of Zibqueen have formed a committee to ensure the playground's long-term maintenance, and members of Brummana (Lebanon) Meeting, who worked with QPS in May 1996 to supply kitchen kits to refugees in Beirut following Israel's bombing of southern Lebanon, are eager to adopt the project and build a relationship with the people of Zibqueen. (From Quaker News, Oct. 1996)

Elizabeth Duke was appointed as the new Associate Secretary of Friends World Committee for Consultation in January, following the retirement of Roger Sturge at the end of December 1996. Originally from Great Britain, Elizabeth became a Friend in 1976 when she moved to New Zealand and joined Dunedin Meeting and the Yearly Meeting of Aotearoa New Zealand. Elizabeth has spent much of her professional life as a professor of Greek and Latin language and culture. In recent years, she has been engaged in work with Friends and with the Conference of Churches

in Aotearoa New Zealand, especially in women's programs. She also has served for three years as clerk of Aotearoa New Zealand Yearly Meeting. Her interests include talking and writing about Friends' faith and practice, helping religious learning, reaching out to the public, and addressing the needs of small meetings. Elizabeth has written a study pack on worship and articles on Friends' ministry, as well as contributing to the study booklet for the 1991 Friends World Conference. She participated in the Chavakali, Kenya, gathering of Friends World Conference in 1991, the All-India Gathering of Friends and FWCC, Asia-West Pacific Section meeting in Itarsi, India, in 1993, and the FWCC Triennial at Ghost Ranch, N.Mex., in 1994. She spent 1994 as Friend in Residence at Woodbrooke Quaker Study Centre in Birmingham, England. Elizabeth has become increasingly absorbed in Friends' worship, traditions, faith, and service. She believes it is important that Friends of different traditions and practices become acquainted, learn from each other,

and share our riches. Elizabeth was drawn to service with FWCC because of its role in promoting contact, intimacy, and dialogue among the diversity of Friends.

Haverford College named Thomas R. Tritton as its 12th president in a Nov. 17, 1996, announcement. Tritton, a cancer research specialist and vice provost at the University of Vermont, will begin the position at Haverford in July. He succeeds Tom G. Kessinger, who left Haverford in July 1996 after eight years to head the Aga Khan Trust for Culture in Switzerland. Thomas Tritton is a member of the Religious Society of Friends and has served on the board and personnel committee of the American Friends Service Committee for the New England region.

Correction: The Nov., 1996, News of Friends should have stated that Aaron Fowler, recipient of a grant from the Clarence and Lilly Pickett Fund for Quaker Leadership, established "Hope Street Productions," not "Hope Street Publications."

The FRIENDS JOURNAL Campaign

A Very Good Year!

With receipt of over \$700,000 in gifts and pledges to the FRIENDS JOURNAL Campaign, 1996 was an important year in the life of the JOURNAL. It was a year of renewal, a year when the value of our work was confirmed and uplifted by the support of subscribers around the country.

To put the year in perspective, one only has to look at the numbers. In 1994 we received approximately 900 gifts in support of our annual Associates Appeal. By comparison, the total number of Associates gifts in 1996 was approximately 1,900! As our readers learned about the needs of the JOURNAL and the fact that subscriptions cover less than one-half of our operating costs, many have come forward with larger Associates gifts as well. Still other contributors have named FRIENDS JOURNAL in their will or included participation in the JOURNAL's Gift Annuity Program as part of their retirement planning.

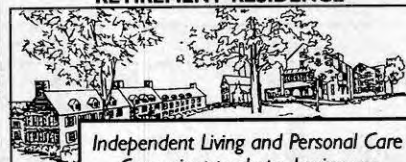
One of the most important areas of growth for 1996 was the very positive response to the FRIENDS JOURNAL Campaign by monthly and yearly meetings

throughout the United States. We are particularly encouraged by the dozens of meetings from Maine to Hawaii that have decided, often for the first time, to include the JOURNAL in their annual budget.

The early success of the Campaign has already been felt in the day-to-day operations of the office. Anticipated increases in interest income from the JOURNAL's growing endowment have made it possible to make modest raises in staff salaries, initiate a formal internship program, and move forward with plans for making important upgrades in computers in the coming year.

The final six months of the Campaign will focus on Vinton Deming's visitation among Friends across the country. We are deeply grateful to all of you who supported our efforts in 1996, and we look forward to working toward completion of the Campaign by June 1997.

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Bulletin Board

•The Amari Refugee Camp Friends Play Center in Ramallah, West Bank, is requesting assistance from Friends throughout the world. The project is part of Ramallah Meeting's Outreach Program for 50 five-year-old refugee children and is led by Violet Zarou. The Play Center was destroyed by fire in June 1992 but was rebuilt within a few months. With continued unrest in the region, the Play Center is now busier than ever, and Violet is asking Friends "to make it possible for us to carry on with this humble, but noble, Quaker Christian Service. . . . Help us plant the seeds of brotherhood, understanding, and love in the hearts of these children." For more information, contact Violet Zarou, P.O. Box 1180, Ramallah, West Bank, via Israel.

•Friends have a new way to support children in Israel's West Bank. Ramallah Friends Schools have begun a Sponsor-A-Student program to provide financial assistance for students, particularly young women, who are suffering economic difficulties in the Occupied Territories. For more information, contact Ramallah Friends School, P.O. Box 66, Ramallah, West Bank, via Israel, telephone 00-972-2-995-6230. (From *Friends Council on Education's Reflections*, Oct. 1996)

•"Making Peace" is a television series airing on PBS in January and February that portrays seven grassroots efforts across the United States that are addressing social problems such as racism, spousal abuse, gangs and urban violence, and class and ethnic divisions. Tom Weidinger, executive producer of the series and an attendee at Berkeley (Calif.) Meeting, says, "These are people who are working to save lives, heal the wounds of violence, and create alternatives to violent conflict." Tom has also established the Making Peace Action Campaign to generate publicity for the programs and to promote ways in which the series can help further peacemaking campaigns in local communities. The organization can provide meetings or community groups with organizing kits, free video cassettes of the series, teacher's guides, and technical assistance. For more information, contact the Making Peace Action Campaign, telephone (510) 540-8597, fax (510) 540-4898, e-mail makingpeace@igc.org.

•"Oceans of Darkness, Oceans of Light: Encountering the Personal and Collective Shadow" is the title of the fourth annual Conference on Religion and Psychology, Feb. 14-17, at Quaker Center in Ben Lomond, Calif. Steve Smith, a member of Claremont (Calif.) Meeting and a professor of philosophy at Claremont McKenna College, will lead the conference, which is cosponsored by the Redwood Quaker Association for Religion and Psychology. The gathering will examine early Friends' transformed lives of healing, power, and charisma and challenge participants to



Photo courtesy of Judy Lumb

Friends Play Center in Ramallah, West Bank

ask: "At the end of the century and millennium, do we Friends still have the courage to encounter and search the darkness? Have we become naive and obsessed with comfort? Do we fear to know the Truth that will set us free?" Through dialogue and quiet time, drawing upon myth and dreams, and recovering the positive shadow through exuberant play in a "Quaker Mardi Gras," participants will uncover hidden aspects of their lives and culture—and move towards wholeness and joy. Cost for the weekend is \$145. For more information, contact Quaker Center, Ben Lomond, CA 95005, telephone (408) 336-8333.

•Swarthmoor Hall, the English manor house of Margaret Fell, and later George Fox, that served as the unofficial resource center and headquarters for early Friends, is in need of rehabilitation. Britain Yearly Meeting, which has owned the property since 1954, is continuing its appeal for donations to support the work of repairing and upgrading the building and expanding the facilities to accommodate more day and overnight visitors. BYM has already paid for a new roof, but monies are still needed to complete the remaining work. For more information, contact Peter Fishpool or Mary Hogan in London, England, telephone (0171) 387-3601, fax (0171) 388-1977, e-mail Friendshouse@gn.apc.org. Donations may be sent to Swarthmoor Hall Appeal, c/o FWCC Section of the Americas, 1506 Race St., Philadelphia, PA 19102.

Calendar

MARCH

6-9—The annual conference of Quakers in Pastoral Care and Counseling, at Quaker Hill Conference Center in Richmond, Ind. This year's theme is "Telling Our Sacred Stories: Creating Community in the Light." Contact Debra Sector, Earlham School of Religion, 228 College Ave., Richmond, IN 47374, telephone (800) 432-1377.

13—The Annual Meeting of Friends World Committee for Consultation, Section of the Americas, in Morristown, N.J. Contact FWCC, Section of the Americas, 1506 Race St., Philadelphia, PA 19102, telephone (215) 241-7250.

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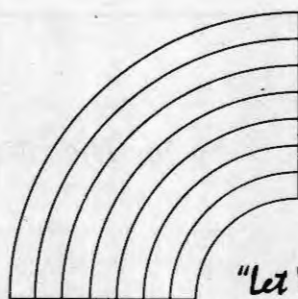
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Books

Cease Fire: Searching For Sanity in America's Culture Wars

By Tom Sine. William B. Eerdmans Publishing Co., Grand Rapids, Mich., 1995. 312 pages. \$15/hardcover.

This book is not one I probably would have picked up to read if FRIENDS JOURNAL had not asked me to review it. That would have been too bad. My view of evangelicals has been too much conditioned by what I consider the unchristian tirades of some of them. This opinion should have been counteracted by my experiences with Evangelical Friends from Northwest Yearly Meeting, met at several gatherings, and through attending the theological conferences and retreats that include women from that yearly meeting as well as from my own (Canadian) and North Pacific.

Tom Sine writes out of the same kind of concern I have known among these Friends—a concern to bring Christian values to bear on our lives and our politics, but without the “bashing” and name-calling of those who identify “Christian” with the best interest of the United States (as they see it); fiscal policies that favor the rich and have no compassion for the poor, elderly, children, and homeless; and pushing for military might and personal arms.

As Tom Sine puts it,

... conservative Christians are feeling growing pressure to sign up with the religious right in order to resist unwelcome change. But they really seem to have very little awareness of how far those on the right have departed in both their agenda and their tactics from the biblical faith that the leaders on the right claim as the basis for their activism.

He also is worried that more “progressive” members of mainline churches, in their concerns about growing intolerance, violence, and injustice, “seem as blind as their counterparts on the right to the fact that much of the agenda and tactics of their accepted leaders (on the left) contradicts the principles of the Christian faith they claim.”

After several chapters further defining what he sees as the problem and the consequences, his final chapters suggest alternatives in the section “Searching for a Third Way beyond America's Culture War.”

Friends can unite with Tom Sine's statement, “the primary characteristic of the people of God is the fact that it is a new community that bears witness to a new way of being in the world.”

He celebrates the coming together on a “Cry for Renewal” of church leaders from many denominations (including Johan Maurer from Friends United Meeting).

He likens the renewed American dream to Martin Luther King's dream of a people united in compassionate cause for the common good—a dream that embraces the world.

He ends with a prayer "that Christians from both sides in America's culture wars will lay down their arms and join with Christians from all traditions in working to see something of God's shalom vision of righteousness, justice, and peace become a reality in our nation and our world as together we enter a new millennium."

Those like myself who consider ourselves "liberal Friends" have much to learn and a pleasant surprise in reading this book.

—Betty Polster

Betty Polster is co-clerk of Canadian Yearly Meeting and former recording clerk of Friends United Meeting. She leads workshops on spiritual nurture, clerking, and the Bible and Quaker faith and practice.

Children of Los Alamos

By Katrina R. Mason. Twayne Publishers, New York, N.Y., 1995. 204 pages. \$15.95/paperback.

Katrina R. Mason, a member of Baltimore Yearly Meeting, interviewed more than 70 persons to answer the question: what was it like to grow up in the home town of the nuclear bomb? The result is a fascinating child's-eye view of life in a village sworn to secrecy and devoted to the greatest scientific breakthrough, for good or for evil, of the 20th century.

As might be expected, the men and women who spent part of their childhood in Los Alamos, N.Mex., have varying views of the development of the bomb. Some feel a sense of guilt for the enterprise in which their parents were engaged and have committed their lives to working for peace. Others feel that their parents were reacting to the imperatives of their time and cannot be judged in hindsight.

At the time, the children knew nothing of the project that had brought their parents to this remote New Mexico area. Secrecy surrounded the development of the bomb until the day it was exploded. The care with which the community was guarded gave a sense of security to the children. They were free to roam within its gates and to explore the surrounding cliffs and canyons. Most of the children came to love the physical environment; many returned to live there permanently.

Another plus for the children was the international, interracial nature of the community and the chance to interact with local Mexican immigrants and Native Americans. The latter helped several of the children to develop both artistic and spiritual sides of their natures. The school was yet another plus, providing many children with a highly stimulating learning environment. As a result, several children of uneducated parents achieved degrees in higher education.

The secrecy that surrounded Los Alamos created a closed and unique community. As a result the children felt themselves set apart. Many of them kept in touch for years after leaving New Mexico; all of them were interested in exploring the impact of this special time on their subsequent life.

It is easy to demonize the scientists who created the atom bomb and later the hydrogen bomb, but after all, they were human beings just like us, with children to raise, ethical decisions to worry about, and a community to maintain. Katrina Mason makes this community come alive. Her writing is graceful, and it conceals the enormous amount of effort that goes into oral history of this nature. For those who lived through the era of the development of the bomb, and those who came after, this is a book to read and ponder.

—Margaret Hope Bacon

Margaret Hope Bacon is a member of Central Philadelphia (Pa.) Meeting and editor of Wilt Thou Go on My Journey.

Hear the Word of the Lord: A critical study of Quaker women's writing 1650– 1700

By Rosemary Foxton. Bibliographical Society of Australia and New Zealand, Melbourne, Australia, 1994. 77 pages. AU\$15.

Women were very active amongst early Friends: the first Quaker preachers in London, Oxford, Cambridge, Wales, and the Americas were female, and of the 360 Friends imprisoned for disrupting church services between 1654 and 1659, 122 were women. Certain it was God's will that they deliver their message to the world, many left published records of their travels, imprisonment, and beliefs. For instance, in 1658, Katharine Evans and Sarah Cheevers left their husbands and children at home and set off to retrace one of St. Paul's missionary journeys. Imprisoned by the Inquisition in Malta for three years, their autobiographical writings detail their sufferings and rage as they steadfastly refused to abandon their faith. Another Friend, Joan Vokins, spent much of her adult life traveling in the Caribbean, marveling that wherever the ships she boarded were originally bound, the Lord would take them to her chosen destination.

In *Hear the Word of the Lord*, Rosemary Foxton performs a useful task in establishing briefly some of what we know about early women Friends, although she seems unaware of recent British research in this field. In the long essay that forms the first half of her



book, she quotes extensively from early Quaker women's writings, indicating the range of issues they addressed and making interesting connections to works by non-Quaker women in the period. Although her very long sentences make her argument somewhat breathless, Foxton avoids jargon. The result is both accurate and accessible.

For those with a special interest in early Friends, the most important part of this book is its briefly annotated bibliography. Here, 430 published works by (or partly by) women of 1650–1700 are catalogued. This list is far more extensive and accurate than anything else available. By including works with multiple authorship, it also draws attention to the frequency with which early Friends wrote, as they lived, cooperatively. Although there are some small errors, and further research is sure to identify many omissions, this certainly provides the best picture we have of the productivity of 17th-century women Friends.

—Elaine Hobby

(Reprinted from the Jan. 6, 1996, issue of The Friend)

To obtain a copy of Hear the Word of the Lord, please write to B. G. Hubber, Treasurer, Bibliographical Society of Australia and New Zealand, State Library of Victoria, 328 Swanston Street, Melbourne VIC 3000, Australia.

In Brief

Prisons that Could Not Hold

By Barbara Deming. University of Georgia Press, Athens, Ga., 1995. 248 pages. \$14.95/paperback. On the assumption that it is the nonconformists who move society in the direction of improvement, Barbara Deming deserves credit for one such, if tiny, step. In this volume of her journal extracts, interviews, and writings, she gives us details of her incarceration for three and a half weeks in an Albany, Ga., jail as a consequence of her participation in the 1963–64 march from Canada to Cuba that initially had been intended to protest United States policy towards the largest Caribbean island. En route, however, it developed into a general civil rights protest, none of which would the citizens and authorities of Albany tolerate. Nearly 20 years later, she was jailed again near Seneca, N.Y., symbolically the 1848 scene of the first women's rights gathering.

—Chic Moran



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FRIENDS JOURNAL

Milestones

Births/Adoptions

Ament—*Nathaniel J. Ament*, on March 4, 1996, to Anne R. Rouse and William Ament of Friends Meeting of Washington (D.C.).

Bragg—*Erin Joy Bragg*, on July 30, 1996, to Barbara Hilbert and John Bragg of Richmond (Va.) Meeting.

Cohen—*Amelia Pifeng Cohen*, on April 5, 1996, to Eileen Judge and David Cohen of Richmond (Va.) Meeting.

Figgins Lightstone—*Rachel Mariah Figgins Lightstone*, on April 13, 1996, to Margie Figgins and Phillip Lightstone of Colorado Springs (Colo.) Meeting.

Gair-MacMichael—*Karina Gair-MacMichael*, on July 14, 1996, to Ann MacMichael and Marnie Gair of Hartford (Conn.) Meeting.

Gregory—*Hannah Evelyn Gregory*, on May 8, 1996, to Christine and George Gregory of Bethesda (Md.) Meeting.

Grumbles—*Kathryn Jane Grumbles*, on April 9, 1996, to Karen and Benjamin Grumbles, members of Langley Hill (Va.) Meeting.

Huebner—*Thomas McKinley Huebner*, on March 11, 1996, to Jan and Dan Huebner of Frederick (Md.) Meeting.

Neff-Taylor—*Robert Irwin Neff-Taylor*, on June 19, 1996, to Siani Ellen Taylor and Richard Kirk Neff of Norristown (Pa.) Meeting.

Marriages/Unions

Anderson-Finwall—*Tom Finwall and Lori Anderson*, on Aug. 24, 1996, under the care of Twin Cities (Minn.) Meeting.

Conrad-Rice-Hope—*Graeme Hope and Joy Belle Conrad-Rice*, on Aug. 11, 1996, under the care of Vernon (British Columbia) Meeting.

Cook-Drake—*Timothy C. Drake and Charlene R. Cook*, on Aug. 24, 1996, under the care of Montclair (N.J.) Meeting, of which Timothy is a member.

Lemieux-Gilbertson—*Allan Gilbertson and Donna Lemieux*, on June 15, 1996, under the care of Friends Meeting of Washington (D.C.).

Lipp-Farr—*Robert Farr and Kathryn Lipp*, on June 29, 1996, under the care of Friends Meeting of Washington (D.C.).

McCurdy-Haines—*Lowell Haines and Marian McCurdy*, on Feb. 3, 1996, under the care of Nottingham (Pa.) Meeting.

Mittlemeier-Curtis—*Christopher Curtis and Cynthia Mittlemeier*, on July 27, 1996, under the care of Cambridge (Mass.) Meeting.

Minute-Holmlund—*Steve Holmlund and Daniella Minute*, on April 28, 1996, under the care of Goose Creek (Va.) Meeting.

Stojanovich-DeBlock—*Marie Jose DeBlock and Donna Christine Stojanovich*, on May 4, 1996, under the care of Friends Meeting of Washington (D.C.).

Wright-Gamble—*Chris Gamble and Chris Wright*, on July 20, 1996, under the care of Sandy Spring (Md.) Meeting.

Deaths

Andrews—*Hannah Wray Andrews*, 82, on June 22, 1996, in Maryville, Tenn. Born in Ithaca, N.Y., she graduated from Westtown School in Pennsylvania and from Cornell University in Ithaca, N.Y., where she sang in the Sage Chapel Choir. She was a member of Pittsburgh (Pa.) Meeting and attended the Friends Church in Maryville, Tenn. Hannah married David B. Andrews in 1935; they lived in Ann Arbor, Mich., where she worked while he earned his doctorate at the University of Michigan. Hannah and Dave were founding members of Ann Arbor (Mich.) Meeting. After Dave's graduation they lived for a short time in Westfield, N.J., before moving to the Albany, N.Y., area, where they were founding members of Albany (N.Y.) Meeting. In 1954 they returned to Westfield, and in 1959 they moved to the Pittsburgh area. After Dave retired, they moved to Maryville to be close to their eldest son, Bill, and his family. They spent winters in Harlingen, Tex., and summers in South Hero, Vt. Hannah and Dave were active in the formation of the Rio Grande Valley (Tex.) Worship Group. In addition to her work with the Friends meetings she attended, Hannah volunteered at North Passavant Hospital near Pittsburgh and with the American Field Service. She loved playing bridge, was an avid gardener, and was interested in politics and history. Hannah was a warm, compassionate person with great personal integrity derived from her Quaker heritage. She unselfishly shared her resources and her time with everyone she knew. Hannah is survived by her husband, David; six children, Judy, Bill, Janet, Bob, Dean, and Don; 13 grandchildren; and three great-grandchildren.

Barnes—*Robert Dufour Barnes*, 70, on March 26, 1996, in Newtown, Pa. Born in Wisconsin, Robert attended the University of Wisconsin, Tulane University, and the New School for Social Research. Robert took part in the D-Day invasion of Normandy and was awarded the Mariner's Medal for Valor and the Purple Heart. After the war he worked in New York City and New Orleans, La., as a journalist and later in Philadelphia as a fundraiser. He was a member from 1977 to 1987 of the Antioch University/Philadelphia faculty, where he taught economics, communications, and ethics. He also taught at the Wharton School of the University of Pennsylvania and at the Delaware Valley College Center for Learning in Retirement. After he retired, Robert led current event discussion groups at local retirement communities. A member of Wrightstown (Pa.) Meeting, he served on the board of the New Hope-Solebury School District, where he also served as School Director, and on the boards of several local organizations. His lifelong commitment to civil liberties was exemplified by nearly 40 years of volunteer service to the American Civil Liberties Union. In 1993 Robert received the ACLU/Pennsylvania's Volunteer of the Year Award. He also donated his services to the Bill of Rights Foundation, the Southern Conference Education Fund, the Berkshire Forum of Stepentown, Mass., and the Bucks County, Pa., Audubon Society. Robert is survived by his wife, Beth Solomon Barnes; a son, Eric Knight Barnes; a daughter, Bonnie Barnes; three stepsons, Richard, Steve, and Rodney West; three grandchildren; two sisters, Nancy Froehlk and Suzanne Ryden; and his former wife, Wilma Knight Barnes.

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Youth, ages sixteen to nineteen, are invited to enroll in the 1997 Encampment for Citizenship, which will be held

June 28 - August 10, 1997

at Fellowship Farm. The camp is located on 120 acres in rural Montgomery County, Pennsylvania, just 45 miles from Philadelphia. The six-week program is designed to develop social responsibility and leadership skills, encourage critical thinking, and provide in-depth exposure to current social issues. Fifty youth from all over the country will coalesce into a diverse and integrated community to form and run their own government, participate in workshops, internships and field trips.

The Encampment for Citizenship was founded fifty years ago by the New York Society for Ethical Culture and re-established in 1996 in Pennsylvania. Since 1946 over 7,000 youth have come to the Summer Encampment. As early board member, Eleanor Roosevelt believed, these young people have gone on "to be good citizens with an ability to think with an open mind."

For more information and an application for the 1997 program, write or call:

**Encampment for Citizenship • 35 South 4th Street, 3rd Floor
Philadelphia, PA 19106 • 215-238-9170**

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The following is an advertisement for the Clarence and Lilly Pickett Fund.

The Clarence and Lilly Pickett Fund for Quaker Leadership, Inc.

Gifted, spiritual leaders have guided us again and again these past three centuries, often through spaces of wilderness; none more courageously than Clarence and Lilly (Peckham) Pickett—lifelong Friends, great leaders of the American Friends Service Committee, and alumni of William Penn College.

Among Clarence's unique gifts was a talent for identifying and encouraging innate leadership abilities from within all Friends groups, both in the U.S. and abroad. Now, nearly three decades after his death, there still remain countless Friends in the service of our Society who reflect his influence. It's important that this legacy continues.

In 1991 an independent Pickett Endowment (501-C-3) was incorporated. From income it makes grants to Friends showing unique leadership potential and commitment to Quaker faith, values, and service. Those eligible for assistance include Friends engaged in a wide spectrum of Quaker-related activities: From internships in our institutions, to service projects at home and abroad, to programs of conflict resolution; to cre-

ative work in meetings, churches, schools, and colleges. Because the Fund's focus is on strengthening innate leadership abilities through service and experience, grants are not made for academic study.

Eight trustees manage (in perpetuity) present and future grants to persons selected from nominations received from individual Friends and monthly meetings. Seven grants have been made since 1994 from earnings from the present endowment of \$170,000 under management of the Friends Fiduciary Corporation. Examples of grants made: To a Quaker scientist developing an acoustical device for detecting buried land mines; to a Friend doing nationwide education on population issues; and to a 1994 Friends college graduate who volunteered a year in India to support the struggle against exploitation of women.

During 1997 several trustees will volunteer time and travel effort to solicit additional capital gifts to the Endowment. We urge every reader of this ad to consider such a gift (in any of various available forms) through Allen Bowman, Fund Coordinator, 1720 Kemble Drive,



Lilly and Clarence Pickett

Oskaloosa, Iowa 52577. Phone (515) 673-4190. All inquiries welcome without obligation! Allen also receives nominations for grants.

Encouraging as the size of the endowment already is, it falls far short of what it must be to benefit significantly the future of our Society and do justice to the Pickett legacy.

Trustees are: Wilmer Tjossem, clerk, Stephen Cary, Carolyn Miller, Michael Moyer, James Newby, Doris Jean Newlin, and John Wagoner. Advisory Council: Jay Beede, Elise Boulding, Henry Freeman, Leanne Goodenow, Mary Hoxie Jones, Johan Maurer, and Gilbert White.

(Advertisement paid for by special contributions)

Lewis—Alberta "Bert" S. Lewis, 86, on March 30, 1996, in Langhorne, Pa. Born in Philadelphia, Pa., she was a graduate of Philadelphia Normal School and became a teacher at the Webster School in Philadelphia. She received her BA and MA from Temple University with a major in music and a minor in English. She later taught English and music at Tilden Junior High School and Girard College in Philadelphia; the George School in Newtown, Pa.; Neshaminy High School in Langhorne, Pa.; and Buckingham Friends in Upper Makefield, Pa. Alberta also had many private piano students. She was a member of the Newtown Historic Association and of Wrightstown (Pa.) Meeting. Alberta is survived by her husband, Harold P. Lewis; a son, H. Paul Lewis; and two grandsons, William and Justin Lewis.

Maris—Mary "Polly" Carr Maris, 99, on April 12, 1996, in Gwynedd, Pa. Mary was born in Lansdowne, Pa., where she was a member of the first graduating class of Lansdowne Friends School in 1910. She graduated from Westtown School in 1914. During World War I she worked for the Red Cross Home Service and did relief work in Poland for the American Friends Service Committee. She worked for several years at the Provident Trust Company in Philadelphia. Mary served on the boards of the Western Soup Society and Philadelphia YWCA. She also served on the Social Order and Family Relations Committees and Friends Fiduciary Corporation of Philadelphia Yearly Meeting. A birthright member of Lansdowne (Pa.) Meeting, she served as the chair of that meeting's finance committee and as recording clerk. In 1974 she and her sister, Elizabeth, moved to Foulkeways retirement community and Mary transferred her membership to Gwynedd (Pa.) Meeting, where she gave freely of her energy, her delightful sense of humor, her wisdom, and her deep spiritual strength. Mary was preceded in death by her sister.

Piersol—Charles Witman Piersol, 75, on August 14, 1996, in Newtown, Pa. Charles was born in Atlanta, Ga., and grew up in Lancaster, Pa. He graduated from Franklin and Marshall College in 1941 and later received a master's degree in social work from the University of Chicago in 1947. After college he worked for General Electric in Schenectady, N.Y. As a conscientious objector during World War II, his alternative service, through the American Friends Service Committee, was as the business manager at the Cheltenham School for Boys. During his assignment in a hepatitis experiment in Connecticut, he met Evelyn (Chris) Holladay, a nursing student at Yale. They married in 1947. Charles helped the relief effort after the war through the United Nations Relief and Rehabilitation Administration. In 1948 he and Chris moved to Rochester, N.Y., where he worked for Family Services of Rochester. He later became a certified sex therapist. In 1982 he retired and went into private practice, specializing in sexual dysfunction and sexual orientation concerns. He co-founded the Rochester Married Gay and Bisexual Men's Support Group and was a clinical consultant to support groups of women married to gay or bisexual husbands. Charles was a committed Quaker and an active member of Rochester (N.Y.) Meeting. He was treasurer and a member of the finance committee for many years. He was also very active in draft counseling during the Vietnam War. After moving to Pennswood Village, a Quaker retirement community near Philadelphia, Charles

became a member of Wrightstown (Pa.) Meeting. He was known for his beautiful house plants, was an avowed chocoholic, liked to dance, enjoyed many kinds of music, and had a great sense of humor. Charles was preceded in death by his wife in 1994. He is survived by a daughter, Lynne; a son, Frank; and two grandchildren, Elizabeth and Robert Schmidt.

Sharpless—Grant Sharpless, 91, on April 2, 1996, in Lima, Pa. Born in Philadelphia, Grant founded the Sharpless and Sharpless Insurance Brokers firm in Lansdowne, Pa., in 1939. He was an active member of Lansdowne (Pa.) Meeting. He is survived by his wife, Harriette J. Sharpless; two sons, William G. and Robert V. Sharpless; three grandchildren; six great-grandchildren; and a brother, John Sharpless.

Vaux—George Vaux, 87, on September 19, 1996, in Bryn Mawr, Pa. A lifelong resident of Bryn Mawr, George attended Westtown and Friends Select Schools in the Philadelphia area and graduated from Haverford College in 1930 with a degree in physics. He did further study in x-ray crystallography at Harvard University, Pembroke College, Cambridge University, and the University of London. On his return to Philadelphia he taught physics briefly at Haverford College. After his retirement as a manufacturing representative in the 1960s, George became increasingly active in organizations reflecting his non-scientific interests. For 31 years as president of the Athenaeum of Philadelphia he guided that institution to national prominence as a research center for 19th-century studies. George was on the boards of many foundations and a member of many organizations including the Royal Society of Arts, the Victorian Society, local historical societies, and the Merion Cricket Club. A lifelong photographer, at the time of his death George was working on an exhibition of photographs of the Canadian West taken by his family. He was a member of Haverford (Pa.) Meeting. George was preceded in death by his wife, Anne Hawks Vaux, in 1978. He is survived by two daughters, Trina Vaux McCauley and Molly Vaux; two grandchildren, Hannah Vaux McCauley and George Vaux McCauley; and a brother, Henry J. Vaux.

Winter—Ruth Elting Winter, 88, on March 3, 1996, in Lake Forest, Ill. Ruth was a graduate of Bryn Mawr College in Bryn Mawr, Pa. She served as the Director of Cultural Affairs at Lake Forest College, Ill., from the 1950s to the 1980s. In this role she drew many special guests to the college including Aldous Huxley, Adlai Stephenson, and Paul Tillich. Ruth also arranged art exhibits, musical events, and conferences at Lake Forest. In 1990 the college initiated the Ruth Winter Convocation Series, annual lectures in recognition of her many contributions. She described her job at the college as a "big game hunter for people with stimulating ideas." She served as secretary for the Institute of Religion in the Age of Science and was a former president of the Lake Forest League of Women Voters. A long time member of Lake Forest (Ill.) Meeting, she often shared messages inspired from scripture. "Not me, but my Father in me doeth the work," she would often recite. Ruth was preceded in death by her husbands Ogden West and later Edwin Winter II. She is survived by a son, Wallace Winter; a daughter, Ann Sheridan; and five grandchildren.

Classified

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Accommodations

Big Island Friends invite you into their homes for mutual Quaker sharing. Donations. HC1, Box 12-C, Captain Cook, HI 96704. (808) 328-8711, 325-7323, or 322-3116.

Texas. Quaker-owned RV park in beautiful Texas Hill Country. Near Quakerland Friends Community and Hill Country Monthly Meeting. Full hookups, trees, wide spaces. Armadillo Junction RV Park, P.O. Box 592, Ingram, Texas 78025-0592, e-mail: dillorv@aol.com, or (800) 238-2848.

Coming to London? Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: (0171) 636-4718. Fax: (0171) 636-5516.

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

Pittsburgh—Affordable, comfortable third-floor (walk up) bedrooms with shared bath for visiting Friends. Single or double occupancy. Short- to medium-term. Kitchen available. Convenient to universities, shops, hospitals, and cultural attractions. Send inquiries with introductory letter from Clerk to: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. (412) 683-2669.

Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Assistant Director, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@wwa.com.

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

Quaker House, Managua, Nicaragua. Simple hospitality; shared kitchen. Reservations: 011-505-2-663216 (Spanish) or 011-505-2-660984 (English).

An oasis of calm in the heart of London? Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: (0171) 387-5648, fax: (0171) 383-3722, or write to: 1 Byng Place, London WC1E 7JH.

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

Assistance Sought

Housing needed for Friends (family of four) in the Santa Fe or Albuquerque, N. Mex., area. Need to house-sit or rent for below market value temporarily until job found. Moving due to wife's health needs. Call: Stephen Sank (609) 858-0633 or Shelly (505) 983-7241.

Ramallah Friends Meeting needs financial help with their Play Center Program for 50 five-year-old West Bank refugee children. Dear Friends, we depend on you to help us plant the seeds of brotherhood, understanding, and love in the hearts of these children. Contact: Violet Zarou, P.O. Box 1180, Ramallah, West Bank, via Israel.

Audio-Visual

Film titled John Woolman Quaker. Biography about his philosophy and struggle against slavery. Send check for \$35 plus \$3.95 postage and handling to: New England Historical Video, P.O. Box 581, Old Mystic, CT 06372-0581. Sorry, credit cards not accepted.



New Video Release! Of Lime, Stones and Wood: Historic Quaker Meeting Houses of the New York Yearly Meeting Region, by Claire Simon.

Three historic Friends meetinghouses come alive with exciting stories of their past, including the Colonial period and Abolition: Flushing, Nine Partners, and Shrewsbury, N.J. Narrated by Friends who have intimate knowledge of these meetinghouses. Appr. 50 min. V.H.S. \$35. Also available in V.H.S. Video: **Who Are Quakers?** Describes Friends worship, ministry, and decision-making. 27 min. \$29.50, and **Crones: Interviews with Elder Quaker Women.** Quaker women speak unselfishly about being Quaker women and their feelings about aging. 20 min. \$18. Excellent tools for outreach and education. All prices include postage. Allow three weeks for delivery. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

Books and Publications

Without Apology, a new book by Chuck Fager. Assertive, upbeat liberal Quaker theology for the 21st century. 190 pages, \$11.70 postpaid. Orders: (800) 742-3150; or from Kimo Press, P.O. Box 1771, Media, PA 19063.

Worship in Song: A Friends Hymnal, 335 songs, historical notes, indexes, durable hardcover, available early September. \$20/copy (U.S. funds) plus shipping/handling. Softcover spiral copies at same price. Call for quantity rates. Order FGC Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107 or call (800) 966-4556.



Bookstore. Serving Friends and seekers worldwide with Quaker-related books and curricula for all ages. Materials to meet needs and interests of individuals, religious educators, and spiritual communities. Free catalog of over 500 titles. Religious education consultation. Call, write, or visit: Friends General Conference Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107, M-F 9 a.m.-4:30 p.m. EST, (800) 966-4556.

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

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

For Sale



Marketplace available to you! Special Quaker items, commemorative plates, coffee mugs, T-shirts, wood products, Quaker dolls, and more. Write for **New Free Brochure.** Quaker Heritage Showcase, 10711 N. Kittatinny Ave., Tucson, AZ 85737.

Opportunities

American Friends Service Committee welcomes applications for the summer community service workcamps in Mexico. Work on worthwhile projects in a rural community in Mexico. Program is designed for persons age 18-26. Fluency in Spanish is essential. Program fee of \$900 plus transportation; limited financial aid. Application deadline April 1. Contact Helene Pollock, AFSC, 1501 Cherry St., Philadelphia, PA 19102, at (215) 241-7295. E-mail: hpollock@afsc.org.

The Taste of Tuscany trip program, an Italian seminar offered each April and October. Learn about Tuscan art, culture, and cuisine. Small groups of 8-12 people, excellent accommodations and food, and expert guidance. Guests stay at Villa Marzalla in the hills between Florence and Lucca. For information contact: Mark Haskell, Friends and Food International, Inc., 1802 Lawrence Street, NE, Washington, DC 20018, USA. Telephone/Fax (202) 529-3210.

Quaker House intentional community seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Common interests in spirituality, peace, and social concerns. One- or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@www.com.

Consider investing in affordable retirement property in the Southern Arizona high desert. Write or telephone Roy Joe and Ruth Stuckey, care of Elaine De Manicor, Rt. 1 Box 170 #11, McNeal, AZ 85617. Telephone: (520) 642-9319.

Upcoming Conferences At Pendle Hill

Basic Quakerism, Oliver Rodgers and Barbara Platt, Feb. 7-9.
Grieving and Gaining in Our Transitions, Bill Ratcliffe, Feb. 7-9.
Clerking, Betty Polster, Feb. 28-March 2.
Writing Your Memoirs, Margaret Hope Bacon, March 3-6.
Forgiving Others, Forgiving Ourselves: A Retreat, William Kreidler, March 7-9.
Partners in Change (for chief executives and clerks of Quaker organizations), Tom Holland, Lee Neff, and Warren Witte, March 21-23.
What You Always Wanted to Know about First-day School, cosponsored with Friends General Conference Religious Education Committee, April 4-6.
The Poetry of Constantine Cavafy, Eugenia Friedman, May 2-4.

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

Mexico City Volunteer Opportunities: one-week, service-learning seminars; six-month internships; positions managing Quaker center. Casa de los Amigos, Ignacio Mariscal 132, Mexico, DF 06030; (52-5) 705-0521; amigos@laneta.apc.org

Choose life for ourselves, our animals, our planet. No-risk opportunity to experience and share from home, a whole food through a holistic company of people. Ask Mary McCurry, mmc@slip.net or (800) 927-2527 ext. 5216.



Service, Training & Witness

National Conference. Friends from varied traditions to meet April 18-20, 1997, Burlington (N.J.) Meetinghouse Conference Center. Acquaint ourselves with existing programs and those Friends carrying them forward. Share knowledge and skills. Look closely at religious basis for this work. Consider setting up ongoing network. Contact QVSTW, 1002 Florence, Evanston, IL 60202. (847) 864-8173, miler123@aol.com, http://www.uic.edu/~conant/qvstc.

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Positions Sought

In Philadelphia YM area. Clerical, word-processing, bookstore, library, meetinghouse caretaker, etc. Will work in exchange for apartment. John Kriebel, 353-H East Liberty Street, Chambersburg, PA 17201. (717) 261-0033.

Positions Vacant

Friend in Residence position for Twin Cities Friends Meeting, St. Paul, Minnesota. For information, call Carol Bartoo at (612) 690-2852. Applications accepted through March 30.

Co-facilitator, AFSC Mexico Summer Community Service Program. Prior experience in Latin America and demonstrated leadership experience required. Stipend plus all expenses paid. Application deadline March 15. Contact Helene Pollock, AFSC, 1501 Cherry St., Philadelphia, PA 19102, at (215) 241-7295. E-mail: hpollock@afsc.org.

ARC Retreat Center near Minneapolis, Minn.—emphasizing peace, justice, prayer, simplicity—seeks adult volunteers and staff for one-year or longer commitments beginning 1997-1998 to join a resident ecumenical community that provides hospitality for guests seeking retreat and renewal. For information contact ARC, 1680 373rd Avenue, NE, Stanchfield, MN 55080; (612) 689-3540.

Co-Resident Managers of Davis House. We seek two mature persons with established relationship capable of running a year-round *Quaker Guest House in Washington, D.C.*, with very diverse international clientele. Davis House operates as part of AFSC Washington Office. Co-Managers will join a small, closely-cooperating staff group and assist with AFSC delegations and events. Requires sensitivity to varied cultures, small group skills, grounding in Quaker values, resilience, and physical stamina. Joint salary plus housing, benefits. **Deadline: March 21, 1997.** Contact: James Matlack, AFSC, 1822 R Street, N.W., Washington, DC 20009.

Full-time House Manager/Part-time Assistant Manager for Pittsburgh Friends Meeting. Opening soon. Responsible for managing rental and physical maintenance of house and grounds. Near universities. Compensation: housing, health insurance, and/or salary. Contact Ruth Dymond, 5209 Dearborn, Pittsburgh, PA 15224. Telephone: (412) 361-7248.

House Manager(s) at Casa de los Amigos. We seek a live-in volunteer couple or individual to manage our 45-bed guest house in Mexico City. Requirements: familiarity with Friends, conversational Spanish, 1-2 year commitment beginning in May 1997. Benefits: private apartment, stipend, travel expenses. Contact: Tobin Marsh, Ignacio Mariscal 132, 06030 Mexico, DF; telephone: (52-5) 705-0521, Fax 705-0771, amigos@laneta.apc.org

The Other Side, the Christian magazine of peace, justice, and spirituality, seeks a **full-time editor.** Solid editorial and writing experience, good organization, grounding in justice issues, and strong biblical background are essential. We offer excellent benefits and work on a common salary structure—currently \$17,745 per year for individuals with generous stipend for dependent children. Contact: Search Committee, 300 West Apsley, Philadelphia, PA 19144, (215) 849-2178.

Quaker House, Chicago is seeking an individual or married couple for the position of **Program Director** of Quaker intentional community and hospitality center. Excellent opportunity to work among Friends and outreach. **Assistant Director** also sought. Under the care of 57th Street Meeting (Illinois & Western YMs). Contact: Residential Program Committee, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066. e-mail: q-house@www.com.

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

Arthur Morgan School. A small junior high boarding school seeks several **houseparents** for '97-98 school year. Positions also include a mix of other responsibilities—teaching (academics and/or electives—music, art, etc.), leading work projects and **outdoor trips**, maintenance, gardening, cooking, bookkeeping, and administration. Intimate community of staff and students; consensus run. Simple living; beautiful mountain setting. Contact or send resume to: Shan Overton or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (704) 675-4262.

Legislative Interns. Three positions available assisting FCNL's lobbyists and field team with legislative work. These are 11-month, paid assignments, usually filled by recent college graduates, beginning September 1, 1997. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining issues files. Applications must be received by March 1, 1997. For information, write or call Portia Wenz-Danley at the Friends Committee on National Legislation, 245 Second Street, NE, Washington, DC 20002. Telephone: (202) 547-6000.

Enjoy rent-free living! **The Caretaker Gazette** publishes 80+ property caretaking jobs each issue, worldwide. \$24/year. 1845 Deane-FR, Pullman, WA 99163-3509. (509) 332-0806.

Intern Position—AFSC Washington Office. Starting September 1, 1997, this full-time, paid, nine-month position is usually filled by a recent college graduate. The Intern will assist in varied program and interpretation tasks arising from AFSC work on peace and social justice issues and also with Davis House, an international guest house. *Applications close March 15.* Request full description and application: *AFSC-Davis House*, 1822 R Street, N.W., Washington, DC 20009.

Real Estate

High Tech and Down Home:

Privacy and community. Work space and living space. High bandwidth communications and nearby park + pool. Cooperative intergenerational neighborhood of 24 townhouses and central community building. Optional shared suppers, gardens, office equipment, safe play areas. 4+ wooded acres, in town. Several townhouses for sale, 2-4 bedrooms plus work space, \$126,000 and up. Construction '97. *Westwood CoHousing Community*, P.O. Box 16116, Asheville, NC 28816. (704) 232-1110. <http://www.automatrix.com/~bak/westwood.html>.

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. \$260,000.

Rentals & Retreats

Attractive North London house/garden available for rent March/June 1997, whilst I'm at Pendle Hill. Easy access central London. Replies: Brenda Bailey, Fax: 44 181 444 1524.

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

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

Maine Coast. Spacious house sleeps eight. Deck overlooks pond. Beautiful woods, salt-water cove. Swimming, canoeing—Islands, bays. Near beaches, woods walks, island ferries, theaters, concerts. \$700+/week, except \$800+/week in August. Weekends available spring, fall. Dam Cove Lodge. (207) 443-9446.

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.

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.

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.



A Friends Continuing Care Retirement Community

Quaker-directed continuing care retirement community on 24 acres in central N.J. Offers a continuum of services from independent living in lovely apartments or villas with many services and amenities to assisted living, skilled nursing, and wellness programs. Large community center with dining room, pool, bank, shops, exercise room, on-site health center, physicians' offices, beauty and barber shops. Monthly fee includes daily meal, housekeeping, linens, maintenance. Close to hospital, shopping, educational and cultural opportunities, parks, and historic sites. Ready for occupancy in late 1996. For more information please call (908) 722-4888 or write: Arbor Glen, 100 Monroe Street, Bridgewater, NJ 08807.

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 Carmel • 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.

Schools

Frankford Friends School: coed: K-6, serving center city, northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

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.

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.

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

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

Arborvitae Tree Care. Jonathan Fair Oaks—certified arborist, for all your arboreal needs. Scientific tree care, beautifully done. 608 Green Ridge Road, Glenmoore, PA 19343. (610) 458-9756.

Wedding Certificates, beautifully handwritten. Plain or fancy. Samples on request. Diane Amarotico. (541) 482-7155.

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.

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.

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.

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

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



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.

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.

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.

Summer Camps

Friends Music Camp: Fantastic music-Quaker-community experience, ages 10-18. FMC, P.O. Box 427, Yellow Springs, OH 45387. (937) 767-1311 or (937) 767-1818.



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 e-mail: alang@xnet.com.

Summer Rentals

Prince Edward Island, Canada. Follow the blue herons to clear skies, berry picking, fresh seafood, warm swimming, and private picnics on miles of clean sand beaches. Splendid view from new bay-front cottage. 1 1/2 baths. \$550 per week. Available June and July. (902) 469-4151.

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 p.m.

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.

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) 448-8622.

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 Guerneville 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: 696-7538.

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.

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, Kogod 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. December through April, first and third First Days 11 a.m. 69 Tingle 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) 788-3620.

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 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714.

MAUI-Friends Worship Group. Contact: John Dart (808) 878-2190, 107-D Kamui 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 Gardena 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 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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

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

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

McHENRY COUNTY-Worship 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 Nobscoot traffic lights). Wheelchair Accessible. (508) 877-1261.

GREAT BARRINGTON-South Berkshire Meeting, Blodgett House, Simon's Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 528-1847 or (413) 243-1575.

MARTHA'S VINEYARD-Unprogrammed 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.

YARMOUTH-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

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: Kyo Takahashi: (810) 647-3927.

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. 1802 E. 1st Street, Duluth. Michael Koppy, clerk: (218) 729-7643.

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 Relig. Ctr., 101 N. Happy Hollow. 289-4156, 391-4765.

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 96, Dover, NH 03820.

GORHAM-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 first aid station. (609) 624-1165.

CINNAMINON-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 Greate St., Greenwich. (609) 451-8217.

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

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

MARLTON-See CROPWELL.

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

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

MONTCLAIR-Meeting and First-day school 11 a.m. except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 746-0940. Visitors welcome.

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

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

MULLICA HILL-Main St. Sept.-May 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) 876-4491.

SUMMIT-Meeting for worship and First-day school 11 a.m. (July, Aug., 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

TRENTON-Meeting for worship and primary First-day school 10 a.m. Hanover and Montgomery Sts. Children welcomed and cared for.

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

WOODBURY-First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone: (609) 845-5080, if no answer call 845-9516.

WOODSTOWN-First-day school 9:30 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 & ISFNI).

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: 388-3388, 536-9565, or 535-4137 for location.

SOCORRO-Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0277.

New York

ALBANY-Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 436-8812.

ALFRED-Meeting for worship 10:30 a.m. each First Day in The Parish House, West University St.

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 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 10:30 a.m. 72 N. Parade near Science Museum. (716) 892-8645 for further information.

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-Meeting for worship weekly at 8:45 a.m. and 11:15 a.m., 41 Westminster Rd. at East Ave. (near George Eastman House) Meeting First-day school and adult religious education at 10:15 a.m. On third First Days, children have junior meeting for worship (adult-guided) during but separate from second meeting. On fourth First Days, children join the adults in second meeting. (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 4 p.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, Chauncey (614) 797-4636.

BOWLING GREEN-Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

BLUFFTON-Sally Weaver Sommer, clerk, (419) 358-5411.

FINDLAY-Joe Davis, (419) 422-7668.

TOLEDO-Rilma Buckman, (419) 385-1718.

CINCINNATI-Eastern Hills Friends Meeting, 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.

BERLIN-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 Lindia 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 Pottsville, 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. Summeytown Pike and Rte. 202.

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

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, Haverstown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

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

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 641-7139.

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 Sickles. Robert B. McKinistry, 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 9:30 a.m., childcare/First-day school 10:30 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 Gorton, (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-Unami 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. Mermald 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.

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

POTTSTOWN-READING AREA-Exeter Meeting. Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 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. Sugar 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 Helmuth, (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) meets each First Day in the residence of Ben and Carolee Cameron at 6 Randlewood Lane, Greenville, SC 29615 at 4 p.m. EST., ie. 4 p.m. EST. or 5 p.m. EDT., when it is in effect. For directions call Lewis Shallcross at (864) 895-7205.

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: (210) 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.

BELLINGHAM-Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. Lairmont Manor, 405 Fieldston Rd. Clerk, Linda Lyman (360) 738-8599.

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-Menomonee Friends Meeting for worship and First-day school at the meetinghouse (1718 10th Street, Menomonee, 235-6366) or in Eau Claire. Call: 235-2886 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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