

October 1997

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

*Death
and
Dying*



*News from the FGC
Gathering*

**An
Independent
magazine
serving the
Religious
Society of
Friends**



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Among Friends

A Special Thanks

A full report on the FRIENDS JOURNAL Campaign appears on page 22. As with any project such as this, a great many people contributed in a variety of special ways. In looking back over the past two years of planning for the Campaign and considering the hard work of scheduling meetings, keeping records, and traveling, I realize what a team effort this was. I can think of numerous people I would like to thank personally for their assistance with the Campaign. I cannot mention them all here, but I do want to single out a few.

First, of course, was Henry Freeman. He has become for me much more than the talented development consultant I knew him to be. As Henry and I traveled together, worried together, caught meals on the run together, laughed and shared our hopes and excitements together, we became good friends and colleagues. My thanks as well to Henry's colleague, Mike Johnson, who provided the expertise to establish our Gift Annuities Program and assisted with stock transfers.

Also, there are my staff colleagues. They put up with my strange schedules, adjusted to my being away from the office for blocks of time, learned to expect the urgent need for mailings to be prepared and brochures to be printed "yesterday," and through it all managed to put together the magazine each month. Special thanks to two of my colleagues: Pam Nelson, who set up the computer system and recorded all the gifts, produced reports, and sent out thank you letters; and Marianne De Lange, our secretary, who arranged meetings and travel schedules, prepared materials, assisted with mailings, and served in more ways than I can count.

Even with this excellent staff support, however, the Campaign would not have been such a success without the many volunteers across the country:

Ken and Jan Wood (and dog Pepper!) in Boulder, Colo.; Jiggs and Claire Kunkel in Chapel Hill, N.C.; Judy Jager, Clyde and Jeanette Baker, and Tom Stabnicki in the Chicago, Ill., area who arranged a series of meetings and provided hospitality; my friends Jim Johnson and Diane Kimball in beautiful Butte, Mont.; Henry and Mary Esther Dasenbrock at the Quadrangle, Haverford, Pa.; Bob and Gladys Gray and their wonderful Campaign Committee at Medford Leas, N.J.; Channing and Comfort Richardson and the committee at Crosslands Retirement Community, Kennett Square, Pa.; Emily Conlon and Mary Jane Leonard at Foulkeways, Gwynedd, Pa.; Phil and Mary Moulton at Sandy Spring, Md.; Lyn Cima at Lake Forest (Ill.) Meeting; Ruth and Sam Neff, who arranged a potluck supper in their home in Richmond, Ind.; the wonderful group in the Baltimore, Md., area (Harry and Margery Scott, Sue Carnell, Sam Legg, and others) who brought together a crowd at Broadmead; Edie and Herb Taylor at Kendal at Longwood in Kennett Square, Pa.; Jane Kitchel and Peter McGlaughlin, who welcomed me to Hanover, N.H., and whose support and friendship over the years has meant so much; Bob Burgess at Kendal at Hanover, N.H.; Phoebe Cottingham, who accompanied me to Foxdale Village in State College, Pa., and Jane Jenks, who made me feel welcome there; and Clarence and Helen Parker in Greensboro, N.C., who arranged a beautiful luncheon at Friendship Meeting, and John Farmer, who scheduled afternoon visits at Guilford College.

These are but a few whose volunteer support meant so much to us. Others of you should know as well how grateful I am personally for your love and support.

Vinton Deming

Next month in Friends Journal:

Special Books Issue
The Seed: Captivity and Liberation
On Welfare

FRIENDS JOURNAL

October 1997
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Cover photo © by Bonnie Zimmer

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Friends be aware

A man named Rodney Jones came to Pittsburgh (Pa.) Meeting with stories about being dishonorably discharged from the navy (because he wouldn't "rat" on a superior lesbian officer) and being a student in bio-medical engineering at Carnegie Mellon University and a medical student at the University of Pittsburgh.

A smart and likable man, Rodney made himself indispensable around the meetinghouse, lived for a number of months in our Sojourner Room, made close friends, and then left taking their property. While he stole and pawned jewelry and silverware from one Friend, he absconded with unpaid loans, a nearly-new car with CD player, and a large computer from another, a laptop computer and camcorder from still others.

We have discovered that he was not a student, that he arrived driving a stolen car from Duluth, Minn. (where he apparently similarly betrayed a group of Unitarians), and that he also had ingratiated himself with and then robbed members of Twin Cities (Minn.) Meeting. Rodney, a large, engaging, African American, apparently uses his own name and social security number. Friends are advised to be on the alert.

Liane Ellison Norman
Clerk, Pittsburgh (Pa.) Meeting



Population concerns

Ed Snyder's letter (*FJ* June) was a sobering warning of the threat of "population growth and environmental degradation" to the future of the world. Yet he pointed out that the beginning stages of awareness among Quakers could already be seen in the actively growing Friends Committee on Unity with Nature and the actions of individual meetings.

Coincidentally, at the same time Ed Snyder's letter appeared, a small group of ten deeply committed Friends was meeting at Homewood Meetinghouse in Baltimore, Md. We came from Ann Arbor, Mich.; Baltimore and Greenbelt, Md.; Durango, Colo.; Mount Holly and Shrewsbury, N.J.; and State College, Pa. Graphs and charts of the latest demographic statistics further substantiated our concern that runaway population growth is a major issue of our time. We reasoned that, although stabilizing population may not in itself solve any problems, population growth is a major aggravating factor in poverty, famine, war, crime, violence, and many other problems. Little progress can be made in coping with them as long as population increases are constantly making them worse.

We agreed that consumption habits of these growing numbers of people must be drastically reduced in order to further forestall eventual exhaustion of the natural resources of the earth, upon which all depend for life.

We also felt that worldwide cultural attitudes about family size must be changed. The new "ideal" should be for couples to have no more than two natural children per family (simple replacement of the parents). Throughout the world, all should feel a responsibility to consider the well-being of the world above their own desires.

Each of the ten Quakers present agreed to raise population concerns in his or her own community of Friends. They also felt it was important to urge Friends organizations to take account of the need to slow world population growth in all their decisions.

I believe that facing the facts is the first step. Spreading the word among Friends is the second. After that, many ways will open.

Amy Weber
State College, Pa.

Regarding population issues, we are left with two questions: How will we distribute current resources among the current population, and who will colonize the future? That is, who will have children and

whose children will live?

The number of people the world can sustain depends on the fraction of natural resources devoted to human consumption, the amount of consumption per person (affluence), and the level of technology available for production. If all photosynthesis is directed toward human food production and we live very simple lives (say at the level of an Indian subsistence farmer), we can support the maximum number of people. The number can grow as we invent more efficient, clever, far-reaching technology.

I would prefer a world in which only a fraction of the resources are consumed by humans, leaving room, opportunity, and resources for other animals and plants. I would prefer a world in which each person has a comfortable level of housing, clothing, education, travel, and healthcare, obtainable at a reasonably low level of effort. The more intensely we try to drive the world to support more people, the harder we must work. Conversely, if we only farm ideal farm land and build houses in ideal safe sites, life becomes easier.

In my preferred world the number of people would be far below the maximum possible number of people that could subsist at the edge of starvation through unrelenting toil.

Brent Bower (*FJ* June) asks us to face the realities of our current system for distributing the resources of the world among the people of the world (Micah 3:1-2). Edward Snyder asks us to face the reality of the limits placed on us by the physical world. These are two facets of the same issue. Can Friends proclaim a prophetic vision of a world that is just and kind and true?

Edwin Pell
Rhinebeck, N.Y.

Practicing our testimonies

The article "A Testimony of Simplicity" (*FJ* July) reminded me how difficult it is to simplify your life. The authors have spent more time and energy than most of us to think through the spiritual, social, and economic issues and make conscious choices in their lifestyle.

However, I'm bothered by assumptions inherent in some of the six levels of responsible stewardship the authors define, particularly in the area of public infrastructures. Where the authors write, "The fourth level acknowledges how easy it is to live on a global fair share in the United States, where one can live off the fat of our society by shopping at thrift stores,

attending free entertainment events, and receiving subsidized medical care at the low income neighborhood clinic" is particularly bothersome. While I'm no great fan of current trends in healthcare management or health insurance providers, neither am I a fan of intelligent, able-bodied adults who consciously decide to let others subsidize their healthcare. For that matter, somebody pays for that free concert, too, either the musicians or some patron or arts council. The authors are correct in noting the wastefulness of our throw-away society. Purchasing used cars and used clothing is a good way to prolong the life of useful items, but it doesn't recognize the fact someone had to purchase those items new before they could become available as used.

In reducing their income to avoid paying taxes to support the military, this couple also avoids paying taxes that support the other half of the federal budget. So, there goes their support for many of the roads they use, for medical research they might avail themselves of through that subsidized doctor, for other federally supported scientific and social research, for national parks, and so forth. The authors are obviously well educated. Their education was probably supported by local, state, and federal subsidies. One wonders if they are repaying society for the educational benefit they've received.

It seems to me only fair and right-sharing to support yourself at an economic level commensurate with the economy where you live, if you are mentally and physically able, whether that is the richest nation on earth or the poorest third world country. As the authors have done, one may still work to lessen inequities between national economies by practicing the Quaker testimonies of stewardship, equality, and simplicity.

Ross A. Worley
Durango, Colo.

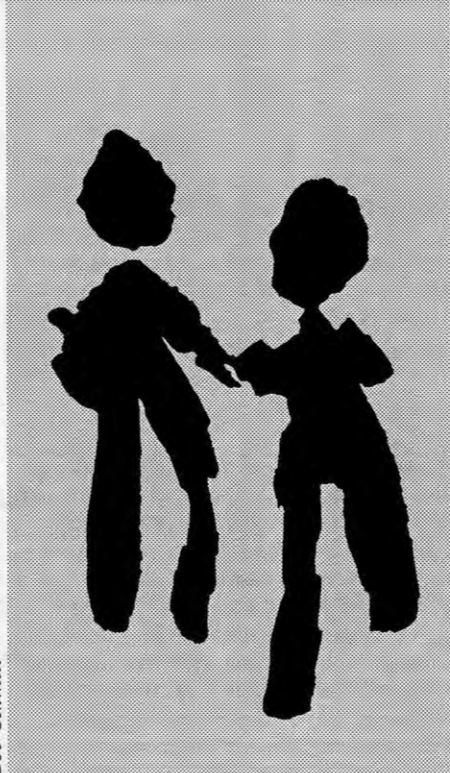
Thank you for the article by David R. Bassett (*FJ* July). I have been a member of the Peace Tax Fund for some time and found the article very informative.

Also, from the same issue, the article "Wholesome Poverty" spoke to my condition. I live very close to poverty myself and found what Clare Hanrahan wrote is also my feeling about living in this way. Since 1992 I have been self-employed part-time and only accept cash so that I need not pay into the military-industrial complex.

Thank you for publishing both of these articles for the peace of the earth.

Diane Reimers
Laramie, Wyo.

Bob Schmitt



True love

Thank you for pages 15 and 16 in the July issue, "True Love" by John Calvi and the poem, "Anniversary." I read both several times now, with joy and wonder. I hope it is polite to ask for more, more, more.

Ruth Ringenbach
Westbury, N.Y.

John Calvi's article has produced in me feelings of disquiet. In many places Calvi has written in metaphor or hyperbole. He also may have written in a manner he would write to friends who know, with clarity, the true meaning of his words. Even with this in mind, I feel that at times his chosen words are simply injurious.

Calvi stated that when Marshall is hurt he becomes "a full bloom Mafia avenger." He also describes his past condition as causing him to feel "ugly, dumb, poor, crippled." That he chose these specific words is troubling. I find those terms insensitive, inappropriate, offensive, and not the types of statements belonging in the JOURNAL.

In one section the author describes his past attempts to find true love. He stated that he spent much time "circulating," finding "more men than Bob Hope saw in Vietnam," giving the impression that he has engaged in multiple sexual relationships in order to find true love. He leaves the reader with the impression that such practices are acceptable even though they are an inefficient way to find true love. This is not a view that should be fostered by the JOURNAL. Escaping into multiple sexual relationships is a practice that is ill-advised,

morally wrong, and disrespectful to those involved.

Terms used are words that will needlessly provoke antagonistic responses and, as a result, for some, the real message may be lost as they cannot see past such terminology. Why was it necessary to refer to the "gay swimming hole"? Are there heterosexuals' swimming holes? bisexuals' swimming holes? celibates' swimming holes?

I believe John Calvi would not intend to write in a manner that offends or causes harm. I also understand that many authors write in a style similar to cinema verité—as we speak day to day—in order to give more authority to their words. Perhaps this is the case here. Nevertheless, many of the words he has written are troublesome and interfered with any positive message he wished to communicate.

William Rosenbaum
Winthrop, Maine

Refreshing poetry

Just a comment on the beneficent generosity of the poetry in the August issue. This set of poems didn't include a single one that wasn't worth reading, and challenging as well. "Be" and "With" both say things about divinity so simply, so elegantly! The two that left me troubled were "A Bottle of Coca-Cola" (in which the ending evoked my distaste for littering) and "God, According to Psalm 139" (which seemed to me far less poetic and meaningful than the psalm itself). We need poetry in our JOURNAL, and I'm wondering why we must go without any on some months. Does anyone else feel this way? The subtle concentration that marks every good poem is consonant with mysticism, which is our bent. Do you agree?

On the other hand, I want to compliment the editors for grouping poems with some sort of unifying theme or spirit. Clearly, poems are read and reread, and organized with sensitivity.

Ruth Winifred Dahlke
Richmond, Va.

Market mentalities

Christian Pedersen's article (*FJ* July) "Quakerism as a Management Philosophy" speaks well to the condition of many of us seeking to reconcile the expectations and influences of the secular work world with that of faith and practice of Friends. Those able to manage that (unintentional pun) and adopt a management style suggested by Friend Christian's queries seem all too rare

and when discovered, make both admirable and emulatable role models.

Ironically, six months ago I came upon such a person. She is my current boss and the director of the Home Care Division of a Professional Registry of Health Care Providers here in the San Francisco Bay area. She is not a Quaker. She is not even a firm theist, preferring a self description of "agnostic of sorts." Yet, she displays consistently, by her actions and interactions with life and events, the basic Christian principles of love, compassion, and forgiveness. She encourages the same by her example, thus providing a "Quaker model" in nonQuaker form.

She answers that of the best in her staff and encourages others to do the same. Through a manner of loving support and encouragement, she calls out of those around her, employees and peers, to step beyond the confines of job description and engage the social and moral issues that pervade our work world as well as our larger society. In doing so, she neither directs nor prescribes the nature of such engagement, preferring instead to trust the spirit that seeks to do no harm. Her management style is that of one who lives and works in and by the Spirit, though preferring not to discuss it.

In a time when productivity and profit seem ever so much to dictate and undermine our social value structures, and marketplace mentalities conspire to reduce the innate worth of living souls to productive consumers, it is both refreshing and encouraging to know that people like Christian Pedersen and my boss continue to flourish as managers and mentors in the workplaces of corporate America.

Mary McCurry
San Francisco, Calif.

Respecting others' words

When I was sentenced to five years in prison for draft resistance, spectators (most of them Quaker) arose and sang the stirring hymn "Faith of Our Fathers." The music echoed from the walls of the courtroom: "Our fathers chained in prisons dark/Were still in heart and conscience free. . . ."

You can imagine my distress at discovering that this hymn has been excised from our new hymnal because of its use of the "f-word."

I was even more shocked, as we were singing "Lift Every Voice and Sing," to reach "We have . . . come to the place for which our fathers sighed" and see that the unmentionable word has been changed to

"parents," thus damaging both the poetry and the meaning. ("fathers [2] persons of an earlier period and common heritage." Webster's New Collegiate Dictionary, 1981) There's worse yet. For my brothers and sisters whose ancestors were slaves, "Lift Every Voice and Sing" has near-canonical status. By what license do we change their National Anthem? If we've got to bowdlerize the poetry, we might at least say "forebears." That preserves the meaning and does less damage to the arch of the phrase. And we should footnote the change, rather than try to pass it off as James Weldon Johnson's words.

Better still if we could be tolerant of other folks' use of language; understand their words as they intended them, rather than impose our own parochial meaning; write fresh and stirring songs with words of our choice, but respect the choices made by others.

Ken Champney
Yellow Springs, Ohio

Until a few months ago, I sometimes sang the song "Lord of the Dance" before meeting for worship. I was raised Jewish and could not believe that a favorite meeting song that I had been singing could be anti-Semitic. With what I believed was impeccable logic, I asserted that I like the song, I am Jewish, and I am not anti-Semitic, therefore the song is not anti-Semitic.

As a child, I had been tormented and beaten and accused personally of killing Christ. The recent painting of swastikas on temples indicate that Jews are still being accused. I did a micro survey and found that more than half of the Jewish people I asked had experiences like mine. Any reference to Jews killing Christ brings up the pain of old wounds and gives comfort to the ideas of my tormentors the same as using the "N" word brings pain to African Americans and comfort to those who are still racist.

I took my concern to Ministry and Oversight and a discussion was set up. In preparation for that discussion, I asked the opinion of weighty Friends from various meetings.

Some Friends felt that it was important that I understand that Jews did kill Christ or that some Jews participated. While possibly true, this is not relevant to the modern day accusation of "Christ killer." No other people are held responsible for what their country did while it was occupied. No other people are held responsible for what happened hundreds, let alone thousands, of years ago. No one

blamed Poland because concentration camps were located there, or France because of some Nazi collaborators. Most have forgiven Germany and Japan, although their war was only half a century ago. Today Jews are still being accused.

Some Friends pointed to the footnote and historical note saying that "They referred to the Romans not the Jews." This makes no sense to me. There has never been an anti-Roman pogrom. Other songs don't have a disclaimer denying what the words clearly say. People tend to unconsciously believe what they sing. Words cause belief. A lie repeated fairly often is believed. Singers normally ignore footnotes and historical notes.

Some Friends echoed my earlier beliefs that Friends and Jews and this Jewish Friend have sung the song for decades without complaint. They said they were not anti-Semitic and that the song was not either. It is true that I always felt safe and loved at meeting. The song is about the rich images of God as an everlasting dance that lives within us. Still, unless the ideas are specifically challenged, singing causes belief.

At meeting for business, Friends approved a minute that the following be placed on labels and glued to an appropriate place on the page of "Lord of the Dance" in all Quaker hymnals (No text is to be covered):

"By singing this song, do we validate an anti-Semitic sentiment? Why have some people felt hurt by this song? Approved by San Jose Monthly Meeting on 5/9/1997."

I am very comfortable with the minute. The song is not censored, but by thinking about the above queries, Friends would be moved to look at the footnote and historical note. The lie would not be believed because it would be continually and specifically challenged. The song will be sung in true Quakerly spirit.

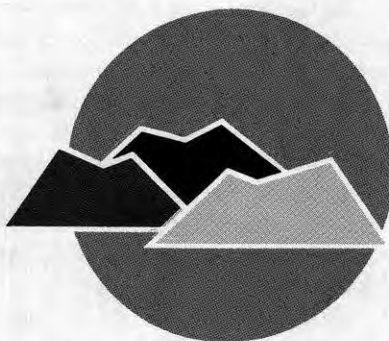
Jim Harris
San Jose, Calif.

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.

Be Open, Be Transformed, Be Faithful

FGC GATHERING 1997

**June 28–July 5, James Madison University,
Harrisonburg, Virginia**



Themes

by Claudia Wair

The drive to Harrisonburg, Virginia, was wonderful; I was in my home state in the prime of summer and on my way to challenge myself with the Gathering's theme. As I drove along the county roads (I took a less traveled route), I played with the words in my mind: being open can lead to transformation; being faithful means being open to transformation; transformation can lead both to openness and to faithfulness. Shaking my head to rid it of the rational, I closed my meditations with a question: How can I be more faithful? Something told me I'd get a good idea this week.

After settling in on the JMU campus, my mind turned again to the theme. I decided to ask Friends what "Be Open, Be Transformed, Be Faithful" meant to them and what event during the Gathering brought the theme to them most forcefully. Here are their responses:

Elizabeth Baltaro, Oklahoma City (Okla.) Meeting

Iwon't forget this Gathering theme. This year I was old enough to really think about what the theme meant and how I should apply it to the Gathering and my life.

At first I thought being open meant to be accepting of other people, but as the week went on I realized that being open had a much more spiritual meaning. It meant I should be open to God's guidance and spiritual feelings that I experienced. To be open meant eliminating barriers such as fear. I learned about listening to myself. Being open also meant finding the part of the Spirit in me, which isn't always easy to do.

Being transformed for me meant focusing on ways the Gathering had changed me. One of the biggest changes that I had while at the Gathering really had nothing to do with FGC. I decided to quit my job

when I got back to Oklahoma City. Listening to messages from other people and to myself made me realize that I was doing something that I wasn't feeling good about and that I needed to change that.

Being faithful meant not only having faith in the Spirit, but also being confident that others would accept me at the conference and in Oklahoma, too. It also meant having faith that if I was open to God, then the messages I received and shared would be truthful. I learned I needed to

have faith to carry out actions at school and other places where I didn't have the support of my Quaker community.

The event that brought the theme to me most forcefully? Two words: Deborah Saunders! Not that our community, my workshop, or the Pete Seeger concert (and the wonderful singing) didn't help, but the *most* forceful event was definitely Deborah. Not only did she sum up everything I was thinking in words, but she also got me thinking about the theme on the second day. Her special message to the high school group was especially moving, but in her plenary it seemed as if she were speaking to ME!

I found myself working the Gathering theme into my yearly meeting experiences and other experiences, too. I also went to her interest group. I know that because of her, the theme is unforgettable for me.

At the Pete Seeger concert, it was so beautiful when everyone sang three separate notes in perfect harmony. It really made me feel that everyone was united, focusing on one big thing. It was great!

Debbie Evans, Milwaukee (Wis.) Meeting

"There is nothing so wise as a circle."

—Rainer Maria Rilke

The Gathering theme was overwhelmingly scary and seductive for me. If I chose to surrender to the apparent challenges of the theme, opportunities would allow me to become an alive and fruitful Quaker in my meeting and my wider Quaker affiliations. To experience a powerful personal evolution is quite a sacred event. To bring this about as I live out the middle passage of

Claudia Wair is a member of Langley Hill (Va.) Meeting and incoming assistant editor of FRIENDS JOURNAL.

Sharon Gunther



my life's journey requires much work, much nurture, and a much closer walk with the Creator than I have ever had before. This sounds like spiritual discipline to the nth degree. Am I ready to finally walk the talk?

Without a doubt the event that brought the Gathering theme to the center of my heart was the keynote address given by Deborah Saunders. My immediate transformation began when Deborah sang out of the silence, "Have Thine Own Way, Lord." I knew that the Gathering was going to become a holy, volcanic interfacing of seekers who truly desire to bring the Peaceable Kingdom to the planet *now!* Deborah told us that we were "not on vacation." She declared that our being at this particular gathering was no mistake. Her sermon has remained with me since that Sunday night. Her call to be faithful haunts and inspires me constantly.

Sandy Overbey, Langley Hill (Va.) Meeting

Capital B "Being"—we seem to agree—is a journey. So we repeat that fundamental verb "to be" like mantra milestones.

When the theme was first pondered,

the planning committee struggled to locate the Gathering in a snappy phrase and some sought to wag the great body of FGC Friends with a call to reform and insight.

At Gathering we could pray over each element and experience the event of God in our lives, an event amplified in the reflection of 2,000 Friends, deepened in our common experience. Not an object but an event of God, offering us motion and measure for our work. So the theme this year means not so much an interpretation but an event of living God, offering us meaning if not purpose.

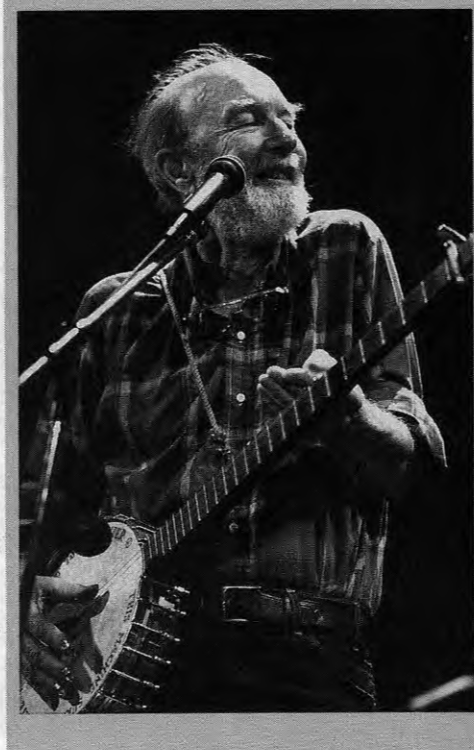
During the Cadbury Event, Doug Gwyn traced the rich comparisons of diverse seekers in George Fox's time and drew out the diversity of all the contemporary Quakers he has had the opportunity to witness. He wondered in his own life, and in the vast ambiguity of our life as Friends, if we need to stop for a moment and stand still in the light. We did, and it was a strikingly simple event of synchronized hearts.

In the beginning of my workshop, Pierre Lacasse read from Britain Yearly Meeting's *Faith and Practice*: "True faith is not assurance but the willingness to go on. . . ."

FGC GATHERING 1997



Below: Pete Seeger leads the Gathering in song. Upper right: Deborah Saunders inspires high school students.



Photos on left and upper right corner: Sharon Gunther

Observations of Newcomers

by Dusty and Vicki Rhoades

More than 2,000 Quakers! We hardly knew that many Friends existed, let alone that they could be gathered together in one place. The 1997 Friends General Conference Gathering was our first experience in the wider world of Quakerism. As members of a small meeting in southern Maryland, the Patuxent Friends, we wondered whether all Friends and Quaker meetings looked like ours. Attending the Gathering gave us the opportunity to meet Quakers from all over the world and expand our knowledge of what a Friend really looks like. As newcomers to this special gathering, we made several observations.

First of all, the mere fact that there

Dusty and Vicki Rhoades are members of Patuxent (Md.) Meeting, where both serve on the ministry and counsel committee and Dusty serves as recording clerk.

were over 80 workshops ranging from environmental concerns to "Women Transforming Abuse" to "Quaker Evangelism" confirmed our belief that Quakers have widely diverse interests. We were greatly inspired by the workshops we attended (one on "Writing for Publication—From Intention to Action" and the other on "Papermaking—The Art of Transformation"). They both proved to be rewarding and spiritually fulfilling experiences. Our facilitators were experts in their respective crafts, and they were more than willing to share their considerable experience and insight with Friends. We also were inspired by the special interest sessions and the evening speakers. The conference staff did a superb job of arranging excellent speakers, who shared thoughtful and articulate insight.

It was no surprise to us that Friends

were warm and accepting, but the continuous and consistent demonstration of these qualities was heartening. We were gratified to witness hourly proof that all were welcome: young and old; black, white, and in-between; gay and straight; liberal and not quite as liberal. The Gathering atmosphere went beyond mere tolerance to love and acceptance. Where else on earth could so many people with different backgrounds and circumstances be gathered in such harmony?

While Friends are indeed diverse, we soon discovered that Friends do have a certain look. We really enjoyed their



Photos at bottom and middle right: © Bonnie Zimmer

On Not Going to FGC

by James Baker

I had planned to drive from Chicago to my first Friends General Conference Gathering. I also had scheduled a subsequent, much longer period of physical renewal in Ohio. Because the extended time away from work required rather complicated logistics, I left registering for the Gathering until just before the mail deadline. Then I was surprised—and I must admit, disappointed—to find my application returned because of the oversubscription of registrants. I wondered, What now? What to do with the time?

It was impractical to change the dates of my time away from work. My first thought was to stay home and enjoy the peace. Then it came to me that I could combine that with a few days' *James Baker is recording clerk of Downers Grove (Ill.) Meeting.*

visit to my brother and his wife in Toronto. The FGC planners had kindly allowed me just enough time to obtain air tickets.

Why mention any of this? Because the FGC planners need to know, as their letter of apology said, "we are clear" on the limits that were established "to protect the safety, welfare, and pleasant experience" of attendees, that the consequences in at least one life was also good and clear. It probably would not have been good preparation for me, before a long time of rest and contemplation, to spend an enthusiastic week (no matter how beautiful the time together) at an event for which one of the prior admonitions is "Don't try to do everything!" Thank you, FGC planners.

Next time. . .



"Most Popular Items" list. Birkenstock sandals were a close second. These articles were followed by backpacks (preferably adorned by buttons with social messages), long ethnic dresses and skirts, and baggy Bermuda shorts. Hats were definitely in—from plain hats to head scarves to Orioles baseball caps.

As the week progressed, we were joined on campus by parents and prospective students who will attend James Madison University in the fall. We could easily distinguish the parents at the orientation from the Quaker contingent. The orientation parents wore outfits that matched, and generally speaking, they didn't display calls to social action on their wardrobe. Their shirts had logos like "Polo" and "CK" on them. Their feet were encased in matching socks and snugly tucked into Dockside or matching pumps. These good people had style, but it wasn't "Quaker style."

All of the Friends, except those in plain attire, wore FGC name tags. Newcomers had a blue dot on their tags to signify that this was our first time at an FGC Gather-

ing. This was a free ticket for assistance. No question we could ask would be too trivial. Friends, especially those wearing the red dot of conference staff, would make every effort to help us in any situation. The Friends with the red dots did a wonderful job with the Gathering, and like everyone else, they were always more than willing to help. It soon became apparent, however, that with so much activity at the Gathering, the "Red Dots" couldn't possibly have all the details on the tips of their tongues. They were simply more comfortable with the confusion than we "Blue Dots" were!

All in all, the FGC Gathering was a wonderful experience. We found that Friends are the same caring, compassionate, and accepting individuals in other parts of the world as they are at home at Patuxent Meeting. Wherever FGC meets in the years to come is probably where we will take our vacation.

Many thanks to FGC and its conference committee for an excellent opportunity for all of us to "Be Open, Be Transformed, and Be Faithful." □

"Quaker style," but it's difficult not to acknowledge a little Friendly humor in the plumage of our collective Friendly flock.

While not based upon popular trends or symbols of status, this "Quaker style" is no less recognizable than more commercially motivated images. Individual Friends are unique in their fashion statements, but many items are widely shared. There were a few "plainly" attired Friends with white shirt, dark trousers, and brimmed hat, but the majority of Friends wore a more eclectic variety of clothing. T-shirts with messages were number one on the

Quakers and Evangelism

by Julia Ewen

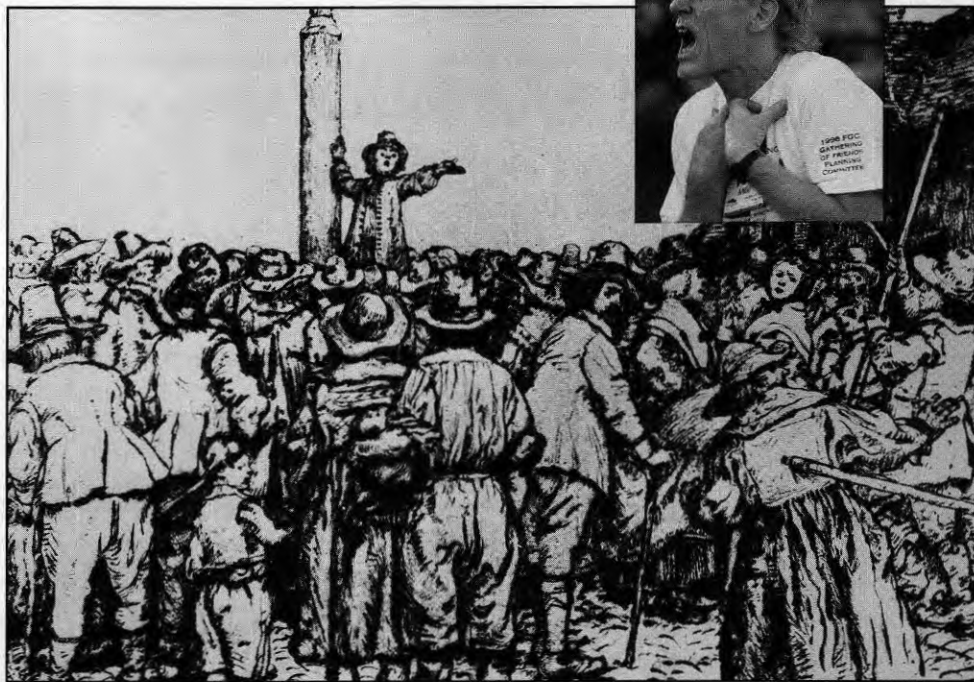
I am one of "those people" who got up on the hill called "Firbank Field" at FGC. I never in my life imagined myself standing in front of crowds of strangers, including nearly 2,000 Friends, but also a baseball camp, a convention of bell-ringers, and the college's new students and their parents, not to mention the campus staff! I now have a very clear concept of the phrase "being made a fool for God!" I am frequently elated in my meeting in Atlanta, Georgia, to "speak up so we can hear thee, Friend." No one complained about being unable to hear me from Firbank Field. . . .

I grew up in an meeting affiliated with Friends United Meeting, and the closest thing we had to evangelism was a week called "religious emphasis week," when guest ministers would come out a little more strongly than usual for a return to Quaker traditions or more energetic outreach. The level of emotion in the messages would elevate a notch or two, but nothing even approaching the Sunday morning harrangues that were the norm in my classmates' Baptist churches. So I was quite unprepared for the strong, even passionate outpouring of emotion under the leading of the Spirit that I and most of the workshop members experienced in the course of our ministry on the hill.

The workshop began as an experiment, to experience what it might have been like as an early Friend to go out in the streets and proclaim the truth. We soon found that it was not role-play but a genuine opening of ministry in a style that none of us had ever experienced before. It was an experience of passionate intensity, filled with the presence and power of God.

The necessity of speaking loudly enough to be heard (feels like shouting,

Julia Ewen is an active member of Atlanta (Ga.) Meeting. She has a degree in journalism, is self-employed, and is the mother of two daughters.



sounds like shouting) intensifies a lot of things:

1) the clarity of the leading—I had to feel much clearer before I rose to speak than I often am in meeting for worship;

2) the intensity of the leading—it seemed to increase as I spoke, and my delivery became much more emotional or passionate than I am used to at meeting. The feeling was not unpleasant, once I let my awareness of my situation recede and concentrated on the leading;

3) streamlining of language and ideas—when one is up on a hill shouting, one wants to get things said as quickly and clearly and faithfully as possible so that one may sit down again!

4) resonance, response, or interaction from Friends—there was direct dialog with those listening, invitations to listeners to come up on the hill and speak, direct responses from the crowd and other ministers (the "Amen corner" was active and vocal);

5) the awareness of physical presence of other workshop members, as a support, encouragement in the form of hands clasped, hugs, spoken encouragement;

6) the authority with which each minister spoke—the authority of the Inward Christ, with which the early Friends spoke. There was more of a tendency not to tiptoe around issues but to forthrightly declare, "this is the truth being told to me by God;"

7) quaking—we DID actually quake with the emotion and effort of overcom-

ing the reluctance to speak, and the fear of being unfaithful by not speaking, and the feeling of the powerful presence of God. How many of us actually have experienced quaking in our meetings for worship?

After a few days on the hill, I did some Friend-on-the-street interviews with those clustered around the hill. Nearly all said that it was too loud, too embarrassing, not in Quaker tradition, or downright unQuakerly. All said that although they had been in political or social action demonstrations, they would not get up in public and speak out on spiritual matters, like the ministers on the hill were doing. But nearly all said that if a Friend from their own monthly meeting were standing on the courthouse steps in their own town, preaching like those people on the hill, and if the Friend asked them to, they would get up and stand with that Friend, even if the leading was not their own, even if they thought the Friend looked and sounded ridiculous. They would still get up there with him or her.

Why the difference? Well, most of them did not know us from Adam's housecat! But they know the Friend from their own meeting, and they would know that his or her leading was true. And if that Friend felt strongly enough, was inspired enough, under enough urgency to get up on the courthouse steps despite looking like a fool, then yes, they would get up there with that Friend! And they would be a fool for God, too!

Etching by Robert Spence, courtesy of the Library Committee of Britain Yearly Meeting/Photo © Bonnie Zimmer

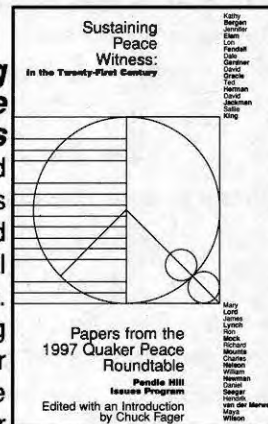
How might our lives and our meetings be transformed if we did? ☐

Tony Prete is an attendee at Central Philadelphia (Pa.) Meeting and a member of its Adult Religious Education Committee. He is a freelance writer and editor and is completing an MA in biblical studies.

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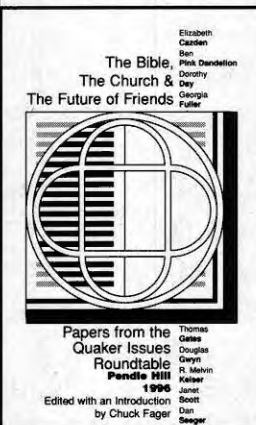
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A Time to Die

*Vanity of vanities, says the preacher, vanity of vanities! All is vanity. . . .
For everything there is a season, and a time for every matter under heaven:
a time to be born, and a time to die;
a time to plant, and a time to pluck up what is planted;
a time to kill, and a time to heal;
a time to break down, and a time to build up;
a time to weep, and a time to laugh;
a time to mourn, and a time to dance;
a time to throw away stones, and a time to gather stones together;
a time to embrace, and a time to refrain from embracing;
a time to seek, and a time to lose;
a time to keep, and a time to throw away;
a time to tear, and a time to sew;
a time to keep silence, and a time to speak;
a time to love, and a time to hate;
a time for war, and a time for peace. . . .
Fear God, and keep God's commandments; for that is the whole duty of
everyone. For God will bring every deed into judgment, including every
secret thing, whether good or evil.*

These familiar words from Ecclesiastes presage the ambiguities and moral dilemmas of modern life. As a society and as individuals, we have vast power over many aspects of life and death, power unimagined by the ancient Israelites. Yet we remain as unable as they to discern with surety "every secret thing, whether good or evil."

In the following pages and in the coming months, FRIENDS JOURNAL hopes to publish a variety of opinions present in the Religious Society of Friends about the power we exert over life and death. The editors do not endorse the positions taken here. These articles reflect only the viewpoints that have been voluntarily submitted to FRIENDS JOURNAL. We devote this space to the topic because we believe it is appropriate for Friends to wrestle with the issues raised here. We invite you to send your thoughts to us.

Although the U.S. Supreme Court recently ruled that individuals do not have a constitutional right to die, the questions raised by efforts to legalize voluntary euthanasia or physician-assisted suicide remain with us. Likewise, the challenges presented to the families of those who are dying and the choices we make about medical treatment, hospitalization, and hospice care will continue to demand our attention. Here are articles by three Friends, which are offered not as a final word but as a place to begin.

—Eds.

Good

by Dorothy B. Trippel

God-speed to enlightened minds in the United States who are crafting legal and medical protections for those planning an end-of-life good death.

Several religious and ethical beliefs undergird my support for voluntary euthanasia, when infirmities cause a competent individual to plan and carry out his or her own death with dignity. Human beings have qualities of personality and spirit that transcend the human body. Bodily death is a transition, not a final

*Dorothy Trippel is a mother and grandmother and an active participant in Evanston (Ill.) Meeting. Her sister's recent death after years with leukemia and cancer, as well as the presence of a surgeon in her immediate family, make the merging of spiritual and healthcare questions seem natural to her.
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Words

By Mary Waddington

Something happened last winter in Salem (N.J.) Quarterly Meeting that cannot be left untold. It was the gathering of Friends who wished to assist my father, Bill Waddington, in his final transition. Dad's heart attack and massive stroke had occurred on December 22, 1996, and the following five-week hospitalization was grim. Near the end of it he and the family had been told he would be discharged from the hospital to a nursing home because he required vigilant care around the clock.

In the days following hearing this, Dad
Mary Waddington is a member of Salem (N.J.) Meeting. She is a holistic health practitioner of mind/body/soul therapies.

Death Can Be a Sacred Gift

ending of a person's essential being and spirit.

If one respects the dignity and worth of a human being and a person's morally discerned beliefs, then one must respect that person's carefully evolved wishes regarding time and manner of his or her own death.

This is especially true if the plan for voluntary euthanasia is motivated by a wish to spare family and friends the anguish and expense of prolonged care during physical and/or mental deterioration. Generosity of spirit can motivate a person to live long and creatively. Generosity of spirit also can motivate the same individual to plan his or her own good death if illness or accident cause an irreversible downward course in the quality of life. Moral and spiritual priorities can justify the individual's decision to refuse palliative comfort care, thus allowing limited human resources to help the living.

Humble or glorious, the legacy of a life well lived will flow through survivors and future generations. Whatever one's religion and belief in God and eternity, whatever one's cultural language regarding life's meaning, a person's decision to die in order to nurture the welfare of others suggests a universal good: the golden rule.

This said, one must examine issues surrounding the debate on voluntary euthanasia. Most common is fear of a dangerous "slippery slope." To this fear there are two broad dimensions.

First, if society sanctions "mercy killings" in any form, will there follow grim abuses of the weak by the strong? Motivated by greed, power, anger, or other self-interest, the healthy may abuse the infirm, young may abuse the old, racial and religious violence may exploit yet another expedient camouflage. These potential abuses are real. They must be prevented by stringent legal and medical

standards.

Even if individuals were carefully protected by legal and medical guidelines, would the right to plan a good death trivialize the value of human life? Might it not have the opposite effect: to honor the sacred quality of the human spirit by dignifying a good death for one's mortal shell? Increasing numbers of people in the U.S. are realizing that those who aid in a voluntary good death are not "dealing murderous poison" but liberating a human spirit from prison.

Anticipating potential abuses and risks of the right to plan one's own good death requires moral courage and diligent regulation. The benefits could far outweigh the risks. The necessary good death of a beloved person creates a profoundly solemn space. Remaining family and friends receive the gift of freedom to pour emo-

(Continued next page top)

on Caring, a Care Committee, and Community

urgently attempted to speak. With an ear to his mouth his sounds were finally understood: "I want to go home." Later, after stubbornly and continually refusing our proffered spoons of food, he said, "Let's go home." Dad was never a man to ask for help, so this ardent plea empowered us to defy authority and pay attention to our hearts.

Using University (Wash.) Meeting in Seattle as a model, the family named a Care Committee to bring Dad's wish into reality. This committee, drawn from Salem Quarter and consisting of Marcie Waddington, Judy and Soup Suplee, Mario Cavallini and Sondra Ball, and Kitty and Ben Ford, was up and running before we brought him home. This was the organizational body that made phone

calls, scheduled shift workers, borrowed linens, helped see to meals, and offered all manner of oversight. At its initial meeting, Sondra had commented that as it takes a village to raise a child, so too, it takes a village to grieve.

The length of time Dad would be at home was of course an unknown. To prevent family burnout, three eight-hour shifts a day were loosely scheduled so that at least one Friend and one family member would always be on hand; Dad needed to be turned every two hours. However, people were welcomed to come and go as their schedules permitted, and often there would be several gathered at one time, interacting in a supportive, caring way.

A log book was created for recording practical information such as intake, out-

put, sleep patterns, breathing and pulse rates, body position at each two-hour turning, visits, and shift changes. This log also had additional space that served as an emotional and spiritual repository into which anyone could record his or her memories, thoughts, or feelings. These entries were often soliloquies about hanging on and letting go, about loving on a very deep level.

The ten days we were blessed with Dad's presence at home were filled with gifts simultaneously given and received by everyone who crossed the threshold, phoned or wrote with words of comfort, or gave food. He was our focus and all else was periphery. The hospital bed occupied

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tion and energy, time and money into projects that honor and carry on the values radiated in the life of their beloved.

A second dimension of the "slippery slope" fear has to do with social pressure. This fear is that if one person carefully plans, with attendant medical, legal, and personal documents, to end his or her life and carries it off with grace, this example might cause unwelcome pressure on others for whom such a plan might be frightening, perhaps sacrilegious. This could be a painful dilemma. But should a demo-

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cratic society refrain from permitting citizens valid choices that enhance their individual sovereignty because these options cause heated debate? Should not our prized free-marketplace-of-ideas encourage responsible individuals to raise the standard of opportunity for those who choose death with dignity in both their personal and the public interest?

Historically, several of our Native American tribal cultures, with their ethos of husbanding sacred natural resources, offered aging members several forms of intentional withdrawal as death approached. There was an ultimate, noble autonomy when a weakened elder hunter remained behind alone as his group forged a rushing stream.

The social pressure created by other people's voluntary good death could inspire and give courage to individuals to do what they have privately longed to do. Countless people today honestly feel and proclaim they do not want to become a burden as they grow disabled. Now there is an opening. The process is being demystified by sensible souls who provide an example of how the process can work.

A planned good death can be experienced with grace, with dignity, with loving comfort. Significant words can be read and spoken. One need not be alone. There can be gestures of most tender belonging and farewell. There can be music, a flower. Good death can illuminate life. Good death can be a sacred gift. □

Spiritual

by Arthur Rifkin

Physician-assisted suicide in a concrete fashion forces us to consider and act on what we consider ultimate. It not only makes us question whether someone should commit suicide, but whether another person should help.

Do we "play God" when we seek to end life? The typical instance concerns someone terminally ill who considers life meaningless because of pain and mental and physical impediments. Technology, as in many areas, creates advantages and disadvantages. We live longer and more comfortably because of medical advances, such as renal dialysis, organ transplantations, joint replacement, and antidepressants. But technology, as well, can simply prolong dying. Where pneumonia, "the old man's friend," would kill a debilitated person relatively quickly, we, often, can prevent this. Mechanical ventilation and parenteral nutrition extend life, even for long periods of unconsciousness or stupor.

We can reduce suffering. Optimal treatment of pain can remove much discomfort.

Arthur Rifkin, a member of Manhasset (N.Y.) Meeting, is professor of psychiatry at the Albert Einstein College of Medicine.

his favorite corner of the living room, the one that afforded full view of ships passing on the Delaware River. He was a constant presence for us, at once tiny and frail and bigger than life. He was king of the castle, lord of the dance, meeting elder on a linen-draped facing bench. He showed us what true courage is, how to be fearless when facing the unknown. He showed us that it is possible to be immobilized and silenced and yet still be in charge of one's life.

We were 17 strong that Sunday morning at the appointed worship hour of 11. We were a fabric of three generations knit tightly into a circle, with Dad as usual on his raised "facing bench." Salem Monthly Meeting, gathered three miles to the north of us and also convening at 11, had been made aware of our living room meeting for worship. The intensity of that hour

*He was king of the castle, lord of the dance, meeting elder
on a linen-draped facing bench. He showed us what true
courage is, how to be fearless when facing the unknown.*

made it clear that the two groups were worshipping as one.

There were times when someone would feel the need to be completely alone with Dad. That person would watch for an alert wakefulness and then call for a one-to-one. The house would empty out, everybody over to my place, leaving just the two for the telling of secrets or longings or gratitudes. This private time inevitably left one misty-eyed, full-hearted, humbled. Night shift also provided good private

time. With the other shift worker asleep, it was just you and Dad, the fog horn, and whisperings in the dark.

At first it amazed us that Friends would come from such a distance to perform the most menial of tasks or sit through the long night watching the breathing and waiting for the turning time. But then I'd read their entries in the log book and know why they came.

Bedside skills were learn-as-you-go for most of us, with departing shifts often

Aspects of Physician-Assisted Suicide

fort, although many patients don't receive optimal pain management because of the mistaken concern that tolerance will develop to the analgesic effect or worry about addiction. Much suffering comes from unkind treatment, from insensitive caregivers, neglect from family and friends, and unpleasant surroundings. Much suffering comes from the narrowing of areas that sustain interest and pleasure, by sensory loss, invalidism, and lack of intellectual and social opportunities. Compassionate, intelligent care in pleasant surroundings would alleviate much suffering.

However, for many people we cannot mitigate the suffering. We think unrealistically if we expect to make all dying free of severe suffering.

The situation is not hopeless: some very painful conditions remit, even if the patient does not recognize that this can occur. This raises the very difficult question of determining if the dying person has the mental capacity to make the decision to end his or her life. We would not honor the decision to commit suicide by minors or people with mental disorders, which includes everything from alcohol intoxication to Alzheimer's Disease. The difficult issue is assessing depression. We

*We hardly live in
some pure state of
nature. In small and
large ways we don't
"let nature take
its course."*

rightly protect a depressed person from committing suicide because his or her judgment is impaired, and most depressions eventually lift.

How do we distinguish depression from existential despair in the dying?

If the dying person no longer enjoys usual activities, has a poor appetite, sleeps poorly, cannot concentrate well, feels hopeless, and wants to die, are these symptoms of a mental disorder (depression) or understandable and reasonable responses to the illness and its treatment, and/or the result of the illness or treatment? Can we

make the case for a mental disorder? Do the symptoms hang together, are the course, family history, and response to treatment predictable? Several studies have shown that depression associated with physical illness does respond to antidepressant drugs, but no studies have included terminally ill patients.

Some psychiatrists aver that the wish to die in a terminally ill patient always represents a treatable mental disorder: if not depression then demoralization—a sense of unrealistic pessimism. This assumes that the realistic suffering of dying can be ameliorated, a questionable assumption.

As I assess the situation, there are inadequate psychiatric reasons for considering all instances of suicidal desires instances of psychopathology, and we cannot ameliorate all terrible suffering and lack of dignity in dying persons, although we can do a lot more than we have. The hospice movement shows that much can be done.

Do we play God by terminating a natural process? I think not. We hardly live in some pure state of nature. In small and large ways we don't "let nature take

(Continued next page top)

teaching those arriving, and family members providing the continuity. Judy wrote in the log, *Very tolerant of novices learning how to help him.* And an anonymous entry reads: *Overheard at bedside among a cluster of people teaching and learning from each other how to shift Bill's position: "How many Quakers does it take to move a weighty Friend?"* As I leaf through the log book three months after its last entry, messages left quietly among its pages now leap out at me:

Jan. 28—*Despite Bill's somewhat emaciated appearance, after repositioning him I am left with a sense of warmth and aliveness that I would not have had from the more usual visiting experience involving a pat on the arm or a squeeze of the hand.*

—Marcie

Jan. 28—*Bill slept a lot of the time I was here. He did respond to, and seemed to enjoy, my smoothing of his head. I also rubbed his arm, hand, and foot. He has a very healthy snore.*

—Melissa

Jan. 30—*Extremely moving long visit alone with Dad, telling him about my goals and dreams, stuff I only journal about, stuff he won't be around to see or to do with me. His eyes were wide open, focused on my every word, his head nodding approval. I wept for the joy of having our souls touch.*

—Mary

Jan. 30—*I gave him some wise cracks—"Waddington, with your mouth open like that, you have the makings for a darn good fly trap." He raised his bushy eyebrows and his eyes smiled back.*

—Patti

Jan. 30—*I've known Uncle Bill all my*

life and I can't say that I have ever seen a man with so much love, care, and energy in my life.

—Billy

Jan. 31—*Stopped by just to get that great glimpse of Light in Bill's eye and say hi to my buddy.*

—Sherry

Jan. 31—*There is richness to this: all of this is part of shepherding Bill—the holding of his hand, turning him, conversing with him, listening to stories about him, learning about him, even the talking among ourselves is visiting the parts of Bill that we each hold dear, even silly notes about the urine level in a plastic bag. I have often said that I want to be aware of my death; Bill is doing it, and he gives me a fine model of how to die.*

—Mario

(Continued next page bottom)

its course." We foster death by many unhealthful practices. We forestall death by healthful living, environment changes, and medical treatment.

Most people, and all courts, recognize that patients can request discontinuation of life support measures. Do we cross some qualitative bridge between ending life support measures and assisting in suicide, or is this more a quantitative difference, or is it no difference? It seems very late in the day to concern ourselves with altering nature. For better or worse, we have grasped the helm of much that determines our lives. It seems like cowardice and hypocrisy to lift our hands away from the rudder and say, "Now God, you take over."

Is opposition to physician-assisted suicide the last gasp of the "God of the gaps," pinning on God what we remain ignorant of, namely how to make our deaths a deeply spiritually meaningful event and not horrendous torture we would never think of inflicting on anyone? Does it serve God's purpose for us to lose, at the ends of our lives, that which characterizes us at our spiritual best: intentionality, seeking the Light Within to lead us to our culmination? This should be our time of letting go and deepest insight, not a time of agony, stupor, undignified dependence, a prisoner of tighter restrictions than inmates of a maximum security prison endure. Must we become slaves to our failing bodies?

The 22nd Psalm aptly describes a horrible death:

I am poured out like water,
and all my bones are out of joint;
my heart is like wax;
it is melted within my breast;
my mouth is dried up like a potsherd,
and my tongue sticks to my jaws;
you lay me in the dust of death.

This psalm then leads to the magnificent, stately 23rd, filled with peaceful gratitude:

Even though I walk through the darkest valley,
I fear no evil;
for you are with me;
your rod and your staff,
they comfort me.

Is it stretching too far to say that the shepherd's rod at the time of death could be the physician's lethal dose of medication?

A treatment of ultimate finality—physician-assisted suicide—must have the most stringent safeguards against misuse. Although distinguishing reversible depression from nonreversible existential anguish is difficult, psychiatrists should use care to recognize and treat reversible depression. We should try to create an ambience most conducive to a meaningful death. We should have a method of paying for healthcare that does not drain away remaining resources. We should provide

caretakers who view it as a privilege to competently and compassionately use technical skills and understanding to assist the dying patient.

We should not permit our hubris of thinking we can overcome the suffering of dying to keep the physician from acceding to the patient's request for a lethal dose. We hear misguided claims that following the Hippocratic Oath would keep physicians from assisting in suicide. The spirit of the Hippocratic Oath says the physician should be devoted to the patient's interests. How we define those interests today should not be limited by our understanding of medicine over two millennia ago.

What of the slippery slope? Does physician-assisted suicide open the door to unethical practices of killing people without consent and without good cause? The answer to unintelligent, unscrupulous behavior is intelligence and scrupulous concern for the patient's interest and not manacles to prevent ethical, useful acts. The history of humankind is a widening circle of compassionate and just concerns. We have recognized the need to free ourselves from the injustice of slavery, mistreatment of children, unequal treatment of women, and ethnic and religious bigotry. Now the horizon of concern has reached a group often treated as unfairly and sadistically as any of the foregoing groups: the dying. Let us grasp the chance boldly. □

Jan. 31—I was so afraid to come in. I didn't want to see him like this. I know now that he's happy and at peace. I remember so much. I was only four when I first met him. He came right up to me and said, "Hey Rascal! Are you being a nuisance?" When I was so little it never really occurred to me that he was old. Somehow I don't think it occurred to him either. He used to play skin the cat with me—I think he had to have been at least 80. He was really a kid at heart. I hope being around him, maybe he instilled some of that happiness into me.

—Annie

Feb. 1—Granddad having very exaggerated apnea—3 to 5 breaths followed by 15 seconds of silence. Was breathing normally an hour ago. Mario and Jen both snoring so loud it's hard to keep real good track of

Granddad's breathing. (10 minutes later) Breathing back to normal. Mario and Jen, on the other hand. . . .

—Kindred

Feb. 1—Am amazed at how alert he is when awake—listens to conversation and nods when asked questions. It is a privilege to experience the loving care that the family is surrounding him with. The sun is shining brightly.

—Gloria

This log book lovingly stitched one shift to the next and one day to the next for ten days. The handwritten words loped or minced their way across its pages in multitextured threads that spun out a story of devotion. It carries notations of sunrise, of sunset, of the still dark night, and of the glorious sunshine. The

stitchers of these threads were acutely aware. They knew that our lives have beginnings and endings, darkness and light. Too often our attention is on the business of earning and spending, the busyness of straining to arrive, and we miss the meaningfulness of each moment of the journey. As we paused with Dad, we knew that the moment was really all we had.

Dying, like birthing, provides profoundly intimate moments that need to be shared. Thanks to the Salem Quarter Care Committee and all who responded to it, Friends had the golden opportunity to participate in Dad's sunset days, to bond with him and with each other in a deeply moving way. For a short space in time, we all interrupted our busyness long enough to experience the holiness of living and dying in community. □

Have you ever considered the advantages of a gift annuity with FRIENDS JOURNAL? How much can a retired Friend count on receiving from a gift annuity contract with the JOURNAL? The chart below provides examples, based on a \$25,000 cash gift, of possible gift annuity rates and tax savings available to Friends who participate in the JOURNAL's Gift Annuity Program.

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75	8.4%	\$2,100	\$11,251
80	9.4%	\$2,350	\$12,272
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90	12.0%	\$3,000	\$14,702

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For more information about the JOURNAL's gift annuity program and other planned gift opportunities, simply return the attached card.

Margaret Fell Fox

1614–1702

Prisoner of Her Convictions

by Jill Boughton

Margaret Fell had every reason to be content with her life. For 20 years, she had been happily married to Judge Thomas Fell, a loving husband who enjoyed the high esteem of his neighbors. She had brought a considerable sum of money and Marsh Grange estate into her marriage as a dowry from her father, John Askew.

Although she had become mistress of Swarthmoor Hall at the tender age of 17, she managed it efficiently, raising crops, smelting ore, loaning money, investing in merchant ships, and extending assistance to beggars. She and her daughters kept household accounts that are still a bookkeeper's dream. In 1652 she was the mother of six daughters and a son (her youngest daughter, Rachel, was born the following year) and had buried only one infant. What more could a woman want?

Yet Margaret Fell was not satisfied. She later described herself as a person:

desirous to serve God, so as I might be accepted of him; and was inquiring after the way of the Lord, and went often to hear the best ministers that came into our parts, whom we frequently entertained at our house. . . . And after this manner I was inquiring and seeking about 20 years.

An itinerant preacher named George Fox arrived at Swarthmoor in June of 1652. As soon as Margaret and her 10-year-old daughter Sarah heard him preach, they became convinced of the truth of his message:

This opened me so, that it cut me to the heart; and then I saw clearly that we were all wrong. . . . [He] opened us a book that we had never read in, nor indeed had never heard that it was our duty to read in (to wit) the Light of Christ in our consciences. . . . I had never a tittle in my heart against it: but I desired the Lord that I might be kept in it: and then I desired no greater portion.

Jill Boughton lives in South Bend, Indiana. This article is extracted from a book in preparation about exemplary Christian women from many denominations.

© 1997 Jill Boughton



Margaret and Judge Thomas Fell at home with their family during a visit by George Fox.

George Fox's message was very simple. He taught that God is revealed directly to each person, man or woman, rich or poor. Fox identified this revealed Inner Light with the Christ of history but rejected any formal creed, order of worship, or specialized clergy.

Margaret's conviction alarmed the local Anglican rector, who tried in vain to dissuade her. Judge Fell had been away from home when George Fox first came. An angry delegation led by the rector intercepted him on his way home. They warned him that a stranger had bewitched his household.

As Margaret later told it,

Any may think what a condition I was like to be in, that either I must displease my husband, or offend God. . . . And then was he pretty moderate and quiet; and his dinner being ready, he went to it; and I went in, and sat me down by him. And whilst I was sitting, the power of the Lord seized upon me; and he was struck with amazement, and knew not what to think; but was quiet and still.

After hearing his wife's testimony and that of George Fox, Judge Fell was satisfied. Although he never became a Quaker and pacified the rector by continuing to

attend the local church for two years, he also sat in his parlor during meetings and listened through an open door. He used his authority as a judge to protect Quakers from persecution.

After her husband's death, Margaret recalled,

[my husband] was then so far convinced in his mind that it was Truth, that he willingly let us have a meeting in his house the next First-day after . . . and he became a kind friend to Friends, and to the practicers of Truth upon every occasion, as he had opportunity. . . . He lived about six years after I was convinced. . . . I, and many other Friends were well satisfied the Lord in mercy received him to himself.

Margaret described her own spiritual growth and the leadership role that was soon thrust upon her.

That sight and conviction that God had opened in me continued with me, and I grew in it, and many more was convinced besides me. . . . George Fox being gone out of the country, Friends brought things to me, and I answered them. And I was but young in the Truth, yet I had a perfect and a pure Testimony of God in my heart for God and his Truth.

Robert Spence/Library Committee, Britain Yearly Meeting

Nearly 100 Quaker men and women, named First Publishers of Truth, left their homes to spread the doctrine of the Inner Light. Margaret's responsibilities restricted her freedom to leave home for very long, but she offered generous support to these early Quaker missionaries, hosting them at Swarthmoor, encouraging them through letters, visiting them in prison, collecting and disbursing funds through a Fund for the Service of the Truth to buy them everything from shoes to Hebrew lexicons. She kept track of their journeyings, turning individual inspirations into an organized movement. To members of one meeting she appealed on behalf of those in another place, "so you may come to be one with them (the brethren) in their sufferings, in their travails."

At one time there might be Friends from six different counties staying at Swarthmoor. Returning from a trip, Judge Fell found so many unfamiliar horses in his stable that he was afraid they'd run out of hay, but Margaret assured him the Lord would provide. Sure enough, by the end of that year they had surplus hay to sell!

Later Margaret and her grown daughters covered thousands of miles visiting Quaker meetings to bring encouragement and assistance. She befriended wives whose husbands were off publishing the Truth and babysat for couples who were traveling together to minister. She wrote encouraging letters to those imprisoned for their faith.

Margaret wrote boldly to those in authority. After King Charles II came to the throne, she warned, "You have had a small time in this nation, which you have spent in wildness, in wantonness, in vanity, sporting yourselves in the day-time, and now your joy is turned into mourning. . . . From one who cannot flatter, that is a true lover of your souls, and your eternal Good."

Margaret also made public statements explaining Quaker beliefs. She drew up "A Declaration and an Information from us the people of God called Quakers," stating,

We are a people that follow after those things that make for peace, love, and unity; it is our desire that others' feet may walk in the same, and we do deny and bear our testimony against all strife and wars and contentions. . . . And so we desire, and also expect to have the liberty of our consciences and just rights and outward liberties, as other people

of the nation, which we have promise of, from the word of a King. . . . Treason, treachery and false dealing we do utterly deny . . . and speak the Truth in plainness and singleness of heart.

Thomas Fell died in October, 1658, while his daughters were still "unpreferred" (unmarried), the youngest only five. He left his property to his wife and daughters, his lawbooks to his wayward son. Disgruntled, George Fell joined other foes of Quakerism in getting his mother thrown into Lancaster Prison in 1664, along with George Fox. She was charged with refusing to take an oath or to put an end to meetings in her home. Mounting her own legal defense, she said, "I appeal to all the country, whether those people that meet in my house, be not a peaceable, a quiet, and a godly honest people? And whether there have been any just occasion of offence given by the Meeting that was kept in my house."

The judge offered to let her go if she would swear to hold no more meetings in her home, but of course she could not make such a promise, even if she had no conviction against taking an oath. In fact, meetings continued in her home throughout her imprisonment. "I rather choose a prison for obeying of God, than my liberty for obeying of men, contrary to my conscience. . . . While it pleases the Lord to let me have a house, I will endeavor to worship him in it." Threatened with heavy penalties, she bravely said, "I must offer and tender my life, and all, for my testimony, if it be required of me." She stated her allegiance to the rightful king but added, "Christ Jesus is King of my conscience," objecting, "There is no law against the innocent and righteous. You

have work enough besides, if you do not meddle with the innocent, and them that fear the Lord."

She accepted the verdict cheerfully. She wrote to the king, "I never did thee nor any other man in the nation any wrong. . . . What I suffer is for the Lord's sake, and I am freely given up to His will, and pleasure, what He permits and suffers to be done unto me, in which doing I shall rest content whether it be mercy or cruelty." She later recalled, "The great God of Heaven and Earth supported my spirit under this severe sentence."

Not only did Margaret have to pay room and board to spend four years in a cold jail with a leaky roof, she also had to forfeit title to the lands she had inherited from her parents. She wrote to the king, "Although I am out of the King's Protection, yet I am not out of the protection of Almighty God."

Although Margaret was a prisoner for four years, she was not in solitary confinement and even had brief periods of liberty. Her daughters took turns staying nearby. Quaker meetings were held in prison, and she entered into theological discussions with fellow prisoners who were Puritans. Some books came out of these conversations.

Margaret used her time in prison to carry on extensive correspondence. She pleaded her cause with the authorities and kept in touch with friends and family. Some of her letters were circulated among Quaker meetings, and she copied some of George Fox's letters for the same purpose. She made an abstract of the entire Bible.

She also sought to persuade unbelievers. Two of the four books she addressed to Jews were written while she was in prison. The title of one explains their

Swarthmoor Hall



Free Library of Philadelphia

intention: *A Loving Salutation, to the Seed of Abraham among the Jews, where ever they are scattered up and down upon the face of the Earth . . . wandering up and down from mountain to hill, seeking rest but finding none.* She argued for the Inner Light as opposed to external ritual, liberally quoting from the Old Testament.

In her writings, Margaret also argued from Scripture to defend Quaker practices. She defended female leadership in *Women's speaking justified, proved, and allowed of by the Scriptures, all such as speak by the spirit and power of the Lord Jesus.* She pointed out that the Book of Common Prayer featured prayers written by women, like Mary's Magnificat. She wrote a careful explanation of why St. Paul told women to keep silence in church. She felt he addressed these words to women who had not yet been freed from the Jewish Law by receiving the Holy Spirit. Enlightened women must have been full participants, she argued, since Paul instructed them to cover their heads when they prayed or prophesied.

Between 1655 and 1677, Margaret authored 16 books. Several were translated into Dutch, Hebrew, or Latin. These books set forth Quaker beliefs for those within the movement as well as outsiders.

When Margaret was finally released from prison in June of 1668, she spent little time enjoying the comforts of home. Soon she was on the road to comfort others in prison. She herself was again imprisoned in 1670 and 1683 for shorter periods, once for refusing to swear loyalty to the Commonwealth, the other time for failing to attend the official church. She had to pay an unjust fine (a widow's 20 pounds although she was by then remarried and should have been fined a wife's 10 shillings).

Although she was an eloquent preacher and writer, Margaret turned most of her energy to leading women's meetings held twice a year in conjunction with men's meetings. In these gatherings, women organized to care for widows and the poor, visit those who were sick or in prison, teach children, instruct younger women, regularize procedures for marriage, and find employment for single women. Margaret attended these meetings faithfully into her 84th year, even when this required long journeys.

Quakers found her a wise and sympathetic counselor. In 1657 John Stubbs wrote,

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The truth is I have none now in England that I know of that I have so much freedom to impart my secret intent as thou and my wife, neither do I judge any so fit . . . as thyself to determine upon my present condition, for all hath not the spirit of knowledge and wisdom and discerning, or rather not the spirit of pity, compassion and love to mourn with those that mourn. . . . This gift is not given to all, but blessed be the Lord for it. I have experienced it often from thee.

She gave advice about matters ranging from the suitability of specific marriage matches to the intricacies of complex legal cases. Women whose emotionalism upset meetings were referred to her. She brought unity when factions threatened to divide the movement, and balance when individual enthusiasm worked against the common good.

Women sought her counsel on matters ranging from dress color to handling wayward children. She did not favor the drab Quaker grey but reminded them of the changing colors of the hills and lilies. "Why then must we all be in one dress and one color? This is silly, poor Gospel. It is more fit for us to be covered with God's Eternal Spirit and clothed with His Eternal Light."

Her daughters accompanied her on missionary trips, administered Swarthmoor in her absence, and became leaders in their local meetings. Although Margaret hated to be absent from home, she unflinchingly put God's will first in her life. She wrote a detailed letter to her daughter Bridget about herbal remedies and managing Swarthmoor in her absence, concluding, "And do not desire my return till the Lord that brought me hither give me back again, to whose will I stand committed if I had a thousand lives, and I doubt not but his arm and power will be over you, and his sweet love and presence will be with you."

All seven daughters married strong Quakers, but initially Margaret didn't approve of all the matches. She was pleased when her eldest daughter Margaret refused a non-Quaker suitor and waited five more years for a suitable husband. However, when 21-year-old Mary wanted to wed Dr. Thomas Lower, a 35-year-old widower, it took Margaret a while to come around. This son-in-law later proved his loyalty by voluntarily sharing his stepfather-in-law's imprisonment. Margaret also disapproved of Rachel's desire to marry Daniel Abraham, 8 years her junior. This

couple lived at Swarthmoor for many years and became very close to her.

Her married children and grandchildren prompted many tears and prayers. Daughter Margaret's first pregnancy ended in a miscarriage after she fell off a horse visiting her in-laws in Barbados. Five of her children died as infants and another of smallpox at 8. The third generation Margaret was often ill. Margaret Fox's son-in-law John Rous traveled overseas, leaving his wife for long periods of time. In 1696 he drowned at sea on his way home from Barbados. The elder Margaret then had to settle some dissension among her grandchildren about his will.

Bridget and her baby Isaac died in Margaret's arms during childbirth a year after Bridget's marriage.

All of Isabel's four children died young, and she herself was widowed at 37, although she remarried 16 years later.

Sarah didn't marry until she was 39, so she had only one son. When Nathaniel was 9, his grandmother wrote,

I received thy dear letter gladly, by which I perceive thou learnest very well both to read and to write, for which I am very glad of. But, dear child, I would desire also that thou would learn to know God thy maker, and Jesus Christ thy Redeemer, whom to know is eternal life; and this thou must know by the calling in of thy mind to within thee and there thou wilt remember thy Creator, and then he will bless thee and preserve thee out of sin and evil and all lightness and vanity, and so thou wilt learn to fear the Lord and to be low in thy mind and there thou wilt know thy duty to God and thy parents.

When Nathaniel began studying law at age 16, Margaret began to worry about him, but he remained a faithful Quaker all his life.

Mary nearly died of the plague in 1664. Margaret wrote, "Whether in the body or out, with the Lord and to the Lord of Heaven and earth she is given freely and His heavenly and holy will I freely submit to, that every jot and tittle thereof may be fulfilled to the glory and praise of His great and holy name." Only five of Mary's ten children lived to adulthood; Margaret's namesake died suddenly at 20 months.

Susannah married a widower with half a dozen children whom Margaret warmly took to her heart. "My heart's desire and prayer to Eternal God is and shall be for them as it is for my own soul and for all

my dear children and offspring."

Only one of Rachel's four children survived childhood, but John became very close to his grandmother. When Rachel offered to educate John however her mother wanted, Margaret replied, "All that I desire for him is that he may be faithful." To the young man, she wrote, "John, the Lord loves thee, and will love thee for my sake, and my prayers and tears that I have put up to him for thee many times." On her deathbed she exhorted him to "stand for God."

After being a widow for 11 years, 55-year-old Margaret married George Fox, 10 years her junior, in 1669. All of Margaret's daughters and sons-in-law gave their full assent, but her son George opposed the marriage by threats and bribes. Before marrying, she and George Fox carefully settled her affairs so the marriage would not jeopardize her daughters' financial security.

Both Margaret and George saw their marriage as divinely ordained. Margaret said of George's proposal, "I felt the answer of life from God thereunto. . . I have my testimony sealed in my heart, unto this thing in God's everlasting covenant."

Freeing George to do God's work demanded great sacrifices of Margaret. After a ten-day honeymoon, George set off on further travels, while Margaret returned to Swarthmoor where she felt her duty lay. She explained, "We were very willing both of us, to live apart for some years upon God's account, and his truth's service, and to deny ourselves of that comfort which we might have had in being together."

Although they were married for 22 years, they were never together longer than two years at a time. After he went to London in 1680, he never returned home. In July, 1681, Margaret wrote wistfully, "I should be glad if thou would incline to come home, that thou might get a little rest; methinks it's the most comfortable when one has a home to be there, but the Lord give us patience to bear all things, . . . dear everlasting unalterable love which thinks no evil."

Margaret saw her last visit to her husband in London in 1690 as providential.

Of all the times that I was at London, this last time was most comfortable, that the Lord was pleased to give me strength and ability to travel that great journey . . . to see my dear

husband, who was better in his health and strength than many times I had seen him before. I look upon it, that the Lord's special hand was in it, that I should go then, for he lived but about half a year after I left him; which makes me admire the wisdom and goodness of God in ordering my journey at that time.

When George Fox died in January, 1691, Margaret wrote, "I trust in the same powerful God, that His holy arm and power will carry me through, whatever He hath yet for me to do. . . I know His faithfulness and goodness, and I have experienced His love."

She lived 11 more years, keen-witted and active till the end. She kept up with current events and with the growth of the Religious Society of Friends as well as caring for her children and grandchildren. She urged Friends to concentrate on essentials, not external things, on simplicity rather than uniformity. "It's a dangerous thing to lead young Friends much into observation of outward things, for that will be easily done, for they can soon get into an outward garb, to be all alike outwardly. But this will not make them true Christians: it's the spirit that gives life."

At 83 she traveled to London to help resolve a dispute among Quakers about their response to a new law permitting a simple affirmation instead of an oath. Some Friends were too scrupulous even to make such a promise, but she reasoned with them:

Now here's some amongst Friends of a contrary mind, against ancient Friends' testimonies and also the Scripture, and hath brought in another thing, that we must not use the sacred name of God about outward things, and speaks of pawning our souls. I know no Scripture that saith this. . . Can his will be done on earth as it is in heaven if he must not be called upon, nor named? . . . So I desire Friends generally, let not this false blind doctrine prevail upon you, but make use of the mercy that God hath granted you for your ease and benefit.

She died peacefully on April 23, 1702, surrounded by her family. Forgiving everyone, she admitted she was glad to leave this troublesome world and told Rachel, "I am in peace." In her last written words (November, 1701), Margaret Fell Fox testified, "While I breathe upon the earth, I shall stand for God and Truth." Her courageous stand is a light for all Christians. □

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Opening New Doors

The FRIENDS JOURNAL Campaign

by Vinton Deming

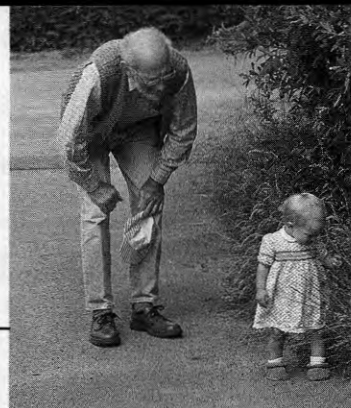
When I left the planning meeting that summer day in 1995, I was hopeful—but still not convinced. Our development consultant, Henry Freeman—always intuitive—picked up on my vibes. He took me aside for a few minutes to discuss the meeting. “Well, what do you think, Vint? People seem pretty excited about a Campaign.”

I admitted to Henry that I had certain doubts about our eventual success in raising so much money over this period of time: “That’s a *lot* of money, Henry, \$800,000. I could see ourselves trying to raise a couple hundred thousand, but . . . well, I don’t know. Why would *anyone* want to make a gift of \$100,000 to FRIENDS JOURNAL? I mean, we’re only a *magazine!*”

Only a magazine? Henry reminded me of the many enthusiastic letters we had received that show the important role the JOURNAL plays for people.

The JOURNAL’s Board of Managers approved undertaking the Campaign. Prior to announcing the Campaign in our February 1996 issue, a 15-member Board committee personally contacted current and former Board members and received nearly \$100,000 in commitments. (Toward the end of the Campaign we received a \$100,000 gift from a founder of the magazine and long-time former Board member—bringing the total in Board gifts to nearly \$200,000!) With Board commitments in hand, the Campaign grew in ensuing months to include an ever-widening circle of Friends from around the United States and Canada.

It is a thrill to report that with volunteer assistance and the generous financial support of Friends we surpassed our goal. With the closing of the Campaign books



© Cynthia St. Clair Taylor

June 30, we reported the following:

- We received \$825,185 in gifts and pledges (including \$90,340 in Associates gifts in 1996, separate from endowment). Gifts ranged from \$5 to \$100,000.
- Sixty meetings and Friends organizations made gifts and pledges totalling \$87,182; many others gave to the 1996 Associates Appeal. Meetings’ Campaign gifts ranged from \$25 to \$25,000. A number of meetings also indicated that they intend, for the first time, to include the JOURNAL in their annual budgets.
- Commitments from individuals and foundations total \$553,930.
- Gift annuities received total \$93,733.

A five-member Campaign Steering Committee played an invaluable role in the Campaign’s success. The committee was clerked ably by Seattle, Washington, Friend Lee Neff. Other members were Irwin Abrams, Phoebe Cottingham, Richard Eldridge, and Larry C. Spears. We consulted often on the phone and maintained a wonderful spirit that guided our work. Campaign director Henry Freeman brought boundless energy, a deep and sincere appreciation for the JOURNAL’s mission, and wise counsel as we prepared materials and made travel plans. His colleague, Mike Johnson, made a number of solicitations with me and helped us with planned gifts.

At the outset, we had no idea where the money would come from. Prior to the Campaign, there had been no work done to encourage major gifts, and few donor records existed. During my years as editor-manager, the largest gift received from an individual

(apart from a bequest for \$30,000) had been \$6,000 in 1993 from a non-Friend. We had not received gifts of stocks, bonds, or gift annuities.

Larry C. Spears, clerk of our Board’s Advancement Committee, describes one particular challenge we worked to overcome: “Many meetings and individual Friends think the JOURNAL is financed by either Friends General Conference or Philadelphia Yearly Meeting. One goal of the Campaign was to convey to Friends that the JOURNAL is an independent voice among Friends. It is a voice that is financially independent and must rely on support and contributions from Friends throughout the country to continue its work.”

An important byproduct of the Campaign was the establishment of a planned giving program. We initiated a gift annuities program that is now well off the ground. In addition, three donors indicated that they have made provisions in their wills to leave parts of their estates to support the work of the JOURNAL.

As important as it was to raise financial resources for the JOURNAL to strengthen our work in the years ahead, it was equally important to open doors to new Friendships. So much positive energy has occurred to make the magazine itself an even stronger voice among Friends. □

Tribute Gifts

During the Campaign, \$39,000 was contributed as tribute gifts. The names of those honored and donors:

Victor Allen, from Norman Goerlich
Carol Paxson Brainerd, from M. Elois Rogers and from Arvo and Ruth Vaurio
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Henry Ridgway, from his sister, Elizabeth Ridgway
Jhan Robbins, from Columbia (S.C.) Meeting
Olcutt Sanders, from Chappaqua (N.Y.) Meeting and from Norman Goerlich
Eleanor Brooks Webb, from Harry and Margery Scott
George Webb, from Sue Carnell
Olive Louella Whitson, from Robert and Susie Fetter

Vinton Deming is editor-manager of FRIENDS JOURNAL.

After the Flood

by Phyllis B. Maguire

1996 was to be a banner year for Yardley (Pa.) Meeting. Built on a rise several blocks above the Delaware River in Pennsylvania's lower Bucks County, the meetinghouse was to mark its 40th birthday. Much of the 1956 construction had been done by members and friends still very active, and with new families finding their way to worship, we felt we had a lot to celebrate.

The meeting began under the care of Makefield (Pa.) Meeting in 1869. Its first site was a small fieldstone building in downtown Yardley, but as Yardley began to grow, the old meetinghouse was outgrown. By the mid-1950s, a decision needed to be made: to merge with Makefield Meeting or become independent and build. What had once been cornfields and a town ballpark, just downstream from the dam built in the 1700s for Yardley's gristmill, became the site of Yardley Meeting.

Members sold baked goods, needlepoint and knitting, vegetables, flowers, and fruit. Children sold giftwrap and collected old newspapers. An architect adapted designs to accommodate a large force of volunteer builders. Members insisted on a fireplace in the meeting room, and the young architect obliged, bracing the ends of the building with raised stone hearths in both the meeting and the social rooms. The meeting decided against a basement; leakage could be a problem near even such a trickle as Brock Creek, so a concrete floor was poured into a three-foot foundation instead.

Then the 90 members and their friends went to work. In less than a year of evenings and weekends, they installed the framing, insulation, sheathing, rafters, wiring, and roof. The "Midnight Moonlight Plumbers & Builders Association" took care of the plumbing, and the Leedom family donated all the wainscoting. Jerry Levy and Thomas Cook purchased a new meeting room Bible, and the first meeting for worship was held in the new meetinghouse in November 1956.

Over the years, the meeting came to house Congregation Kol Emet, the local Weight Watchers group, and the Yardley Garden Club. Worship in winter always found a fire

crackling in the hearth, and in the summer, the back doors of the meeting room stood open to the broad lawn of grass and pines, the splash of the waterfall over the dam, and the sound of hymns floating over Lake Afton from St. Andrew's. In 1995 tons of rocks were hauled in to reinforce the southern creek bank, closest to the meeting.

The first months of 1996 were harsh. As record snows melted, the Delaware River and Canal rose, but the meetinghouse was safe on high ground, and by spring, suggestions were being considered on how best to commemorate the upcoming 40th anniversary.

Then came the rain. The downpour began on June 12, the kind of deluge that usually spent itself in 15 minutes but now lasted an hour, then another, and another after that. Tens of thousands were without electricity, motorists were stranded for the night, and there were reports of four inches of rain, eight inches, ten. The next day, the train tracks to Philadelphia were under water, schools were closed, and two people had drowned, one driving his car off a bridge torn away by a rising creek. A call came at 10:30 the next morning: the meetinghouse had sustained serious damage. That's when I drove through downtown Yardley.

In some places the sidewalks had been washed away. The creeks had risen in flash floods, gouging soil away from cellars and pushing a home off its foundation. Windows and doors were broken. The road leading to the meetinghouse was closed, so I walked. I saw the house across the street from the meeting first. Its driveway had been washed away along with four feet of topsoil, and what had been a bank of rhododendrons was now a muddy drop-off where a car sat tossed into the trees.

The front lawn of the meeting was strewn with slabs of asphalt shoved off our circular drive, and in the back, a new channel had been cut in Brock Creek. The 100 tons of stone reinforcing the bank now stood alone, a rocky pyramid in the middle, and where the bank had been was now a new run of racing creekwater. A car had been swept from a parking lot hundreds of feet upstream, carried over the dam, and dumped in the creekbed beside the meeting. The surge of water had torn trees from along both banks and ripped out a section of bank 75 feet long, 20 feet wide, and 6 feet deep, leaving behind a radically reconfigured landscape as it broke through one of the meeting room's back doors.

Inside, we found the piano tossed across the room. The 150-year-old pews were thrown back against the entrance doors, stacked like kindling. Hymnals and cushions were strewn among mud and debris, and the Bible purchased in 1956 lay ruined on the floor. The

Phyllis B. Maguire is a writer and member of Yardley (Pa.) Meeting. Along with Joseph Coscia, a Yardley Meeting attendee, she is working on The Elders Project, video interviews of Yardley Meeting elders to be presented in a book and documentary film.



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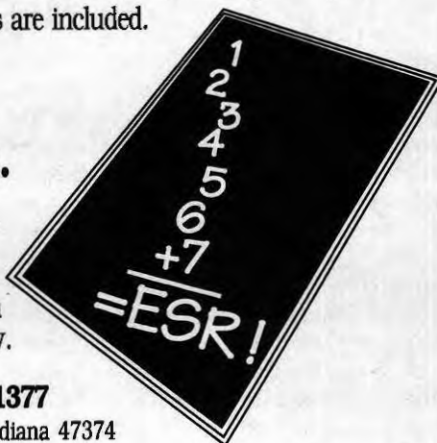
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water had raced through the building's front doors, carrying the pew in the front hallway out onto the lawn. The watermark, clearly visible on the wood paneling, stood at three feet. It was classified, we were later told, as a 500-year flood.

Rubber boots were taken out of closets, tools from sheds, and children from schools, and the cleanup began. The pews were carried outside to dry in the fitful sun, the soaked cushion covers stripped from the foam and laid on the soggy ground. Barbara Caputi arrived in new white tennis shoes; as a young mother in 1956, she'd stocked the bazaars that raised funds for the new meetinghouse, and now she mucked mud from the front hallway. Sid Cadwallader and Bud LaFountain began shoveling out the social room. The first of a long line of wheelbarrows filled with mud was wheeled back to the creek. Hoses were trained on the floors, then a power washer when electricity was restored. A pile of refuse grew in the driveway: a ruined sofa and upholstered chairs, a wooden cabinet, and most of the carpeting.

Tables of food appeared, along with members of Kol Emet and the Garden Club. The rain that threatened all day to redrench the cushions and pews mercifully held off, and a steady stream of people roamed the meeting grounds, taking pictures of the ripped, raw bank. When the day shift ended, the evening one began, and many people stayed through both.

Bucks Quarter Coordinator Sandy Langhart worked the phones, and the next day, members of other meetings appeared to help. George School faculty members spent their first day of summer vacation hauling mud. Local residents lent a hand; a couple from New Jersey, with a teenaged daughter and toddler son, spent hours cleaning mud-filled cabinets. Cleanup continued full-time for several days, and the meeting, pronounced closed for a month on Thursday, held meeting for worship the next First Day. There was the distinct scent of swamp in the meeting room and only half the pews, but many people spoke. A handwritten sign quoting Matthew 7:25 had been tacked in the hallway: "and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock."





Next First Day, the cushions were back, with slipcovers washed by Ann Bishop. Her husband Jeff began repairing the swollen panelling in the front hall, while the carpenter ants brought in by the flood were given an unfriendly welcome. Work Saturdays were organized, with members and friends scrubbing racks of folding chairs and stacks of dishes and utensils. All the walls and windows were washed, and damaged plantings pruned or replaced. The asphalt swept off the drive was carted away, and the vinyl tile in the Overseers' room—the only original 1956 flooring left—was discarded. The rest of the floors withstood the flood, as well as the shoveling, scraping, washing, and waxing needed to get them clean.

The Baldwin piano had been destroyed, but word came at the end of June that Esther and Eric Curtis of Wrightstown (Pa.) Meeting wished to donate their 1924 Krakaver baby grand. By mid-summer, the rich tone of our new piano accompanied the hymns we sang from memory. Swollen doors were replaned, the flooded tractor in the utility shed reconditioned, the back door repaired, and the driveway repaved. The soil torn from tree roots was filled in, and the grass seed planted in the back yard came in lush and green. The back doors to the meeting room were kept open as usual during worship in the summer. Except now, looking out over

the new grass, we knew that something had roared through here in the dark, carrying cars and tons of earth, coming providentially on a night when no one was here.

Newtown (Pa.) Meeting sent new First-day school Bibles, and new children's books and toys appeared. Donations were sent by other meetings, and the annual flea market—Yardley Meeting's 26th—took place as planned in early September, a temporary fence keeping buyers and vendors away from the jagged bank. Thank you letters were sent by then-clerk Rosemary Sites to other meetings, and a luncheon was held for those neighbors and friends who'd helped. But in those hectic first days, no one kept a list of names, and many people who should have been thanked were missed.

November brought new hymnals, and December saw the beginning of the Brock Creek bank reconstruction, thanks to a grant from Philadelphia Yearly Meeting's Meetinghouse Fund. The swamp smell is gone and the creek is again serene, tame for another 500 years. The fireplace is lit every First Day, and the fact that the meetinghouse was built without a basement probably saved it. We didn't have a 40th birthday party, but we were given a great gift. The loving care and hard work of our neighbors, Quarter, and Yearly Meeting made it a banner year indeed, an obligation to take into a new decade. □

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Reports

Sweden Yearly Meeting

The 63rd yearly meeting of Sweden was held at Svartbacken from May 8 to 11. Swedish Friends were aware that this yearly meeting would be a historic one as they took the first step towards gathering material for their own Swedish *Faith and Practice*. Friends were asked to bring Quaker writings that were an inspiration to them. Janet Shepherd of Philadelphia Yearly Meeting came to help Friends with their preparation. She looked at defining moments in her life and in the lives of Quakers as expressed in the *Faith and Practice* of both Britain and Philadelphia Yearly Meetings.

Friends met in small groups to offer choices of writings for the intended collection. A selection of the writings was fixed around the walls for all to explore and absorb. The emphasis was on the Nordic experience of Quakerism, with Friends drawing much from the Swedish writer and Quaker Emilia Fogelklou (1878-1972). The writings of James Naylor are also important to Swedish Friends.

The business of the yearly meeting was conducted with a depth of worship that was an uplifting experience. Matters before the meeting were considered in a thoughtful and warm manner. Items of business included a suggestion to embark on a program of outreach and publicity. Whilst uncertainties were expressed as to what individual meetings can offer newcomers, the yearly meeting did agree to set aside money to cover costs of publicity, possibly in newspapers or through the Internet.

Another issue considered was whether to have a countrywide structure for elders, bearing in mind that the majority of Friends are concentrated within Stockholm Monthly Meeting.

Sweden Yearly Meeting had a warm sense of fellowship, and as a guest, I was made to feel fully part of the meeting and all of its proceedings.

—Richard Waldmeyer,
Darlington (U.K.) Meeting
Reprinted from *The Friend*, May 30

Denmark Yearly Meeting

Danish Friends gathered in Tissø, 60 miles west of Copenhagen, for their yearly meeting, May 2-4. We were a small group, 23 in all, which meant that very soon relationships were established. Danish Friends were generous in their readiness to use English, and I was struck by the excellent command of English that they demonstrated.

There were two highlights in a very interesting and enjoyable weekend. The first came on Saturday morning when Julia Ryberg of Sweden Yearly Meeting delivered an electrifying address.

Julia was born into a family of Quakers and had always been faithful to the Religious Society of Friends. However, she shared with us a mystical experience she had in August 1995 that had a revolutionary affect on her. This experience of being touched by the Holy Spirit was of such magnitude that she perceived it as a rebirth.

Following the experience, Julia found herself driven to reorganize her inner life. Since then she has had an enhanced sense of purpose, expressed through her identity as a Quaker. She illustrated the consequences of this in her day-to-day living. Julia's address was one of the most profound expressions of Quakerism I have ever had the privilege of hearing. It was remarkable, energizing, and uplifting; we are indebted to her for sharing what she called a "personal," but not "private," experience.

Later on Saturday, Adam Curle shared with us some of his experiences as a facilitator for resolution of conflict in Bosnia. This, again, was inspiring, giving us an insight into the kind of work that Quakerism naturally lends itself to.

Although the program for the weekend was busy, there was time for fellowship. Saturday afternoon many Friends painted water colors or walked along the unspoiled shore of nearby Lake Tissø. In the evening, a Danish Friend led us through a consideration and singing of three Danish psalms from different centuries. This opened into a discussion of what they can say to us today.

It was a great pleasure to meet Danish Friends. For all the cultural and linguistic differences, Danish Friends were so reassuringly familiar. In some respects it is difficult to be precise about what constitutes the particular profile of the Religious Society of Friends, but when you meet them, Quakers are unmistakable!

—Elizabeth Anderson,
Newcastle (U.K.) Meeting

Reprinted from *The Friend*, June 13

Consultation on Quaker Diversity

The Earham School of Religion and Quaker Hill Conference Center have sponsored a series of consultations on issues of significance to the Religious Society of Friends. Hundreds of Friends from all over the United States and a few from other countries have taken part, with topics including Recording for Ministry, Elders, Evangelism, and Worship. At the final consultation, "Diversity and the Future of Friends," May 30–June 1, approximately 60 participants met in Richmond, Ind., and considered U.S.

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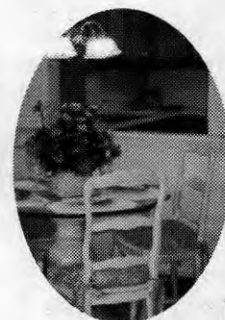
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and British Friends' theological diversity and its implications.

The first speaker, Gayle Beebe, from Friends Center at Azusa Pacific University, focused on evangelical Friends in the context of the broader evangelical movement. This emphasizes the authority of scripture, the majesty of Jesus Christ, the Holy Spirit, personal conversion, evangelism, and Christian community. Thus while Robert Barclay described scripture as secondary to (but congruent with) the Holy Spirit that gave it forth, evangelical Friends see scripture as equal to, or primary over, the Spirit. Further, they emphasize their Christianity and downplay being Quaker. Gayle brought a wealth of sociological and historical information, stimulating thoughtful and wide-ranging discussion.

Johan Maurer, from Friends United Meeting, spoke on unofficial Quaker connections. He named true Friends' spirituality as including: 1) radical hospitality, unlimited in welcoming people while simultaneously having boundaries about what it encompasses, and 2) spiritual intimacy. Johan invited participants to tell about experiences that were not official or planned but affected their identity as Quakers. Wonderful stories were shared about college roommates, Friends marriages witnessing to loving mutuality, and so on.

Things got really lively with a talk on liberal Friends by Ben Pink Dandelion, Woodbrooke Quaker Studies Tutor. While Friends have had two types of seekers, "Seeker A's" looking to return to early Christianity for the original power of its witness, and "Seeker B's" looking for something brand new, Ben identifies a new phenomenon: "Seeker C's" who distrust the possibility of finding trustworthy beliefs. He calls this "a

form of fundamentalism with uncertainty at its heart," which can, for example, question the existence of God but not the use of silence.

In contrast, Chuck Fager of Baltimore Yearly Meeting described evidences of life and power among liberal Friends, such as the powerful experience of the annual Gathering of Friends sponsored by Friends General Conference, which has to limit participation to 2,000 because so many are eager to attend.

Later, speaking about Friends organizations, Barty Hollister, who has worked with many of them, focused on the need for reconnecting with the local meetings as the Friends Committee on National Legislation so effectively does in its prioritizing process. He asked about the potential for true partnership with Friends from Latin America and Africa, and whether those in circles of leadership will invite in others.

Wil Cooper, founding dean of the Earlham School of Religion, gave the closing address. He encouraged Friends to be true to our biblical tradition and an authentic Quaker universalism, and to re-examine and deepen the quality of our worship life.

I have only skimmed over the surface of a complex and multi-layered event! We would benefit from discussing these issues, seeing how we consider ourselves, and reflecting on God's calling for the Religious Society of Friends.

—Stephanie Crumley-Effinger
Reprinted from *The Friendly Visitor*
of West Richmond (Ind.) Meeting, June 19

Correction: The report on the Quaker Volunteer Service, Training, and Witness Conference (FJ July) was originally written as an epistle. Omitted from the published version was an introduction from John 13:12-15.

Quaker Quiptoquotes

by Adelbert Mason

The following is an encoded quote from a famous Friend. The letters have been transposed for your puzzling pleasure.

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Answer on page 33



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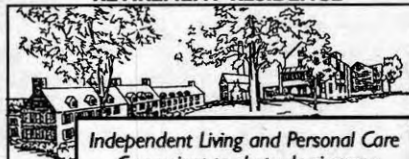
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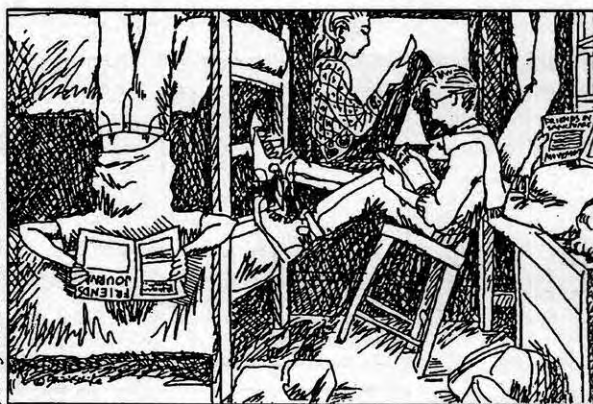
Donated computers for Friends College, Kiamosi, Kenya, were sent to Kenyan Friends in September through the East-West Foundation in Boston, Mass. Organized by Mountain View (Colo.) Meeting member Bill Charland, the shipment will allow the school to provide advanced office training and courses in computer programming. According to Bernadette Canute, principal of Friends College, Kiamosi, the money raised from these course offerings will then be used to purchase additional computers and equipment. Bernadette is appealing to U.S. Friends to help support the school's work through financial contributions, donations of office equipment, and volunteering as teachers. The school is currently in need of a fax machine, photocopier, food processing equipment, and college-level textbooks on accounting, secretarial/business administration, computer usage and programming, basic sciences, and food processing. Bernadette Canute can be contacted at Friends College, Kiamosi, P.O. Box 150, Tiriki, Kenya. If interested in sending equipment, Friends may also contact Elmanus A. Vodoti, Kenya Embassy, 2249 R St., N.W., Washington, DC 20008, telephone (202) 387-6101.

European Friends are celebrating the recognition of conscientious objection in Greece following years of campaigning. On June 5 the Greek Parliament adopted a military law that includes, for the first time, full recognition of the right to conscientious objection to military service. The new law, which will come into effect on Jan. 1, 1998, applies to "those who cite their religious or ideological beliefs as reasons of conscience which prevent them from fulfilling their military obligations." The law also states that reasons of conscience "should be linked to a general conception of life, based on religious or philosophical beliefs or moral conscience." An individual's beliefs are presented in writing for consideration by professors, government officials, and the military. Those recognized as conscientious objectors are then required to do alternative civilian service in rural areas away from their homes for three years, twice the time requirement for military service. Though very happy with the new law, European Friends are anxious to see how the process will work in practice, and they are not yet clear what will happen to conscientious objectors who are now in Greek prisons. *(From the July issue of Around Europe)*

North Pacific Yearly Meeting came to unity on a minute supporting the legal recognition of same-gender couples. The minute, approved on July 19, has been under consideration since spring of 1996. Envisioning the minute leading to action, the annual session appointed a small task force to support and coordinate further work: to keep track of the issue in NPYM states and nationally; to provide information to meetings; to receive information from meetings about their activities on the issue; and to prepare a report for the 1998 yearly meeting session. All meetings and worship groups were asked to take active roles in promoting discussion and action among their membership and to inform their state and national legislatures about the minute. The minute states that:

"North Pacific Yearly Meeting . . . is deeply concerned that access to civil marriage is presently denied to gay and lesbian couples. The injustice brings legal, financial, and social discrimination against lesbian and gay couples and their children. We, therefore, support legal recognition of the marriages of gay and lesbian couples to permit the same legal rights and responsibilities that pertain to heterosexual married couples."

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Bulletin Board

•The American Friends Service Committee will hold its Annual Public Gathering on Nov. 15 at the Friends Center in Philadelphia. Oscar Arias Sanchez, Nobel Peace Prize laureate and former president of Costa Rica, will give the keynote address. The theme for this year's gathering is "The Face of Peace Today." Panel presentations about AFSC's continuing work will follow the address. The gathering also will be an opportunity to commemorate the 50th anniversary of the Nobel Peace Prize award to the Religious Society of Friends. For more information, contact AFSC, 1501 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7000.

•"Women and Gender in Mexico" is the title of an upcoming seminar, Nov. 22-30, at Casa de Los Amigos, a Quaker center of hospitality, volunteerism, and international understanding in the heart of Mexico City. Activities include several days working on a community project, field trips to local service organizations, guest lectures, visits with local people, and group reflections. Seminars also are planned throughout 1998. Groups are limited to 15 participants, and English translation is provided. Special seminars can be

arranged for specific interests and timing for groups. A fee of \$35 per day includes lodging, local transport, most meals, donations to host organizations, and materials for work projects. Additional volunteer opportunities are available for Spanish-speaking interns with local service organizations for 4-12 months. For more information, contact Robert Sellick, Margarita Lopez, or Tobin Marsh at Casa de Los Amigos, Calle Ignacio Mariscal 132, Mexico D.F. 06030, telephone (52-5) 705-0646, fax (52-5) 705-0771, e-mail amigos@laneta.apc.org, <http://www.laneta.apc.org/amigos>.

•The American Friends Service Committee Peace Education Office for Texas, Arkansas, and Oklahoma is seeking organizers and activists for a special, four-day Training of Nonviolence Trainers, Oct. 23-26, in San Antonio, Tex. Nonviolence trainings are offered to prepare groups and individuals for participation in acts of nonviolent civil disobedience and to assist in planning for nonviolent campaigns. The training will focus on the history and philosophy of nonviolent struggle and on social oppression as a root cause of personal, institutional, and systemic violence.

Participants will learn how to present a traditional nonviolence training while gaining skills in group facilitation, alliance-building across social divisions, consensus decision-making, and campaign/action planning. The fee for the weekend is based on a sliding scale from \$225 to \$350 and includes food and lodging. Full and partial scholarships are available. For more information, contact AFSC-TAO, 1304 East Sixth St. #3, Austin, TX 78702-3355, telephone (512) 474-2399, fax (512) 474-6950, e-mail afsc tao@igc.apc.org.

•"A Day Without the Pentagon" will take place on Oct. 24 as part of a new campaign being launched by the War Resisters League to help people in the United States realize how much of their tax dollars is spent on the military. Each day, the Pentagon spends \$1.7 billion, and WRL wants people to think of all that could be accomplished if this money was applied to homelessness, education, unemployment, disease, mass transit, and the environment. For information on organizing a "Day Without the Pentagon" event in your community, contact Chris Ney, War Resisters League, 339 Lafayette St., New York, NY 10012, telephone (212) 228-0450.



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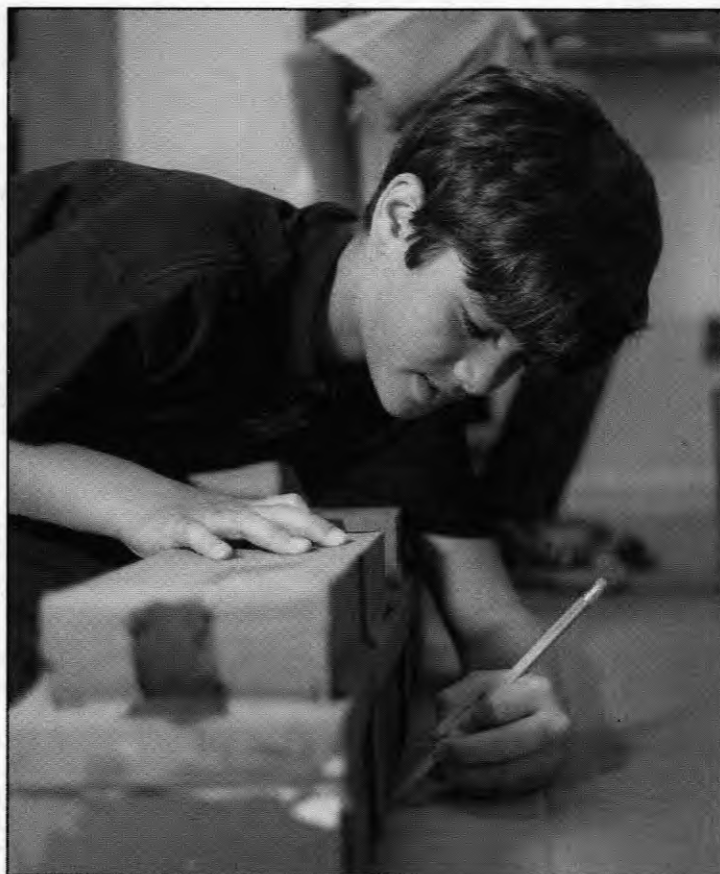
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Books

Moving to a Small Town: A Guidebook to Moving from Urban to Rural America

*By Wanda Urbanska and Frank Levering.
Simon & Schuster, New York, N.Y., 1996.
322 pages. \$12/paperback.*

Having already moved to a small town, I found this book affirming my choices. It speaks with deep integrity about many aspects of small town life that originally drew me here and about qualities of this life that have become dear to my heart.

This book is really a marvelous volume of advices and queries. It offers superb guidance in personal discernment for anyone considering the move to a small town. For those of us who have already made the move, it also provides helpful reminders for conscientious, fruitful, and enjoyable living in our communities. The authors tell their own inspiring story and give numerous anecdotes from others who have moved out of the city and become happily integrated into small town life.

The first chapter begins the discernment process by helping the reader assess whether you and small town life are right for each other. The book goes on to explore scouting for a location, recasting your career, evaluating costs, making the move, and making a place for yourself once you have arrived.

In a time when telecommuting is for many people broadening the possibilities for where they may live, it is not surprising that moving to small towns is becoming a demographic trend. Many aspects of small town life that the authors highlight can also be found among Friends' ways and testimonies. Some examples include: having a strong sense of community, being actively involved, developing a simpler life, and maintaining an openness and respect for everyone and their ideas.

Friends will find this guide familiar in approach, enjoyable, and easy to read and use. I recommend it for meeting libraries, too, for use by individuals (and their clearness committees) when considering a move. A lightpost for finding one's way comfortably into small town life, it could also be a helpful resource for welcoming ex-urbanites into small rural meetings.

—Mary Link

Mary Link, a member of Mt. Toby (Mass.) Meeting, lives in the small town of Ashfield in the hills of western Massachusetts with her husband and 2-year-old daughter.

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The Logia of Yeshua: The Sayings of Jesus

Translated by Benjamin Urrutia. Counterpoint, Washington, D.C., 1996. 67 pages. \$14/hardback.

This new translation of 105 sayings of Jesus, presented in an elegant slim volume with a ribbon marker, offers a fresh look at some of Jesus' aphorisms and stories. It includes well-known ones from the four gospels, as well as others from the Gospel of Thomas, the Gospel according to the Hebrews, the Oxyrhynchus Papyrus, and other sources.

The Jesus who emerges is a sympathetic figure whose God is concerned about the destitute (not merely the working poor but *ptochoi*, those who have nothing) and who as the father of the prodigal son overflows with love for both his sons. This compassion is based on perception of the divine in one's fellow: "You have seen your brother, you have seen your God. . . . A pearl lost in mud is not less valuable." But this Jesus is also cutting in his criticism of those who misuse religion: "If you haven't understood the *alef*, how can you teach others the *beth*?" "They choke on a gnat and swallow a camel." "How can you say, I have kept the law and the prophets, when it is written in the law: You shall love your neighbor as yourself? And look, many sons of Abraham, your brothers, are clothed in filth and dying of hunger, while your house is full of good things."

There are some surprises: Jesus objects to eating animal flesh at Passover; the Samaritan of the parable is rendered a Palestinian; and it is not the Pharisees per se who are denounced but the House of Shammai.

No translator can please everyone, and there are bound to be readers who miss their favorites or are dissatisfied with a particular wording. But this collection, with its vitality and its respect for the Jewishness of Jesus, goes far to make the overly familiar new again.

—Gracia Fay Ellwood

Gracia Fay Ellwood is a member of Orange Grove (Calif.) Meeting where she writes hymns and serves meals to homeless persons. She is currently completing a PhD dissertation on near-death experiences.

Answer to Quiptoquote

When temptations and troubles appear, sink down in that which is pure and all will be hushed and fly away. . . . Stand still in that Power which brings peace.

George Fox (1624-1691)
Epistle 10, 1652

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Milestones

Births/Adoptions

Prescott—*Blake Lai Prescott*, on Dec. 3, 1996, to Sandy and Jon Prescott, of Eastside (Oreg.) Meeting.

Marriages/Unions

Hines-Marry—*Nick Remmes Marry and Kathy Hines*, on July 26, under the care of Columbia (N.C.) and Cedar Grove (N.C.) Meetings.

Linville-Hannemann—*Walter Hannemann and Jean Linville*, on June 7, at and under the care of Providence (Pa.) Meeting.

Miller-Goldschmidt—*Paul Goldschmidt and Jennifer Miller*, on June 14, under the care of Madison (Wis.) Meeting.

Sexton-Greenia—*Matthew Greenia and Nancy Sexton*, on June 21, under the care of Gunpowder (Md.) Meeting.

Sumpter-Jones—*Christopher Jones and Deirdre Sumpter*, on June 28, under the care of Madison (Wis.) Meeting.

Townshend-Bjornsgaard—*Frank Kirk Bjornsgaard and Enid Stage Townshend*, on June 28, at Pennswood Village Friends retirement home, Newtown, Pa., where they both live. Frank is a member of Newtown (Pa.) Meeting and Enid was a longtime attender of Middletown (Pa.) Meeting.

Deaths

Bayles—*Sybil Bayles*, 88, on June 14, 1996, at home in Seattle, Wash., of lung cancer. Born in New York City to a Jewish family, Sybil began singing lessons at age 16. In her early 20s, she took singing lessons with Georges Lapeyre. After ten years together they were married, but the relationship did not last. Sybil gave up her dream to become a professional singer, but music remained an important part of her life. Though she did not graduate from high school, Sybil completed a business course and worked for many years in the family business, a diaper service in New York City. She first encountered Quakers in the early 1960s, after the family business was sold and she had been working as a housemother at the Arthur Morgan School in Celo, N.C. She became a member of Celo (N.C.) Meeting. Her interest was further stimulated when she took a house-keeping job at Pendle Hill Quaker study center in Wallingford, Pa. In the 1970s, Sybil moved with her niece to Seattle, Wash., and attended University (Wash.) Meeting. She took part in an intergenerational living program at Western Washington University, where she took classes, assisted with childcare, sang in Gilbert and Sullivan productions, earned her GED, and taught an opera appreciation class. In 1975 Sybil became a member of University Meeting, in which she served as a childcare provider and as an unofficial greeter and nurturer. She was a regular writer for *The Friendly Woman*, and she tutored English as a second language for many years. Sybil was a sympathetic and generous realist with a wry sense of humor. She lived as she dressed, with a certain sense of style. Sybil is survived by two brothers, Lester and Norman; and two nieces.

Brainerd—*Carol Paxson Brainerd*, 91, on March 23, at Kendal at Crosslands Friends retirement home, Kennett Square, Pa. A lifelong member of Swarthmore (Pa.) Meeting, Carol graduated from Swarthmore College in 1926. She later earned a master's degree in English literature at Radcliffe College and a doctorate in economics from the University of Pennsylvania. Carol worked as an economic analyst throughout most of her life. She was active on the social order committees of Swarthmore Meeting and Philadelphia Yearly Meeting and was a faithful member of the FRIENDS JOURNAL Board of managers from 1955 to 1980. Carol is remembered for her keen appreciation for all aspects of culture, for her simplicity, and for her generosity toward, and interest in, people in all stations of life. She was preceded in death by her husband of over 50 years, Grist Brainerd. Carol is survived by her sister, Margaret P. Jacob; and many nieces and nephews.

Ferguson—*John H. Ferguson*, 89, on May 12, at Foxdale Village Friends retirement home, State College, Pa. Born in Lexington, Nebr., John was a graduate of Nebraska Central College. He later earned a master's degree and a doctorate from the University of Pennsylvania in Philadelphia. In 1934 he joined the faculty of Penn State University, where he was head of the Department of Political Science, served as director of the Social Science Research Center, and was the first director of the Institute of Public Administration, which he helped establish. He retired from Penn State in 1967. From 1948 to 1949, John served as dean of the School of Politics at the New School for Social Research in New York City. He later worked as head of project evaluation, administration, and budgeting for Pennsylvania Governor George Leader. John also taught at the University of Pennsylvania, was a partner in Better Governments Associates, and served as codirector of research for Pennsylvania's Constitutional Convention. He served on the board of directors of Lincoln University from 1960 to 1972. John was an active member of State College (Pa.) Meeting, where he served as clerk on several occasions. He also was a board member of the American Friends Service Committee from 1950 to 1960. His last book, *Politics Quaker Style (1624-1718)*, was published in 1995. John married Ruth A. Benton in 1930. Ruth passed away in 1976, and John later married Eleanor Ely Mackey. He was preceded in death by a son, Milton Ferguson, in 1982. He is survived by his second wife, Eleanor; a daughter, Rachel F. Rider; two sons, Richard B. and David J. Ferguson; a sister, Edith Johnson; a brother, Leonard Ferguson; ten grandchildren; and four great-grandchildren.

Haskell—*Harriet Haskell*, 91, on April 16, in San Diego, Calif. Harriet was born in Omaha, Nebr., and graduated from Mills College, Oakland, Calif., in 1927. She attended Bryn Mawr College for a year before transferring to the University of Wisconsin, where she earned a PhD in English. Harriet taught English at San Diego State College from 1941 to 1971, with a break from 1943 to 1945, when she worked for the Red Cross in Washington. She had a lifelong interest in intellectual pursuits, was a member of several philosophical discussion groups, and participated in a Zen study tour to Japan with Alan Watts during a sabbatical



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leave from teaching. She also traveled widely to countries throughout the world. She enjoyed outdoor nature activities, including hiking and camping. Harriet attended La Jolla (Calif.) Meeting for many years, becoming a member in 1964. In 1974 she transferred her membership to San Diego (Calif.) Meeting, where she served as a member of the nominating, meetinghouse, and hospitality committees, as well as serving on committees designated to write the annual state of the meeting letter. She also authored and published a book, *A Reading of the Letters of John Keats*. Harriet is survived by a sister, Jean Haskell; two nieces; a nephew; and two grand-nephews.

Mather—Robert Worrell Mather, 85, on April 8, in Kennett Square, Pa. Born in Philadelphia, Robert attended George School in Newtown, Pa., graduated from the University of Delaware, and later received a degree from the School of Occupational Therapy at the University of Pennsylvania. For 18 years, Robert ran a machine shop in the Physiology Department of the University of Pennsylvania where he invented and fabricated specialized equipment for research. He later became the head of the Department of Occupational Therapy at Haverford State Hospital. He was an active member of the Pennsylvania and American Occupational Therapy Associations. Robert and his first wife, Eleanor Price Mather, lived in Rose Valley and Moylan, Pa. He served as president of the board of The School in Rose Valley, and briefly as president of the Hedgerow Theatre. After Eleanor's death in 1985, Robert married Elizabeth Tiffany. He was an active member of Providence (Pa.) Meeting. Robert was an avid folk and square dancer who called square dances professionally during the 1950s. A skilled woodworker and lapidary, he delighted in writing and reciting poetry. Robert had a lifelong fascination with boats and water. He served in the Merchant Marine during WWII and revived his passion for boats after his retirement. Robert is survived by his second wife, Elizabeth Tiffany Mather; two daughters, Felicia Janney Goodman and Eleanor Morris Potter; a stepdaughter, Jennifer Tiffany; two granddaughters, Morgan and Felicia Potter; and a sister, Louise Mather Ridgeway.

Miller—Beatrice Miller, 76, on March 2, in California. Born in New York City to a family of recently immigrated Lithuanian Jews, Bea was raised during the Depression by her mother, who helped organize the International Ladies Garment Workers Union. In 1948 Bea and a friend moved to Los Angeles, Calif., but she returned to New York to work for the U.S. State Department in 1949. Bea lived in Europe for two years, working, traveling, and making many friends. In 1953 she returned to Los Angeles and met Kenneth Miller through a Great Books discussion group. They were married in 1954 and had two children. Bea worked as a legal secretary and in her 50s returned to school to become a paralegal. During the Vietnam War, Bea became active in the Women's International League for Peace and Freedom and learned about Quakers. She joined Orange Grove (Calif.) Meeting and regularly attended the American Friends Service Committee's Family Camp. Always mindful of her Jewish heritage, she was a Quaker Jew. Bea was an ardent supporter of the AFSC and served as a leading member of its Middle East Committee. Bea loved literature, the arts, nature, and animals, especially cats. Above all, she loved people and cherished her family. Bea

THE GREEN CIRCLE PROGRAM CELEBRATES ITS 40TH ANNIVERSARY

40 years ago, Gladys Rawlins, a Quaker and a social worker for the Race Relations Committee of the Philadelphia Yearly Meeting of the Society of Friends, had a vision to create a human relations program that would help children understand and appreciate human difference, while encouraging a positive sense of self-worth. In most recent years, the program reassessed the overall needs of the community and changed its focus to include junior and senior high school students as well as adult groups and organizations.

In this 40th year, we are celebrating the lives of those who have been touched and enriched by educational and life-changing experiences provided by the Green Circle Program-- we are celebrating the vision of Gladys Rawlins, who built the foundation on which this program has grown--we are celebrating the efforts of our "caring" volunteers who have demonstrated a strong commitment to "diversity work"--and finally, we are celebrating our cultural differences and similarities.

As we come together in the spirit of celebration, we invite past (and future!) "Green Circlers," friends of Gladys Rawlins, former Trainers and Facilitators, and Friends, to join us in May 1998 as we honor the legacy of Gladys Rawlins and the 40th Anniversary of the Green Circle Program.

Those of you who know Gladys Rawlins or have been involved in the Green Circle Program in past years, we would like to send you information on activities and programs leading up to the grand anniversary celebration in May 1998. So, please let us hear from you by contacting the National Green Circle Office at 1300 Spruce Street, Philadelphia, PA 19107, 215-893-8418 X154.

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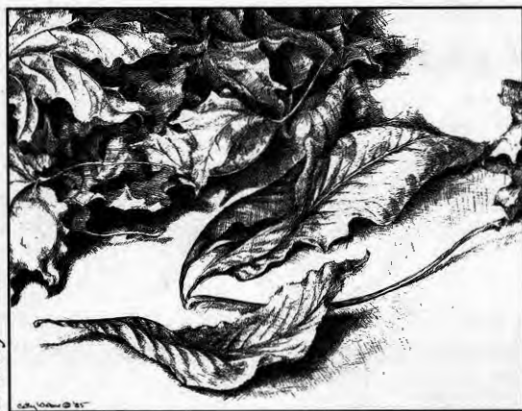
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Mohler—Mildred Preston Mohler, 78, on March 27, in Somerville, N.J. Mildred was born in Bellefonte, Pa., and reared on the family farm in Lancaster County, Pa. She spent her early years in a one-room schoolhouse and later attended Pearce Business School in Philadelphia. Mildred married George Mohler, a chemist, in 1941. They subsequently lived in Buffalo, N.Y., West Virginia, Boothwyn and Chadds Ford, Pa., and finally settled in Bedminster, N.J., in the 1950s. Linda and George were avid birders and belonged to the Audubon Society. They traveled together in pursuit of their hobby until George's death in 1984.

Mildred was a lifelong Friend, starting as a member of Nottingham (Pa.) Meeting, going on to Concord (Pa.) Meeting, and in 1959 transferring to Somerset Hills (N.J.) Meeting. Her 37-year membership there was marked by quiet, dependable, spirit-based service. Mildred's years at Somerset Hills Meeting included teaching First-day school and serving as recorder, auditor of the books, and on the ministry and counsel committee. She was a quilt maker and hostess for the sewing group. Mildred consistently shared her time and resources with her friends. She was very caring and compassionate, with great personal integrity derived from her Quaker heritage. Mildred is survived by her sisters, Dora Preston Kerr, Ann Preston Larson, and Lucille Preston Burjorjee; a brother, Forest Preston II; 15 nieces and nephews; and 18 grandnieces and -nephews.

Mullin—James P. Mullin, 89, on April 28, following a stroke, in Richmond, Ind. Jim grew up in Brookville, Ind. He attended Wabash College in Indiana, and received a BS from the University of Illinois, an MS from Syracuse University in New York, and a law degree from George Washington University in Washington, D.C. While attending law school, Bill worked at the Library of Congress. Active throughout his adult life in the Religious Society of Friends, Bill was a member of Clear Creek (Ind.) Meeting. Following law school, he traveled for several months, visiting Quaker centers in Paris, Vienna, and Geneva. From 1935 to 1937, he worked with the Emergency Peace Campaign in Philadelphia. Bill moved to Brookville to practice law with his father but returned to Philadelphia to assist in the administration of the Civilian Public Service program of the American Friends Service Committee. Bill was director of the CPS camps in Gorham and West Campton, N.H. Later he became secretary of the Prison Service Committee of AFSC and traveled throughout the country visiting men who were in prison for conscience sake. In 1941 he married Mary Morrisett, who was College Secretary of the AFSC. In 1946 Bill returned to Brookville to practice law until his retirement in 1989. Bill was a member of the American and Indiana Bar Associations. He also was a member of several historical societies and served on the board of trustees of Earlham College in Richmond, Ind., for nine years. In 1994 Bill and Mary moved to Friends Fellowship Community in Richmond. Bill was a selfless mentor, counselor, advisor, and friend. He is survived by his wife, Mary; four daughters, Ann Stromquist, Beth Mullin, Martha Mullin, and Rebecca Lough; nine grandchildren; and several nieces and nephews.

is survived by her husband, Kenneth; a son, Rex; and a daughter, Eva.

Minor—Charles Oscar Minor, 76, on Jan. 24, in Albuquerque, N.Mex. Chuck was born in rural Greene County, Iowa, grew up on a farm, and attended a one-room schoolhouse. He graduated from Iowa State University in 1941 and earned a master's degree in forestry from Duke University one year later. In 1942 Chuck enlisted in the U.S. Army, and in 1943 he married Mary J. Brand. Following his discharge from the army in 1946, Chuck taught forestry at Louisiana State University in Baton Rouge, and later worked for a lumber company in Houston, Tex. He then began work on a PhD at Duke University and taught at Clemson University in South Carolina. Chuck received his doctorate in 1958 and accepted a job to create a school of forestry at Northern Arizona University (then Arizona State College) in Flagstaff. He spent 25 years developing and promoting the forestry program, where he was known for his focus on students. He was genuinely interested in students' lives and careers, kept in touch with alumni, and often visited former students while traveling. Following retirement as dean of the forestry school in 1983, Chuck and his wife moved to Sedona, Ariz., and in 1992, to Albuquerque. He continued forestry work as a private consultant and enjoyed traveling with Mary. Quakers were an important influence on Chuck's upbringing in Iowa. He and Mary were Friends who helped found meetings in Baton Rouge, Houston, and Flagstaff. Chuck helped found Inter-mountain Yearly Meeting, which he served as treasurer, and was a member of the Arizona Area Committee of the American Friends Service Committee. During the Vietnam War he did draft counseling in Flagstaff. Chuck also was active in wider community affairs, serving on the boards of the Museum of Northern Arizona and the Arboretum at Flagstaff. Beginning in the 1960s, he encouraged and participated in exchange trips between the Society of American Foresters and its Mexican counterpart. In 1984 he testified as an expert witness for the Navajo Nation in its tribal timber claims against the United States. He also worked with several other tribal forestry offices and timber companies. Chuck is remembered as a man of principle and integrity who influenced many lives. He was loyal, friendly, open-minded, and had a sense of humor, wide grin, and ready laugh. He particularly enjoyed fly fishing, planting trees, and gardening. Chuck is survived by his wife of 54 years, Mary Minor; three daughters, Mary Sidwell, Anne Karlstrom, and Charlotte Minor; and four grandchildren,

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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@www.com.

Quaker House, Managua, Nicaragua. Simple hospitality; shared kitchen. Reservations: 011-505-2-663216 (Spanish) or 011-505-2-660984 (English). For general information, call Pro-Nica (813) 821-2428.

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.

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

Looking for a creative living alternative in New York City? 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

Quaker Inner-City School Endowment Fund. A small group of well-integrated Quaker schools are doing a terrific job in inner cities. Help them raise sufficient endowments for long-term financial stability. For information contact: Imogene Angell, 150 Kendal Drive, Kennett Square, PA 19348, telephone: (610) 388-0935.

Searching for Enoch Lewis' descendants (1776-1856), especially his unpublished *History of North America*. Manuscript may have descended to son Joseph Lewis of West Chester, Pa. Contact: Paul Graseck, 70 Tull Lane, Pomfret Ctr., CT 06259. Telephone: (860) 974-3463.

Seeking information about Friends' past and present efforts to improve correctional facilities, prisoner treatment, and prison alternatives. Elizabeth Vance, 100 West Meadows Drive, Winston-Salem, NC 27103; (910) 768-8127; vancee@ncr.infl.net.

Quaker Witness of a Growing Meeting in a Major Multicultural Southwestern City
Friends Meeting of San Antonio owns the land and architect's plans for our new meetinghouse. Charitable gifts will be gratefully accepted for this Quaker venture. Please send contributions marked "Building Fund" to Ruth Lofgren, Treasurer, Friends Meeting of San Antonio, P.O. Box 6127, San Antonio, TX 78209. Information sent on request.

Audio-Visual



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 on 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 unselfconsciously 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

Holy Smoke and Mirrors: 216-page paperback describes the betrayal and retrieval of the teachings of Jesus. Flaws in early Christianity sidetracked the impact of the message until 20th-century martyrs Gandhi and M.L. King applied it to societal change. Send \$16.50 to Bartlett Mountain Enterprises, P.O. Box 19531, Asheville, NC 28815.

Read Without Apology by Chuck Fager. Assertive, upbeat liberal Quaker theology for today. Historian Larry Ingle calls it "an important addition to any Quaker library. I know of nothing else quite like it..." 190 pages, \$11.70 postpaid. Orders: (800) 742-3150; or from Kimo Press, P.O. Box 82, Bellefonte, PA 16823.

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. Visit our Web page at: <http://www.abebooks.com/home/HAINES>.

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.

Quaker Writers/Artists—Is your work among The Best of Friends? This anthology, sponsored by the Fellowship of Quakers in the Arts, will be published in Spring 1998. Categories: fiction, nonfiction, poetry, cartoons, line drawings; awards in each category. Deadline: January 31, 1998. To enter, first read the complete Guidelines. Send a SASE to Kimo Press, P.O. Box 82, Bellefonte, PA 16823. Or e-mail: fqa@quaker.org.

Wine Or No Wine? Read Bernard Redmont's *Friendly Moderation: Temperance or Abstinence, Friends' Testimony against Alcohol Reexamined*. 13 pages. \$2 + postage from Pendle Hill Bookstore, (800) 742-3150.

FGC 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.

Worship in Song: A Friends Hymnal, 335 songs, historical notes, indexes, durable hardcover. \$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.

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

Consider investing in affordable retirement property in the Southern Arizona high desert. Write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, Ohio 45169.

Resident(s) wanted to share in the life of a vital 75+ member meeting. Located half an hour from the ocean and redwoods, and an hour north of San Francisco. Please address inquiries to: Resident Committee, Redwood Forest Friends Meeting, P.O. Box 1831, Santa Rosa, CA 95402.

Study Tour of Bolivia and its Quakers April 15-May 2, 1998

An unforgettable opportunity to visit the High Andes to promote understanding between Friends in North America, the UK, and Bolivia. Approximate cost from Miami \$1,625. For information contact tour leaders: Ken and Pam Barratt, 12 Redcote Court, West Kirby L48 0RR, England. Fax: 011 44 151 6252001; Telephone: 011 44 151 6251788; e-mail: pambarratt@aol.com.

Short Courses At Pendle Hill This Fall Visual Journaling, Brother Michael McGrath, Oct. 26-31

Spiritual Disciplines for Avoiding Burnout, John Calvi, Nov. 9-14

The Silent Revolution: Change and Diversity in Liberal Quakerism, Ben Pink Dandelion, Nov. 16-21

Quakers Through Time: Friends and the Second Coming, Ben Pink Dandelion, Nov. 30-Dec. 5

Where We Were, Where We Are; 20th Century European History and Literature, Tony Fitt, Dec. 7-12.

For more information or to register, please call Bobbi Kelly at (610) 566-4507 or (800) 742-3150, ext. 137.

Upcoming Conferences At Pendle Hill

Scripture as Radical Handbook, Ched Myers, Oct. 24-26.

Spiritual Nurture of Our Meetings, for members of worship and ministry and overseers, Mickey Edgerton and Linda Chidsey, Nov. 14-16.

Basic Quakerism, Kenneth Sutton and Janice Domanik, Nov. 21-23.

Testament of Devotion: A Weekend of Spiritual Formation, Jan Wood, Dec. 5-7.

New Year's Gathering, Dec. 29-Jan. 1; three conference options:

Crestions in Paper and Clay, Joyce Nagata;
Resolutions You'll Enjoy Keeping, Donna Schaper;
Silent Retreat, Meg Boyd Meyers.

Date Correction: Next Clerking workshop is Feb. 20-22, 1998.

Contact: Registrar, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150, x 142.

See Nicaragua at the Grass Roots! Tour with Pro-Nica, a service project of Southeastern Yearly Meeting, Jan. 15 to 25, 1998. Just \$400 pays all in-country costs. Info: 130 19th Avenue, S.E., St. Petersburg, FL 33705, (813) 821-2428.

Study Vacations for the Socially Concerned

Tour Guatemala with Quaker educator, Robert Hinshaw, in mid-February. Also, in '98 to Sweden/Finland in June, the Peruvian Amazon and Cuzco/Machu Picchu in August, and Nova Scotia in September. For travel with an anthropological focus, write Hinshaw Tours, 2696 West 160th Terrace, Stillwell, KS 66085. (913) 685-2808.

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.

"Quaker Spiritual Friends for Prisoners Program" is an opportunity for an individual Friend to become a spiritual friend through writing to a prisoner with the interface of QSF. Does your ministry lie in encouraging your own and your friend's spiritual growth by corresponding? For more information about this program of Friends General Conference, write QSF-FGC, 1216 Arch Street 2B, Philadelphia, PA 19107.

Consider a Costa Rican Study Tour. January 29-February 9, 1998, or February 26-March 9, 1998. Write Roy Joe or Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169, or call or fax (937) 584-2900.

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.

Personals

Concerned Singles

Concerned Singles Newsletter links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, environment. Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; or (413) 445-6309; or <http://www.concernedsingles.com>.

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (610) 358-5049.

Positions Vacant



Pendle Hill, a Quaker center for study and contemplation outside of Philadelphia, seeks to fill two key full-time staff positions:

Maintenance Coordinator: Part of a two-person maintenance team, this position has responsibility for the care of 26 acres and 19 buildings. Qualified applicants will have broad hands-on experience in building trades. Must be able to work autonomously, have good planning and time management skills. Good interpersonal skills and ability to supervise unskilled workers are necessary. The position starts November 15, 1997, or as soon thereafter as possible.

Cook: Working as part of a team with responsibility for management of two campus kitchens, including planning and preparing nutritionally balanced meals; ordering and organizing supplies; training and supervising student help; and maintaining sanitary conditions. Must be flexible, able to work under time pressure and on weekends. The position starts December 1, 1997.

Competitive compensation includes salary, housing, food, most utilities, and excellent benefits. Applications welcome from all who share Pendle Hill's principles, regardless of religious affiliation, race, national origin, or sexual orientation. For application and job description, please contact Laura Beatty at 338 Plush Mill Road, Wallingford, PA 19086, (610) 566-4507 extension 131.

Chief Executive Officer

Friends House, a Quaker nonprofit retirement community located in Santa Rosa, Calif., seeks a caring, thoughtful Executive Director experienced with consensus decision-making and working with committees. Must be experienced with geriatric care and issues of death and dying, and able to cultivate rapport with staff, residents, and clients. Friends House has 100 employees, 63 single-level independent living apartments, six assisted living rooms, a 34-bed skilled nursing facility, and an adult day health program. Responsible for management of programs, personnel, resources, fundraising, and possible expansion, the Director must be comfortable with Quaker values and quality management, and obtain a California skilled nursing administrator's license. Review of resumes will begin immediately and continue until position is filled. Respond: FASE, 933 Mendocino Avenue, Santa Rosa, CA 95401. Fax: (707) 576-0231.

Service Community, Innisfree Village. Full-time volunteers needed for alternative life-sharing community with adults with mental disabilities. Duties include house parenting and working in the weavery, woodshop, bakery, kitchens, and gardens of 500-acre farm in foothills of the Blue Ridge Mountains. Must be 21, able to commit one year. Receive room, board, medical benefits, and \$160 per month. Write: Recruiting, Innisfree Village, 5505 Walnut Level Road, Crozet, VA 22932.

The Other Side, the Christian magazine of peace, justice, and spirituality, seeks a **Director of Operations** to coordinate overall management, long-range planning, personnel, and board development. Teambuilding skills; 2-4 years administrative experience required. We offer excellent benefits and work on a common salary structure—currently \$18,740 per year for individuals (plus generous stipend for dependent children). Contact: Search Committee, 300 West Apsley, Philadelphia, PA 19144, (215) 849-2178, TOS.PA@ecunet.org.

Woolman Hill, a Quaker conference center located in rural Deerfield, Massachusetts, is seeking to fill the positions of Executive Director and Assistant Director.

The Executive Director is responsible for the overall planning and administration of the conference center. The Director will coordinate and schedule all conferences and events, assist in the preparation of budgets and financial statements, work with the Board of Directors to create and implement long-range plans and visions, as well as oversee the care and use of buildings and land. The position requires flexibility, creativity, determination, and a sense of humor.

The Assistant Director will perform all delegated tasks necessary to assure the successful implementation of planned activities and the efficient operation of the conference center. Responsibilities include supervising, scheduling, and making recommendations regarding maintenance of buildings and land, supervising volunteer activities, preparation of facilities for conferences and other scheduled activities, maintenance of office equipment, preparation of mailings, and various other administrative tasks.

These are resident positions that include salary, benefits, and housing. Start late November 1997. Please send letter of interest, resume, and three references to: Woolman Hill Liaison Committee, c/o David Rakytka, P.O. Box 5454, Hanover, NH 03755.

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Real Estate

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Unique cottage—for sale—converted cider mill in Dorset, Vermont. 1.5 wooded acres on west branch of the Battenkill Trout Stream, a few miles from Stratton and Bromley ski areas on Rt. 30. Ideal location for writer, artist, small home business. Asking \$85,000. Might rent: (914) 967-0539.

Rentals & Retreats

Rental Space Available for Nonprofit Groups. Four office suites available in the Friends Center building in Center City Philadelphia. Average size 700 square feet. Could be combined into two 1,400-square-foot offices, one above the other. Rental includes heat, a/c, and electricity, use of conference space, and on-site receptionist. For more information please contact Peter Rittenhouse at (215) 241-7191.

Colorado Foothills Mountaintop getaway. Near Rocky Mountain National Park. Clean air, pure water, wild animals. Environmentally friendly home available Oct./Nov. 1997–Apr./May 1998. Three bedrooms, two baths, sauna. \$750 per month. P.O. Box 92, Glen Haven, CO 80532.

Stone Cottage in rural mountains near Asheville, N.C. Close to cultural treasures: Biltmore Estate, N.C. Arboretum. Also near whitewater rafting, hiking trails, Hot Springs. Sleeps one-four, weekly or nightly. Cottage in the Hemlocks: (704) 689-5131.

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. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

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.

Philadelphia. Sunny room available in home friendly to bicyclists and Quakers. Share kitchen. Long/short-term rental. Near Penn and Drexel. Short trolley ride to Center City. \$80/week. (215) 387-7962.

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends, or by the week, May through October. Contact Jonathan Snipes: (215) 736-1856.

Retirement Living

Friends House, a Quaker-sponsored retirement community in Santa Rosa, California, offers one- and two-bedroom garden apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. An assisted-living home, a skilled nursing facility, and adult day care services are also available on campus. Friends House is situated one hour north of San Francisco with convenient access to the Pacific coast, redwood forests, cultural events, medical services, and shopping. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. (707) 538-0152.



New England Friends Home
Operated under the care of the New England Yearly Meeting, the Friends Home provides a home-like setting for elders in a gracious brick house high on a hill in Hingham, Mass.

The exterior view of the changing New England seasons is breathtaking, and the interior atmosphere of warmth and community is evident to all.

For information about this small and surprisingly affordable alternative to larger, more institutional settings, please call or write: Gretchen Condon, New England Friends Home, 86 Turkey Hill Lane, Hingham, MA 02043, (617) 749-3556.

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.

Foxdale Village, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$42,000–\$147,000; monthly fees from \$1,205–\$2,437. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

Kendal at Longwood; Crosslands • Kennett Square, Pa.

Kendal at Hanover • Hanover, N.H.

Kendal at Oberlin • Oberlin, Ohio

Kendal at Ithaca • Ithaca, N.Y.

Independent living with residential services and access to health care:

Coniston and Cartmel • Kennett Square, Pa.

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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

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.

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.

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.

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.

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.

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.

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.

Services Offered

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Mediation Service Associates—offers a professional alternative for resolving disputes in the areas of Family, Business, Organization, and Real Estate. Call (717) 393-4440 or e-mail: mastros@juno.com or mirrormtn@juno.com. Michael R. Mastros and Barbara J. Spiegelberg, Mediators.

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.

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

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

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) 320-3020 or e-mail JMFSA@AOL.com. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)



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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.



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coming soon!

FRIENDS JOURNAL

announces the publication of

BENJAMIN

The Meetinghouse Mouse

in book form.

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Watch for details
in our November issue.

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-phone (267) 347147 or fax 352888.

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).

EL SALVADOR

SAN SALVADOR-Unprogrammed meeting. Call Carmen Broz 284-4538.

ENGLAND (U.K.)

LONDON-Friends House Meeting, from April 1997 to April 1998, 11 a.m. at the Free Church Federal Council, 27 Tavistock Square (3 minutes from FH).

FRANCE

PARIS-Unprogrammed meeting for worship 11 a.m. Sundays at Centre Quaker International, 114 Rue de Vaugirard, 75006 Paris. Entrance at 114 bis. Phone: 01-45-48-74-23. The Center has no sleeping accommodation.

GERMANY

HAMBURG-Unprogrammed meeting 10:30 a.m., second and fourth Sundays. Winterhuder Weg 98. Phone 04521-806211.

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

GUATEMALA

GUATEMALA-Unprogrammed. First and third Sundays. Call Mary Thompson: 2014251, 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. Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. Info: 813-821-2428 or 011-505-266-0984.

UNITED STATES

Alabama

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) 432-7893.

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). First-day school and worship 8:30 and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 325-3029.

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 and First-day school 10:30 a.m. Early worship 9 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) 448-6822.

SAN DIEGO-Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 287-4127.

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) 734-8275.

WHITTIER-Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

Colorado

BOULDER-Meeting for worship 8:30 a.m. and 10 a.m. Childcare available. First-day school 10 a.m. Phone Mary Hey at (303) 442-3638.

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at 701 East Boulder Street, Colorado Springs, Colo. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

DENVER-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult discussion 9 a.m. Worship and First-day school 10:30 a.m. Westside worship at 363 S. Harlan, #200, Lakewood, 10 a.m. Phone: (303) 777-3799 or 235-0731.

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.

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 Centerville 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 regularly held at:

MEETINGHOUSE-2111 Florida Ave. 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. with special welcome for Lesbians and Gays.

*Interpreter for the hearing impaired at 10 and 11 a.m.
MONTHLY MEETING DAY SCHEDULE-(second First Days Sept.-June; third First Day in July) Meetings for Worship held at 8:30 a.m. in the meetinghouse and 10 a.m. in both buildings (First-day school at 10:20).

FRIENDSHIP PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11 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, 542-1523.

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.

TALLAHASSEE-Worship Sunday 10 a.m. 2001 Magnolia Dr. South. Unprogrammed. Potluck first Sunday. (904) 878-3620.

TAMPA-Meeting and First-day school 10 a.m. 11215 N. Nebraska Ave., Suite B-3. Phone contacts: (813) 989-9261 and 977-4022.

WINTER PARK-Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 894-8998.

Georgia

ATHENS-Worship and First-day school 10 to 11 a.m. Sunday; discussion 11 to 12. 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.

BRUNSWICK-Meeting for worship at 10:30 a.m. at 307 Newcastle St. Call (912) 638-1200 or 437-4708.

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 Kamnui Place, Kula, HI 96790; or (808) 572-9205 (Vitarelis).

Idaho

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

MOSCOW-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11:30 a.m. Sunday. Childcare. (509) 332-4323.

SANDPOINT-Unprogrammed worship group at Gardenia Center, 4 p.m. Sundays. Various homes in summer. Call Elizabeth Willey, 263-4290.

Illinois

BLOOMINGTON-NORMAL-Unprogrammed Sun. 11 a.m. Sept.-May, Campus Religious Center, 210 W. Mulberry, Normal. Summer-homes. (309) 888-2704.

CHICAGO-57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: 288-3066.

CHICAGO-Chicago Monthly Meeting, 10749 S. Artesian Ave. Worship 10 a.m. Phone: (312) 445-8949.

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

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

DOWNS 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.

ROCKFORD-Meeting for worship, First Days, 10:30 a.m., Friends House, 326 N. Avon. (815) 962-7373, 963-7448, or 964-0716.

SPRINGFIELD-First Day Worship, P.O. Box 3442, Springfield, IL 62708, (217) 525-6228.

URBANA-CHAMPAIGN-Meeting for worship 11 a.m., in Illinois Disciples Foundation Chapel, 610 E. Springfield, Champaign. Phone: (217) 328-5853 or (217) 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 Center, 100 Washington Ave.

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. Talbot. 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.

MUNCIE-Friends Memorial Meeting, unprogrammed worship 8:30 a.m., First-day school 9:30 a.m., programmed worship 11 a.m. 418 W. Adams St. (765) 288-5680.

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.; call (515) 232-2763 for place.

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) 623-7973 or (606) 986-9840.

LEXINGTON-Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. Telephone: (606) 254-3319.

LOUISVILLE-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Telephone: 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) 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, 9:30-10:30 a.m. Telephone: (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.

LEWISTON-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, US 202). No meeting July-August. Telephone: 933-2933.

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. (207) 866-3892.

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-Dear 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.

SENECA VALLEY-Worship Group 11:30 Kerr Hall, Boyds. Children's program and weekly potluck. (301) 540-7828.

SOUTHERN MARYLAND-Patuxent Meeting. Worship 10 a.m. Call Peter Rabenold (410) 394-3124.

UNION BRIDGE-Pipe Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

Massachusetts

ACTON-Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts. West Concord (during summer in homes). Clerk: Sarah Jeffries, 371-1619.

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

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

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

BOSTON-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

CAMBRIDGE-Meetings Sundays 10 a.m. and 5 p.m.: Forum at 11:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 876-6883.

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

DEERFIELD-GREENFIELD-Worship group Thursday 5:30 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.

FRAMINGHAM-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). Wheelchair Accessible. (508) 877-1261.

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

MARTHA'S VINEYARD-Unprogrammed 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834 or 693-0512.

MATTAPOISETT-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.

NANTUCKET-Unprogrammed meeting each First Day, 10 a.m., Fair Street Meetinghouse, (508) 228-0136.

NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., Clerk: Bruce Nevin, 281-5683.

NORTHAMPTON-Worship 11 a.m., adult discussion 9:30; childcare. Smith College, Bass Hall, room 210. (413) 584-2788.

SANDWICH-East Sandwich Meetinghouse, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-4181.

SOUTH SHORE-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4383.

WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvue 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 Sunday at 9 a.m. and 10:30 a.m., Wednesday at 6:30 p.m.; adult education Sunday at 9 a.m.; First-day school Sunday at 10:30 a.m.; meeting for business first Sunday of month following 10:30 a.m. worship. (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 98, Dover, NH 03820.

GOVIC-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.

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

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

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

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

GREENWICH-First-day school 10:30 a.m., worship 11:30 a.m., Ye 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 10:30 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 & ISRN).

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

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

SILVER CITY AREA-Gila Friends Meeting. 10 a.m. Call: 388-3388, 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. - Saturday. (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 10 a.m. Note new time. 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). 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. Please call ahead for the summer schedule.

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 623-8473.

RYE-Unprogrammed meeting for worship, 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. John Randall, clerk, (914) 476-6966.

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: Judith Purvis, (919) 942-7834. 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 a.m. 328 N. Center St., (704) 328-3334.

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. 216 Myrtle Place, Akron, OH 44303; 374-0521.

ATHENS-10 a.m., 22 Birge, Chaucer (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-Ruth Taber, (419) 878-6641.

CINCINNATI-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.

CINCINNATI-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Franchot Ballinger, clerk.

CLEVELAND-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.

COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave., (614) 291-2331 or (614) 487-8422.

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236 Phone: (513) 426-9875.

DELAWARE-Unprogrammed meeting and First-day school, 10:30 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. For summer and 2nd Sundays, call (614) 362-8921.

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

KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell, clerk. Phone: (216) 869-5563.

MANSFIELD-Unprogrammed meeting 10 a.m., first and third Sundays. (419) 756-4441 or 289-8335.

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First Day mornings at 10:30. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

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

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

WAYNESVILLE-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-8959.

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

WOOSTER-Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 345-8664 or 262-7650.

YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Bruce Heckman: (513) 767-7973.

Oklahoma

OKLAHOMA CITY-Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10 a.m., Quaker study group, midweek. (405) 632-7574, 631-4174.

STILLWATER-Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.

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

Oregon

ASHLAND-Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (541) 482-4335.

CORVALLIS-Meeting for worship 11 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-Sundays 10:30-11:15 a.m. The Catlin Gabel School, Dant House Lounge, 8825 SW Barnes Road, Portland, OR 97225. The Catlin Gabel School campus is next door to Providence St. Vincent Medical Center, near the intersection of U.S. 26 and Oregon Highway 217. Information contact is Robert Keeler at (503) 292-8114.

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 Pennsbury, reconstructed manor home of William Penn.

GLENSIDE-Unprogrammed, Christ-centered worship. First-day 10:30 a.m., Fourth-day, 7:30 p.m. 16 Huber St., Glenside (near Railroad Station) 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. Summerytown 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, Haverford; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

HORSHAM-First-day school, meeting 10 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. McKinstry, clerk, (610) 444-4449.

LANCASTER-Meeting and First-day school 10 a.m. 110 Tulane Terr. 392-2762.

LANSLOWNE-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.

MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 692-4215.

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., worship 11 a.m. 260 S. 3rd St., P.O. Box 168, Oxford, PA 19363. (610) 932-8572. Clerk: Harriet Magoon, (610) 932-5190.

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. Mermaid Lane.

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

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

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

GERMANTOWN MEETING-Coulter St. and Germantown Ave.

GREEN STREET MEETING-45 W. School House Lane.

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

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

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

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

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

QUAKERTOWN-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m.

RADNOR-Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithan, Pa. (610) 688-9205.

READING-First-day school 10:15 a.m., meeting 10:30 a.m. 108 North Sixth St. (610) 372-5345.

SOLEBURY-Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles N.W. of New Hope. (215) 297-5054.

SOUTHAMPTON (Bucks Co.)-Worship and First-day school 10 a.m., Adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

SPRINGFIELD-Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2425.

STATE COLLEGE-First-day school and adult discussion 10 a.m. worship 11 a.m. 611 E. Prospect Ave. 16801.

SWARTHMORE-Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

UPPER DUBLIN-Worship & First-day school 11 a.m. Sept. through June; 10 a.m., July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

VALLEY-1121 Old Eagle School Rd., Wayne. Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-5757.

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

WEST CHESTER-First-day school 10:30 a.m., worship 10:45. 425 N. High St. Caroline Helmut, (610) 696-0491.

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

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

WILKES-BARRE-North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m. For summer and vacations, phone: (717) 825-0675.

WILLISTOWN-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1. Phone: (610) 356-9799.

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

YARDLEY-Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.

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

Puerto Rico

SAN JUAN-Quaker Worship Group. Call Faith (787) 754-5937, msg/fax (787) 767-3299.

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-Meeting for worship Sundays. Campus Ministry Office, College of Charleston. Call or write for the time: (803) 723-5820, P.O. Box 1665, Charleston, SC 29402.

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). Edie Patrick, (423) 283-4392 or ewpatrick@aol.com.

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.

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

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Friends Meetinghouse, 1140 South 900 East. Telephone: (801) 359-1506 or 582-0719.

Vermont

BARTON-Glover Friends Meeting 9:30 a.m. Sundays. Barton Library basement. 525-6961 or 525-6990.

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. (540) 745-4340, or 929-4848.

HARRISONBURG-Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (540) 828-3066 or 885-7973.

HARRISONBURG-Ohio YM. Unprogrammed Christian worship, 10:30 a.m. (540) 867-5788 or 433-5871.

HERNDON-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (540) 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 9:45 a.m. each First Day. First-day school 10 a.m.

LYNCHBURG-Worship 10:30 a.m. 2nd and 4th First Days; Info: Owens, (804) 846-5331, or Koring, (804) 847-4301.

MCLEAN-Langley Hill Friends Meeting, 6410 Georgetown Pike, McLean. Meeting for worship 10 a.m., First-day school and "Second hour" at 11 a.m. Babysitting available. (703) 442-8394.

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.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

VIRGINIA BEACH-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451. (757) 481-5711.

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: gdads@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.

PORT TOWNSEND-10 a.m. Sunday (360) 385-7070.

PULLMAN-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 282-3322.

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

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

TACOMA-Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: 759-1910.

TRI-CITIES-Unprogrammed worship. Phone: (509) 946-4082.

WALLA WALLA-10 a.m. Sundays. 522-0399.

West Virginia

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-Menominee Friends Meeting for worship and First-day school at the meetinghouse (1718 10th Street, Menominee, 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, 672-6779. Call for time and place.

ARE YOU 55 OR OLDER . . . AND CONSIDERING NEW LIVING OPTIONS?

Medford Leas is pleased to announce its development of **Lumberton Leas** — a new direction in residential living designed for the changing lifestyles of mature, active adults.

The Setting — Set on a beautiful 89-acre site just 5 miles from Medford, New Jersey, approximately 40 acres of the site will be preserved as a natural setting and arboretum along the main branch of the Rancocas Creek with extensive walking trails throughout its impressive woodlands and wetlands.

The Homes — To be built by Gary Gardner, one of South Jersey's most respected builders of quality homes, Lumberton Leas will offer 110 clustered townhomes in one-, two-, and three-bedroom designs with full basements and attached garages.

The Community — Residents and their guests will enjoy a sizable community center featuring a fitness center and facilities designed for meetings as well as social and catered events. An outdoor swimming pool and tennis courts will also be offered.

The Innovative Choice — Lumberton Leas will offer an innovation in its financial and health care options. Fifty-five of the homes will offer those 65 or older Medford Leas' traditional continuing care contract with all our superior health care services. The other fifty-five homes will be open to those 55 or older on a "membership basis" with the option of later converting to a continuing care contract while remaining in their original Lumberton Leas home! "Memberships" in Lumberton Leas will be able to be resold to Medford Leas.

Initial occupancy is projected for Summer, 1998. For information, please contact the Director of Admissions at 609-654-3000 or 1-800-331-4302 (except New Jersey), or write to us at Medford Leas, Route 70, Medford, NJ 08055.

Medford Leas and Lumberton Leas are conducted by The Estaugh, a Quaker-related not-for-profit corporation founded in 1914.

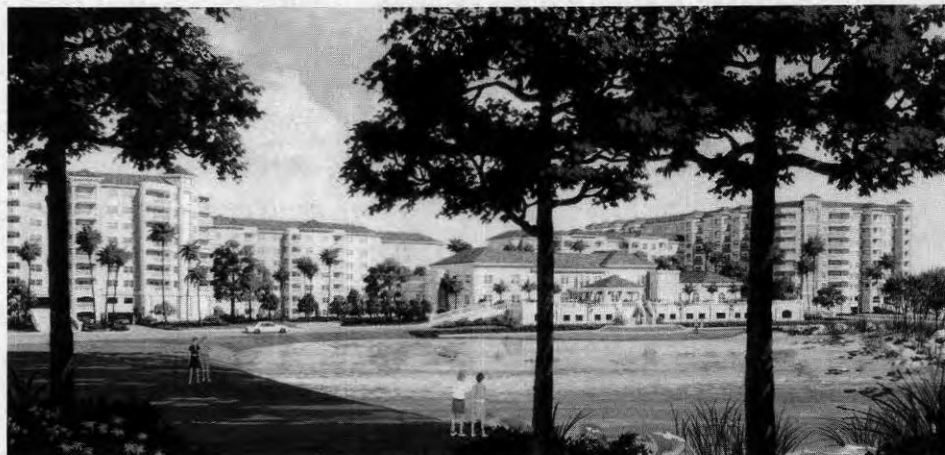
THE PURPOSE OF THIS ADVERTISEMENT IS TO SOLICIT NONBINDING RESERVATIONS.
THE NONBINDING RESERVATION IS NOT A CONTRACT AND MAY BE CANCELED BY THE PROSPECTIVE PURCHASER
AT ANY TIME WITHOUT CAUSE. ANY DEPOSITS PAID SHALL BE REFUNDED IN FULL UPON REQUEST FOR CANCELLATION.



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The Department of Insurance has advised FHC that Woodmere at Jacaranda is exempt from the provisions of FS 651 since it is a resident owned condominium.