

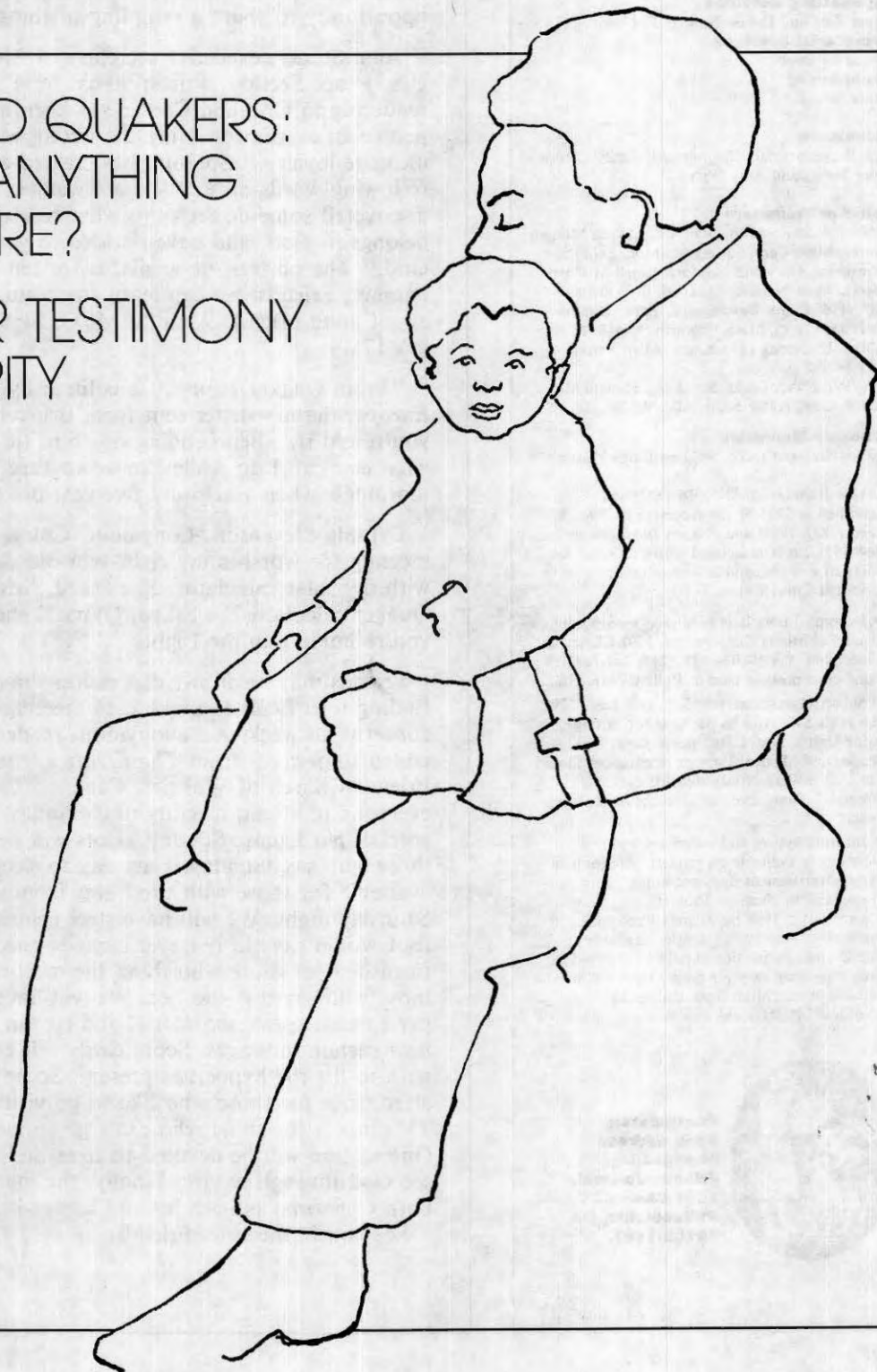
June 1988

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

BLACKS AND QUAKERS:
HAVE WE ANYTHING
TO DECLARE?

THE QUAKER TESTIMONY
OF INTEGRITY



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Among Friends

Spring Housecleaning

Like other editors, no doubt, I keep a folder near my desk labeled "bits and pieces." In it I tuck a variety of things: notes, favorite quotes, ideas, rhymes, humor—you name it. In fact, you usually *send* it. It's time once again for some "spring housecleaning"—the folder is overflowing—so let me take the opportunity to share a sampling of things with you.

John Stoner, executive secretary of Mennonite Central Committee, U.S. Peace Section, writes: "That little Scripture passage on rendering to God and Caesar has been misused for too long, giving people an excuse for going the wrong way on important questions of ultimate loyalty." So John has created a lovely poster with the following words on it: "We are war tax resisters because we have discovered some doubt as to what belongs to Caesar and what belongs to God, and have decided to give the benefit of the doubt to God." The posters are available for ten cents per copy (a real bargain, Friends, we can learn something from our Mennonite friends about good prices). Write to MCC, 21 S. 12th St., Box M, Akron, PA 17501.

"From Quaker House," a column by Ena McGeorge in *Around Europe*, the newsletter sent from Brussels, shares this: "You know you're old if, when bending down to tie your shoelace, you think: what else can I do while I'm down here?" (I think about this some mornings when I help my five-year-old Simeon tie his!)

Cynthia Stevenson, Longmont, Colo., writes, "One day after meeting for worship my eight-year-old daughter noticed me working with my solar calculator. She asked, 'Mom, may I play with your Quaker calculator?' I asked, 'What?' she responded, 'The calculator you're holding in the Light. . .'"

Friends may recall my confession some months ago that I was finding it difficult to make it to meeting after working at Friends' concerns all week. An anonymous reader sent this, clipped (and edited somewhat) from *The Living Light* (the newsletter of First Friends Church of Whittier, Calif.): "To make it possible for everyone to attend meeting next Sunday we are going to have a special 'No Excuse Sunday.' Cots will be placed in the foyer for those who say 'Sunday is my day to sleep in.' Murine will be available for those with tired eyes from watching TV too late on Saturday night. We will have steel helmets for those who say, 'The roof would cave in if I ever came to meeting.' Blankets will be furnished for those who think the meeting is too cold, and fans for those who say it is too hot. We will have hearing aids for those who say Friends speak too softly, and cotton for those who prefer not to hear certain messages. Score cards will be available for those who wish to list the hypocrites present. Some relations will be in attendance for those who like to go visiting on Sunday. There will be TV dinners for those who can't go to meeting and cook dinner also. One section will be devoted to trees and grass for those who like to see God through nature. Finally, the meeting will be decorated with both Christmas poinsettias and Easter lilies."

See you in meeting, Friends.

Vinton Deming

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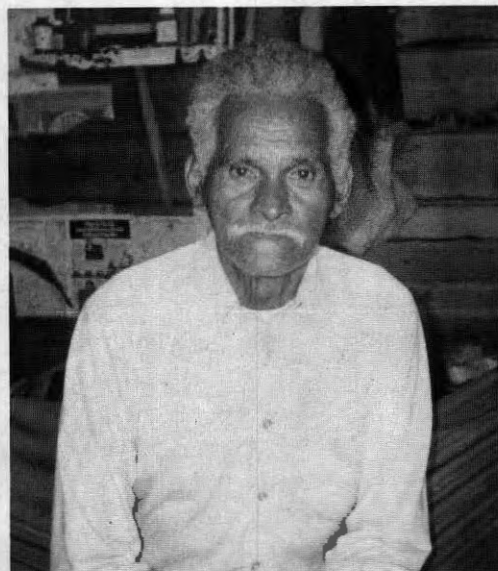
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A Nicaraguan contra, one of 26 interviewed by Listening Project volunteers

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Casting Tall Shadows

I can think of no words which are adequate to describe my admiration for the act of courage and faith represented by the war tax resisters (*FJ* March). Their quiet heroism sets high standards for those of us who walk in their shadows. May they prevail.

Jim Quigley
Bayside, N.Y.

I would like to encourage Vinton Deming to continue to resist collecting and paying war taxes for military and war purposes. Without easy access to huge sums of money our government would surely have to curtail its war-making propensities.

The Tax Resisters Penalty Fund set up by the North Manchester, Indiana, Fellowship of Reconciliation, is a small but significant step in financially assisting those who are being penalized for their refusal to pay war taxes. For those who are not willing or able to face the IRS on this issue, this is still a meaningful way of making their views known. Such assistance should also help make it possible for more people to resist.

Let's keep up the struggle!

Karl E. Buff
Mountain Home, Ark.

The tax peace bill has become to me a very important issue in these times. How better can we make known our beliefs to the general public? Surely others of different persuasions than ours would join this movement.

Let us support Vint Deming in every way we choose. I, myself, would like to contribute to what could be called a

"Conscience Fund" to support people like him. I hope more Friends will join with me in defraying the costs of the large legal undertaking.

I certainly most admire the spiritual convictions of all who will do this.

Eddie Boudreau
Houston, Tex.

(Pearl Ewald, long-time Friend and worker for peace, died this past January. In a letter to IRS in recent years she set forth her views on nonviolence and resistance to militarism.)

"It is becoming more and more clear to me that we people of the United States must be the conscience of our country. I see an extreme need for all of us who are concerned to take whatever action our conscience dictates, as long as we do not violate the rights of others. We must not engage in actions which we condemn in our opponents. Respect and justice are for everybody whether we agree with one another or not. As for me, my conscience will no longer allow me to cooperate with any plans by our government to prepare weapons for mass annihilation. I know that such weapons of war are under the condemnation of God. Therefore, I am not sending in an income tax report. I am prepared to accept the penalty for this action, and I will try to maintain a spirit of love and consideration toward you [IRS employees]."

Pearl C. Ewald
Lake Worth, Fla.

War taxes are very much on my conscience. I am one of those who uses tax avoidance.

I do have an understanding tax expert

to help me, but do not involve others in my testimony in any other way. I am in the "zero tax bracket" and usually manage to contribute 30 percent of my income to charities of my choice. I am pleased not to inconvenience my friends in taking this stand.

I started this action when I was first widowed. It did happen by easy stages. We had paid taxes, when my husband was a hard-working doctor, and we felt that his work was too important for him to make this statement. When he died—young and having worked hard—we had a lot of this world's goods. My son couldn't bear to see his father's things around, so I gave his clothes and his medical books away. As soon as possible, I sold the house, and gave land for a small park. All this gave me tax credits for the years when money was needed for my children. The need to "give till it hurts" came gradually, and I now live as simply as I can manage.

I do admire those whose consciences forbid their payment of taxes, but am not ashamed of my "cop-out." If I were wealthy, and used dodges to get in on some deal or other, it would not be the same at all. It isn't a game with me!

Susan B. Chambers
Charlottesville, Va.

I want to let you know how strongly I support your unity to resist the IRS's recent attempts to collect past taxes that Vinton Deming refused to pay on grounds of conscience.

Resisting war taxes is a difficult and scary decision. I am proud to see that the FRIENDS JOURNAL Board honors such a witness with the weight and respect deserved. The decisions are neither easier nor less important on corporate levels than they are on a personal level.

Good for you. Thanks for your witness—it serves as an inspiration. We need to follow truth in many different ways as we see appropriate.

Robin Greenler
Madison, Wis.

Through the Pain

I am a Quaker and the coordinator of a rape crisis center. For two years, I have grappled deeply with our Friends peace testimony in the face of serious, personal, violent crime.

Since Quakers tend to be quiet and unobtrusive, I used to have the erroneous belief that most are ignorant about life traumas. However, Quakers, like the rest



of the population, suffer disease, disappointment, and victimization. There is every reason to assume that the national statistics of one in four females and one in seven males being sexually assaulted applies to Friends, too.

There are no easy answers. Admonitions to "forgive the assailant" are as soothing to survivors of rape as a hearty slap on the shoulder is to a person with a second-degree sunburn. The intent may be friendly, but the effect is excruciating.

I can offer two suggestions that have been tested both through my work and through my own personal crisis. The only way past the pain is through it. And no one needs to carry the burden alone. Friends *do* know pain. Our arms are open to one another. I, myself, have spent a meeting for worship weeping in the arms of an older friend who had survived the same ordeal I was suffering. That hour marks the beginning of my healing.

It is obvious, and not surprising, that Helen Mangelsdorf's courage in sharing her story touched a lot of Friends. I invite any who have a concern about this issue to contact me at the Henderson County Rape Crisis Center. It is indeed a challenge to respond to rape in the spirit of Friends, but it can be done.

Janice Maney
P.O. Box 2461
Hendersonville, NC 28793

Kudos

I want to say that I thought that the April issue of the JOURNAL was very well done. The articles on service programs and camping were thoughtful and worthwhile to read. The News of Friends Schools section gave a good picture of the range of activities in our schools.

Good job! Give my thanks to your staff.

Robert D. Vitalo
Media, Pa.

FRIENDS JOURNAL welcomes contributions from readers. We reserve the right to edit all letters. Submissions to Viewpoint should be limited to 1,000 words. Submissions to Forum should be no longer than 300 words. Although we would like to print all contributions we receive, space is limited, and we urge Friends to be succinct.

Viewpoint

The Price of Conscience

As one who is also on the journey of conscientious objection to military taxation, I have wrestled with the reasons for not resisting which Vinton Deming cited in his article, "The Spaces Between: A Journey Toward Tax Resistance," in the March FRIENDS JOURNAL. I found the reason which goes, "I'll just end up paying more in the end" to be the most troublesome—probably because I share a cultural bias for the effective. For one reason or another, I have never found it satisfying to think that the point of the witness was simply to satisfy my personal need for moral purity.

And yet, to simply shrug my shoulders and voluntarily write out that check has never seemed plausible in the face of the nuclear terror, the burned and tortured bodies of peasants.

So, when I was skimming through Arthur Raistrick's 1968 book, *Quakers in Science and Industry*, I was fascinated to discover an answer out of our own Quaker history, to the pragmatist's objection. As you know, the first massive campaign of Quaker tax resistance was directed against the compulsory tithe levied on behalf of the state church. Here is what Raistrick says:

The sufferings of Quakers for their refusal to pay tithes, were fantastic in their extravagance. For tithes owing to the extent of a few pounds, or even of only a few shillings, goods were taken of value of ten or twenty pounds, and sold for very little. Small farmers owing a few shillings would have cattle or sheep, or horses taken to the value of many pounds, while small artisans and tradesmen had their tools and their stock-in-trade taken to the complete stoppage of their business.

Arthur Raistrick goes on to refer to the 19th century studies of Luke Howard and Joseph Besse concerning the "spoliation of the property of the member for Ecclesiastical purposes." For the 175 years from 1655 through 1830, Besse estimated that the state seized property in the value of "One Million One Hundred and Twenty Five Thousand Pounds Sterling!"

This intrigued me enough to prompt a bit more searching. In Braithwaite's *Sec-*

ond Period of Quakerism, I discovered similar evidence:

[After 1696] the clergy could still carry their tithe cases before the Exchequer or the Ecclesiastical Courts. . . . It was shown that in the forty years prior to 1736 above 1100 Friends had been prosecuted before these Courts, of whom 302 had been imprisoned and nine had died in prison. In ten selected cases, £800 had been taken in respect of original demands amounting altogether to £15.

I wonder what family counsels were held during those years about the futility of courting poverty and even prison for such paltry sums!

Oddly, it was difficult to find out what eventually resulted from the resistance in the standard Quaker histories. In *The Story of Quakerism: 1652-1952*, Elfrida Vipont gives us one sentence: "The battle against tithes had been so far won by 1873 that the historic reference to tithe resistance could be removed from the Queries." The victory was won; what we need is to expand our frame of reference!

I do not resist military taxes in the expectation or hope that I will succeed in keeping particular dollars from the hands of the military. But I do expect and hope that, insofar as my resistance is in obedience to the leadings of God, it will play its small part in breaking down the legitimacy of the warmaking machinery, as the early Friends broke down the legitimacy of taxation on behalf of the state church.

I believe that in the end, Christ's way is not only right but effective, and will prevail. Our sufferings are small in the overall scheme of things, so I don't wish to be melodramatic. But, it seems to me that we cannot afford to follow Jesus for the short haul because in the short run, all that appears is the cross (which, after all, is simply shorthand for suffering at the hands of a pagan empire). Yet, it is the cross which led to the resurrection. Won't it be a wonderful day when we can remove reference to resistance to war preparations from our queries as, in 1873, they could remove the reference to tithes?

Ben Richmond

Ben Richmond is coordinator of Peace and Social Concerns for Friends United Meeting in Richmond, Indiana.

Blacks and Quakers

Have we anything to declare?

The need for creating greater diversity in the Religious Society of Friends and for establishing a greater Quaker presence in the black community is being widely discussed within Philadelphia Yearly Meeting and considered carefully and prayerfully in the monthly meeting to which I belong. It is within the context of such consideration that a question posed by Edgar Dunston in London Yearly Meeting's *Christian Faith and Practice* speaks to me with an insistence that I seek the Spirit's response as a Quaker and a member of the black community.

Dunston encourages us to look at our generation and ask ourselves, "Have we anything to declare?" Have we anything to say to the world that is not being effectively said by others? Have Quakers some special offering to make that justifies our continued existence as a separate entity among those working to realize the kingdom of God?

It is clear to me that any meaningful outreach to the black community is contingent upon our response to this query. In addition, I would like to suggest a second question to which we need turn our attention: Has the black community anything to declare to Friends?

Upon consideration of the first question, it is natural, I suppose, to think of the many social, political, and economic issues that continue to confront minorities in this country's urban centers. Certainly, there are segments of the black community that could benefit

by Ayesha Clark-Halkin

from a greater investment of the substantial resources for which Quakers have been made stewards. Yet, it occurs to me that Friends' spiritual need to meet this responsibility is as great as the black community's need to receive assistance.

The responsible investment of resources is merely what should be the

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natural response of any religious corporate body to those in need. We must begin to make a serious commitment to using what we have been given, to speak to the condition of people we pass daily on our way to work and worship. Anything less would be a failing of Spirit that would deny the reality of our living in the power and presence of a loving and beneficent God.

Nevertheless, in spite of the fact that whatever declaration we make will be meaningless if it is not manifested in ways that have positive impact on the

human condition of our neighbors, such manifestations do not in and of themselves represent the unique declaration that Friends can make.

What we as Friends have to offer is the message of Quakerism in its essence. The message that inherent in each of us is the Light of God; and that this Light is not a dormant, vague potential for doing good but is a vital, dynamic force that leads, guides, and brings each individual to full truth without minister, without priest, and without regard to education, class, race, or culture. While this belief alone may not be totally unique to Friends, the Quaker view of the Inner Light suggests a process for both decision making, and the resolution of conflict, and a consistent response to people, power, and possessions, that make for a theology that is nothing short of revolutionary.

This message, as relevant today as it was when first declared in the 17th century, is able to speak to the economic, political, and spiritual condition in which U.S. citizens of African descent find themselves today.

As a black Quaker, I see the Inner Light as the great liberator and equalizer able to erase the psychological deficits of racism. The internalization of this divine principle has the potential to remove the sense of powerlessness that so often characterizes the thinking of the downtrodden. For if the Divine Light is the Seed of God planted in the souls of human beings, in that Seed lies all the characteristics of its source. Consequently, the Light within is also the Divine Power within. It is the indestructible power *in us*, that is able to create

Ayesha Clark-Halkin is a mathematics teacher in the school district of Philadelphia and is a member of Germantown (Pa.) Meeting.

from nothing, able to make ways out of no way, able to change what appears to be the natural order of things. It is the power *in us* that can never be overcome by the darkness of fear and hatred or altered by the might or money of people. It is the power *in us* in which lies unfathomable capacity to love and forgive even the most heinous of crimes.

I see in Friends' belief an excellent foundation for building a community characterized by its ability to accept differences among its members and a commitment to resolving conflicts through methods that reflect the belief in the sacredness of each individual. Such a theoretical framework is extremely important to a community that has for centuries been viewed in a monolithic manner and could support its efforts to listen, nurture, and care for its members, thus creating space even for its most dissident elements. What I find particularly exciting is that this climate of tolerance and inclusiveness is not merely left up to chance but encouraged by the Quaker process of consensus. By presenting a process that supports the holiness of every black man, woman, and child, Quakerism invites the black community to work together again and again to bring about its wholeness.

Finally, I believe that this Inner Light frees us not merely to self love and strengthening community, but liberates that community from the yoke of authoritarianism and provides the spiritual foundation for economic, political, and spiritual self-determination. When we view the Light as the Living Christ come to teach us himself, we understand that we need not look outside ourselves for the solutions to our problems but can turn within to a presence that is willing and able to direct us in every aspect of our lives.

Again, while none of these principles may be unique, when viewed as a whole they offer a fresh alternative for spiritual growth and community development that the black community normally has few opportunities to consider. The possibility that there are those in the black community who may wish to avail themselves of that opportunity leads to the second question: "Has the Black community anything to declare to us?"

It is obvious that the Religious Society of Friends would greatly benefit from being exposed to the insights of people with a different cultural orientation. The Spirit of God in Her work uses all that we have and all that we are. The gifts

of love and spirit that we offer to the world are shaped by our background and experiences. Surely our society would be enriched by the perspective and experiences of people who have suffered many of the indignities and injustices we have been called to address.

Yet, I believe that the greatest gifts the black community has to offer Friends are those of Spirit. Having grown up worshipping in a wide range of black churches (Baptist, A.M.E., nondenominational, Pentecostal) and having spent ten years practicing Islam in an Afro-American Muslim community, I have sought and found God's Spirit in a variety of settings. Although both theology and styles of worship varied greatly (from music to no music, from spontaneous prayer in unknown tongues to ritualistic prayer in Arabic), what remained consistent throughout my experiences was the testimony of the people around me that God was imminently real, willing, and able to make a difference in our everyday lives. It was this orientation, experienced and nurtured in me by various segments of the black community, that made the teaching of George Fox seem so natural and ring so true.

In whatever congregation I found myself there seemed to be the knowing that the reality of the unseen must be experienced and its power and presence must be witnessed.

It is this personal experience with a personal God to which early Friends were called. This represents a faith based on life's experiences of both triumph and adversity, and is not one burdened down by intellectualism. Certainly, this does not mean that theological scholarship is unimportant in the black church. However, alongside scholarship there

Patricia Wagnan



always seemed to be the additional exhortation that "you must know God for yourself." And though some might argue the decline in the influence of the black church, it is still the perspective of many in the black community today that divine power has provided the strength, the hope, the courage, and the love that has been and continues to be responsible for its survival against all odds and obstacles.

Besides an experiential approach to religion that emphatically declares that God is alive and working in our lives today, I was consistently given a sense that God's presence is always to be celebrated, not simply through music, but in the sharing of testimony, anecdotes about divine intervention, the counting of blessings, the mandatory inclusion of thanksgiving at any gathering of significance. I feel particularly blessed to have grown up among a people who in countless ways and through triumphs and tribulation celebrated the Spirit of God with the kind of passion of which Thomas Kelly speaks in his *Testament of Devotion*—a passion whose blaze cannot help but provide both warmth and light to our religious society.

As Friends we could only benefit from an infusion of such energy, vitality, and depth of spirit. Our failure to recognize our need for such may lead us to the condition of which George Fox spoke when he warned us of the ramifications of turning from the Light.

And if ye turn from this Light, ye grow strange, and so neglecting your meeting, ye grow cold, and your minds run into the earth, and grow weary and slothful, and careless, and heavy, and sottish and dull and dead.

Have we, then, anything to declare? Not only is the answer yes, but the reality is with each day that we fail to reach out and make our declaration known, we miss still another opportunity to receive the blessing and healing the Spirit of God has in store for both communities. Each holds for the other the possibility of salvation. For one, it is the possibility for the healing of old wounds and the framework for unlimited development; for the other it is the possibility for much needed spiritual quickening and revitalization.

May we, in the Spirit, move towards one another in such a way that indicates that we finally see how very much we need each other. □

MIDDLE WEST MIDDLE EAST ENCOUNTER

by Margaret Stanley

Her words came lilting, rolling, in her rich Arabic voice, as though announcing something of import to the whole world: "I love the Quakers, the Friends, the AFSC people. I love all I know about the Friends' work."

I was startled. What did she know of the hard work, the dedication, the sacrifices, the commitment, the energies spent, the prayers, the "following the AFSC star"?

How had Quakerism reached her and found expression in the poetry of her voice?

Then she added thoughtfully, with the sincerity of conviction, "So revolutionary . . . so . . . spiritual at the same time."

Sahar Khalifeh, Palestinian woman writer and lecturer, and I were making conversation as we ordered lunch in a small cafe on Lincoln Way, Campus Town, Ames, Iowa. She had just finished speaking at the annual Iowa State University's World Affairs Institute where she had held her audience enthralled into the noon hour, reading from her own writings and answering questions concerning the subject of her focus: human rights, particularly women's rights in the Arab world.

Never had I heard anyone speak out so about the need in Arab society for women's rights. Never had I heard so strong a voice of an Arab woman.

Margaret Stanley is a public health nurse who cares for the elderly in their homes. She worked in the Friends Ambulance Unit in China and as a nurse in the Gaza Strip. The mother of five, she is a member of Paullina (Iowa) Meeting.

About her lecture, I commented, "You are very brave to do what you are doing for women's rights." She returned, "We must begin somewhere and sometime, and so I do what I can."

She has been in residence at the International Writers Program at the University of Iowa, on leave from Nablus, West Bank, Jordan.

Some of us who had heard her speak accompanied her to lunch afterwards, and so it was that I found myself standing next to her as we looked at the lunch menu. I ordered tabouleh and yogurt, which proved to be very good. *Tabouleh* and *lebn zبادي*, I tried out some of the words for those dishes I remembered from the times I was a Quaker worker in the Gaza Strip in 1949 and later when I lived in Egypt while my husband taught at the American University of Cairo, 1964-1969.

She exclaimed, "Where did you learn about Arabic food?"

I told her, and reviewed the words, *Shwarma*, *homos*, *esh baladi*.

She exclaimed again, "I never have before met an American who knows these things."

Then I answered some of her questions about the Friends' work in the Gaza Strip when the United Nations had asked AFSC to administer and staff the refugee program for Palestinians huddled there in the desert from 1949-1950. I told her about the American Friends Schools at Ramallah and first eating yogurt at Ramallah in the home of Willard and Christine Jones.

Her voice in conversations is as dynamic as on stage. Others at the table had points to discuss with her. I referred

her to another woman in our group, active in AFSC work. She was as surprised and excited to find Quakers as I was to find that she knew of Friends' work. She had lectured for AFSC in the United States.

I pondered what she had said, and a few days later I wrote her asking if I might quote her and asking if she would expand on her statement that "Quakers are so revolutionary, and at the same time, so spiritual."

She answered my letter by phone. She agreed to being quoted and we talked more about "revolutionary and spiritual" Friends.

"Yes, you Quakers—you lead the way of thought and activism in American and world affairs. For example, one can't read the American history without realizing that the abolitionist movement was led by Quakers. And feminism—which started side-by-side with women involved in abolition concerned about their rights as women, too."

She listened intently when I reviewed

how it had happened that Quaker women were leaders. It was possible, I told her, because from the very beginning of Quakerism it was believed that there is that of God in all of God's creation: in men, women, and children. That recognition gave women equal rights in leadership of the Society of Friends. Friends' suffering and imprisonment under persecution gave them experience, insight, and understanding, and they have continued caring for those who are suffering and are oppressed.

She was eager to learn more of Quaker history. Her intense interest was conveyed somehow across the miles of telephone line from Iowa City to Ames, and when I mentioned Margaret Bacon's books about women leaders in our history, she stated she would search to find them in the University of Iowa Library. (I sent her a copy of *Mothers of Feminism*.)

Then she told me she had had dinner just the previous evening with Horace and Mary Autenrieth and Aileen from

Amman, on vacation in Iowa City. From them she had learned that my son Lee visits Amman from Saudi Arabia where he and his family live.

"I will meet him!" she promised, "And I will tell him how I loved meeting you—his mother."

She spoke as though rejoicing, finding new friends and discovering, unexpectedly, that in a sense we are old friends—those of us who share a deep-seated need to speak out for that which binds us together as suffering, caring humans.

So rare, so precious it is to meet such a person who reveals the feelings of the heart. Surely it is God's spirit living in us and touching one another.

And so I will do as she bid me, "Tell the Friends I love them and appreciate them so much and admire them for what they do for the oppressed peoples."

Dear Friends—let us keep faith with our Quakerism. Hearing Sahar Khalifeh's words of faith and expectation, we can do no less than our best in "seeing what love can do." □



Members of the Association of Progressive Women in Gaza assist in the American Friends Service Committee's distribution of milk to Palestinian refugees, between 1948 and 1950.

Money and Meetings

by Cynthia E. Kerman

Do all meetings have trouble when they try to talk about money? Does this discussion get more difficult, the more money the meeting has? Are there other ways to address the problem?

Six years ago, faced by a request for a sizable gift from meeting funds, our meeting began to wrestle with how to decide about the meeting's outlay of large sums. There was no process established for responding to appeals. Small amounts had customarily been allocated in the operating budget for the usual Quaker organizations, and less than 7 percent to community service; about 60 percent of the budget went to the support of the meeting itself. Some Friends felt we should expand the proportion for outreach; others felt that such spending was inappropriate for meeting money.

Our first effort was a compromise—a three-year commitment to raise an additional amount beyond the budget, to be split three ways: the Quaker agency that had requested the gift, nurture of the meeting, and outreach. It was a tradeoff among different priorities meant to satisfy everyone, which did not work. Good ideas and hard work in fund-raising did not begin to bring in enough

money. People were put off by the segments they did not care for; there was no sense of a total meeting pulling together toward a common goal.

Before this three-year effort was over, the meeting received a legacy from a lifelong member. Immediately there were divisions—between those who felt we should use the money and those who felt we should invest it to produce income. Those who wanted to spend it were divided between applying it to the funding of an executive secretary or setting up a service project or making needed improvements to the building. Some were worried about spending any money from legacies or investments to meet expenses they thought we should be meeting from contributions. Some felt if the meeting had all this money, there was no need to dig down for contributions.

In the six years covered by this story, the meeting, falling further and further behind in contributions to its ever-increasing budget, had come to depend more and more on income from undesignated legacies to meet the budget deficit. At the same time, the average level of giving to the meeting was less than half that of the *lowest* of all other denominations reporting in a national survey.

Although the committee eventually brought in a proposal for the use of certain investment funds, there was no real unity on it because the basic questions—spending interest vs. principal, what proportion should go for outreach, and

how much of the meeting's ongoing expenses should be supported by contributions—had not been settled.

Some Friends feel that to be true to those who have gone before us and left us money, we need to preserve that money so it can keep paying interest indefinitely in the future. Others (and it may be obvious I am among them) feel that while this is the proper attitude for many institutions, it is not proper for a Friends meeting.

A bank is set up to keep people's money, take care of it, and make money with it; risking or giving away money is not its job, though it should observe its civic responsibilities. A family is set up to nurture its members and provide for their care; by its nature it needs to preserve what money it can to take care of future needs; to give 10 percent for charitable purposes is a fine goal too rarely achieved. A school is set up to educate students; it needs to collect and preserve money to insure future education, and its charitable efforts should be expended in funding those who cannot afford its fees, to broaden the opportunities in the community.

But a meeting is different from all of these. It is set up to do God's work in the world. It has a component of nurturing its members, allowing it to provide them with shelter and education; but the point of all this is to help them see the Light and follow it. It is partly a family and partly a school, but it is not a bank. It is a religious organization with a religious purpose. It is a self-renewing institution, with people coming and going, changing and growing; we need to have faith that tomorrow's needs will be met by tomorrow's members.

If someone gives money to a meeting, it is (by the definition of a meeting's function) not to be put away forever but to be used—used for the proper work of a meeting—the work of changing the world to make it more God's kingdom. If the giver wants to help a specific portion of this work, that should be made very clear; otherwise the meeting should have full discretion. Probably 90 percent for service and 10 percent for ourselves would be about right. But I would be willing to leave a portion of principal invested for those who feel strongly in favor of this, if they would grant me a portion of *my* basic principle on constructive use of gifts.

How can we get away from each person fighting for her own vision of what

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is best, holding out against someone else's position? How can we get away from the feeling that if we don't maneuver things our way, our values will go down the drain? Or the ensuing response that when they don't go our way, we won't support the meeting with our money?

It seems to me the only way we can get past these painful and meeting-destructive behaviors is through love. Now I am not one who believes love can be conjured up by willing it to be there. Somehow we must find a way to build the kind of trust among us that will say, "You want this very much: I really want this, too, though it's not my first choice. But because I know you're sincere and I care about you—and I know you care about me and what I want, too—I'll help you with it." In order to feel this, we have to stop the kind of clever responses in meeting for business that belittle or make fun of someone else's position in order to score a point. People are bruised and broken in such an

Stating, seeing, respecting, and verbally acknowledging the values at stake for each side is vital. Beyond and deeper than all this, of course, is the attitude that we are here not to represent our ideas but to find God's will. If we could keep to this attitude in our deliberations, our basic problems would be solved. But most of us are not used to practicing this, though we give it lip service. These methods are way stations to that ultimate goal.

I believe something else might help. If we could begin to realize that we really do share many values, we could see we are not opposed to each other deep down and begin to trust each other in working together. A time, or repeated times, when we speak to each other about what we share, could strengthen our sense of unity.

In fact our meeting has spoken of shared values from time to time. Two different sessions on the ideal meeting, six years apart, brought forth the image of a worshiping community that is car-

we could enter thoughtfully into a worship-sharing session directing our minds to what is important for us all. Answers could be written out first (to be sure not to lose any, from those not so eager to speak), then spoken aloud, not in spirit of competition but listening to and supplementing each other. Three suggested questions for focusing thinking are:

- Where is God's work in the world most pressing?
- What should our meeting be doing about this?
- What basic values, or spiritual center do we share as meeting members, out of which we can act with love and trust for each other?

I would expect some ideas to come out that we may not listen for every day—perhaps about the needs of the disadvantaged, lessening the threat of nuclear destruction, making life possible for refugees from oppression, facing up to lingering racism or other denials of equality in ourselves and others, sheltering those who have no place to live, halting the progressive exploitation of the environment and its living occupants, increasing the clarity of our spiritual awareness—or whatever is on the hearts of the group responding to the questions. To the third question I would expect a great deal of overlap around our basic awe for the divinity of each person and the testimonies that result from that. And from the experience of doing this together, coupled with the disciplines described earlier, I would hope that the group would feel more in unity with each other, thus better able to support varying paths to mutually shared goals. From this would naturally come the detailed work necessary to bring forth some viable proposals for action in the areas the group finds most important.

Perhaps even meetings which do not have the problem of too much money may find such a process useful in allocating scarce resources. My earlier experience in a meeting with no investment funds showed that such a meeting too may have deep divisions about money. If we start with agreement about what we should work on and about the core values from which we are working, we will not eliminate all possibilities of disagreement about what to spend the money on. But the spirit in which the discussions are held should be one that is much more conducive to letting in the Light. □



Dan Leisen

interchange. We might make a discussion rule that we repeat our opponent's position sympathetically before we can suggest a different approach. We will have to show that we really can give up gracefully at least part of what we want sometimes; this must be a mutual process on divisive issues, so both sides are validated. It's not a matter of trading support on issues but a matter of understanding, acceptance, empathy.

ing and compassionate, whose members learn from each other's diversity in an environment safe for new ideas; a place for collective seeking and testing against others, for helping individuals discern the will of God, for knowing God's will and doing it; a base for world-changing action. We need to keep ourselves reminded of, and closer to living out, these shared images.

Building on this kind of base, I believe

The Quaker Testimony

by Wilmer A. Cooper

The word *testimony* is dear to Friends because it is supposed to grow out of our experiences of the leading of the Spirit of God or the voice of conscience informed by the Light of Christ within. Quaker testimonies might be considered the equivalent of the creeds of the churches. The testimonies of peace, simplicity, equality, etc., are familiar to most Friends, with the peace testimony given priority. The testimony of integrity is often subsumed under one of the other testimonies, but perhaps is most central of all to the message of George Fox.

This thought came to me recently as I listened to a tape recording of an address given several years ago to my Quakerism class by Elfrida Vipont Foulds. She is now an elderly Friend, a distinguished member of London Yearly Meeting, who lives in northwest England in the Lake Country, where Friends had their beginnings in the 1650s. Her home is at Yealand-Conyers, not far from Pendle Hill, Firbank Fell, and Swarthmoor Hall. She is the author of a number of books, particularly children's books, and she is also a Quaker historian of some note.

The subject of her talk to my class was, "The Message of George Fox." Years earlier, she had struggled to bring Fox's experiences alive to her by visiting his birthplace at Fenny Drayton, a small, sparsely populated village in the English Midlands. As she walked around there she realized that probably only one building was still standing that had been there when Fox was a boy, and that was the village church. So she went over to the church, pushed open the large door, went in, took a seat on one of the front pews, and just sat there in meditation. She lapsed into absolute silence, no sound from within or without. Finally she looked up and saw along the wall one of those family tombs one sees in English churches. The faces and family

names were carved across the top. The faces all looked alike, except for one half-face that was looking right at her.

At that moment she seemed to hear a voice which said, "Everything begins with a question about life." At the same time she saw in her mind's eye the boy George Fox sitting there with his family in the village church, Sunday after Sunday, worshiping. But the boy George looked puzzled; he seemed to be pondering why he and his family, and their neighbors, came week after week to the village church where they prayed; where they made solemn affirmations; and where they witnessed to Christ. But then these self-same people would go from the church the following week cheating their neighbors, cheating in the marketplace; they would get drunk in the ale houses; husbands would beat their wives, and children would get cuffed by their parents. Next Sunday they would faithfully go back to the village church and go through the same religious exercises as the week before, only to repeat the same kind of behavior in the village the week following.

All of this inconsistency troubled the boy George Fox so that he continued to ask deep questions about the meaning of life, given this kind of behavior. At this point Elfrida Foulds says that the message of George Fox suddenly came to her, namely that Fox felt the need for integrity in daily life. He saw that there must be a correspondence between one's faith, between what one practiced on the Sabbath, and what one does during the daily work week. For Fox it called for the kind of integrity the Psalmist was talking about: "Judge me, O Lord, for I have walked in mine integrity." (Ps.26:1)

So "integrity" became Elfrida Foulds' subject for the message on George Fox which she was to deliver. She pointed out that Fox continually tested this in his own life. There is the example in his *Journal* when he was invited by some friends to a drinking bout, and he re-

fused because he saw an inconsistency between such behavior and the faith he proclaimed. Fox also saw many inconsistencies when he observed the churches of his day. He believed that a minister of the gospel could not be prepared at Oxford or Cambridge, if such persons were not moved by the promptings of the Holy Spirit, the voice of God within. Moreover, Fox refused to call places of worship "churches" because a church is not a building; it is the people of God, a fellowship of believers. The church is the men and women who come together in worship; therefore, Friends called their places of worship "meetinghouses"

Integrity means speaking the truth.



Ricardo P. Thomas



Terry Foss/AFSC

Integrity calls for faithfulness to conscience illumined by the Light within.

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of Integrity

rather than "churches."

Elfrida Foulds calls Fox's view of the relationship of faith and life the "sacramental view of life," in which there must be a correspondence between the inner life of the spirit and the outer life of involvement in the world. I will refer to this again in my closing remarks, but this will give you the background for my choice of "integrity" as the focus of my address to you, and how it came about that Elfrida Foulds concludes that integrity is the centerpiece of George Fox's message.

There is yet another reason why I

came to this topic of integrity. Perhaps you have been asked, as I have, to explain Quakerism to someone unfamiliar with it. In the winter of 1980 when I was on sabbatical leave at Woodbrooke, the Quaker study center at Birmingham, England, we had there a young Indian woman who was studying at Birmingham University. Because she had never met any Quakers before coming to Woodbrooke, understandably she wanted to find out more about them. Someone suggested that since I was a visiting Friend giving some lectures, that she ask me. So we sat together at the table one

day and she began asking "What is a Quaker?" Because I didn't have a quick and ready answer, she became impatient with my hesitant response. Unfortunately, I began by suggesting two or three things she could read about Friends. At this point she showed a bit of anger. All she wanted was a straightforward two-sentence answer to, "What is a Quaker?" or "What is Quakerism?"

As I struggled with this question then and on many other occasions, as probably most of you have, it occurred to me that perhaps the word "integrity" comes as close as any single-word answer to "What is Quakerism?" Now let me explain what I mean by this.

From the beginning Quakers have been known as "Friends of Truth" or "Publishers of Truth." The word "truth" and the word "integrity" have a close affinity and correspondence. In some respects the words are synonymous. Early Friends' use of "truth" had a biblical origin. Friends were fond of the Gospel of John, such as John 4:23 which says, "The true worshiper will worship the Father in spirit and in truth." And again in John 8:32, "You will know the truth and the truth will make you free." For some other thoughts about truth I am indebted to Kenneth Boulding's 1970 Swarthmoor lecture at London Yearly Meeting entitled, "The Prospering of Truth." Interestingly, he makes reference there to a practice that some Wilburite Conservative Friends used to have, namely, greeting one another by asking, "How is truth prospering in thy parts?" That is to say, "where thee lives." Obviously that is a searching way to greet another Friend.

"Truth" is a frequently used word in early Quaker literature. In some Quaker journals it appears on almost every page. It is usually Truth with a capital T. It is more than just common, ordinary truth that is understood here. For early Friends this Truth referred to the Gospel they found in the New Testament. It was Truth which had objective content, and it was truth in which one could participate. It was much more than propositional truth, which is probably our most common understanding of truth.

Let me now describe four ways in which integrity has been described and practiced by Friends.

• **The first is truth-telling, or simply not telling lies.**

For Friends this was grounded in the injunction of Jesus not to take an oath or swear that you would tell the truth.

Integrity leads to a deep sense of spiritual community.

Juditha Lopez/Friends General Conference

Integrity calls us to be truly who we are.



Terry Foss/AFSC

Friends were very conscientious about this, not only because it was refuted by the Bible, but it implied a double standard of truth. One should be known for telling the truth all the time, and not just when you are called before a judge and are sworn to tell the truth. *Webster's Dictionary* definition of an oath is "a ritual declaration, based on appeal to God . . . that one will speak the truth, keep a promise, remain faithful, etc." And swearing means to make a solemn declaration or affirmation (by invoking the presence of God) to tell the truth.

But Quakers believe that you should be known for telling the truth all the time. As a matter of fact, early Friends were thrown into jail more often for refusing to take the oath than for any other reason. Anybody who didn't like Quakers could bring them before a judge, charge them, and have them jailed because they would refuse to take the oath before the judge.

Apart from Friends' writings, one of the best places to find this kind of integrity described is in Dietrich Bonhoeffer's, *The Cost of Discipleship*. Bonhoeffer, you may remember, was the German pastor/professor who was jailed and hanged by the Nazis just before the end of World War II. Bonhoeffer has a chapter entitled "Truthfulness." He gives an interpretation of Matt. 5:33-37 which forbids taking oaths and swearing. It sounds like it might have been written by a Quaker. Bonhoeffer held that "the very existence of oaths is proof that there are such things as lies. Oaths are intended as a barrier against untruthfulness." And, parenthetically, he says that "perjury is a word for telling lies under oath." But Jesus destroys the lie by forbidding oaths altogether. "Let your 'yea' be 'yea' and your 'nay' 'nay.'" There is no need for oaths if you speak the truth all the time. Of course you can find the same thing said in Fox's *Journal*, and in other early Quaker writings. So the first point is, integrity means truth-telling.

• Integrity calls for authenticity, for genuineness, and for veracity in our personhood.

It calls us to be truly who we are and not be two-faced by trying to be something or somebody we are not. Thus integrity is the opposite of hypocrisy, which means phoniness, sham, and deception. Jesus has some scathing words for hypocrites in Matt. 23. He has seven woes against the religious authorities of his time, the Scribes and Pharisees, who

were pretenders of virtue and piety.

When I worked for Friends Committee on National Legislation in Washington, D.C., in the 1950s, we had a friend and neighbor who was going back to her college for a class reunion. In preparation she went out and bought a new wardrobe of clothes to wear. In an attempt to justify buying these clothes, she said to us, "You know, when we get back to college and have that class reunion, it's going to be one big lying session!" In other words, they were going to put on false fronts and try to be people they weren't.

• Integrity calls for obedience, or if you prefer, faithfulness, to conscience illumined by the Light within.

For Friends this is the seat of religious authority and the touchstone of our faith. Here Quaker truth and integrity have an existential quality. It is truth which lays hold of one in a moment of

The world is
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time. It is truth which may very well have objective validity, as I believe it does, but if it is not truth which is internalized in each of us, and for which we take ownership, then it is not truth which is valid and binding for us. But once it lays hold of us, it is truth which will not let us go until we have acted upon it. This kind of truth is new and fresh and therefore vital. It is not grounded in dogma, creeds, abstract philosophical ideas, or theological affirmations. It is not to be found in religious textbooks or Quaker books of discipline, but it is grounded in a living faith and experience of the present moment. It is the basis for the Quaker testimonies—testimonies which are a living witness to the inward leading of the Spirit of God in our lives.

• We need to look at integrity in terms of its root meaning.

We need to see it in its larger context. The word comes from the Latin *integritas* which refers to a state or quality of being complete, that is, a condition of wholeness. The word "integrity," as well as the mathematical term "integer," all have a common meaning. When we look at these common mean-

ings of *integritas*, or "integrity," they all point to a unity when applied to persons, or what we call community. Integrity creates a sense of togetherness and belonging when applied to persons in community. It is in community that persons are able to have a sense of responsibility and accountability toward one another. This is the opposite of individualism, which is preoccupied with doing one's own thing, often with little concern for how it affects other people. This attitude dominates so much of our behavior in society and in our U.S. culture, and it affects the Religious Society of Friends as well. Thus we need to recover the testimony of integrity as applied to wholeness in communities of persons in which we have a sense of responsibility and accountability toward one another.

But integrity in its root meaning leads to an even deeper sense of community. This level of wholeness goes beyond the community of persons to a spiritual community with "The ground of our being," to use Paul Tillich's words. Here we need to associate integrity with the religious concept and experience of salvation. Now that may seem strange to you because the word "salvation" is not fashionable anymore, except among radio and television evangelists, and a few fundamentalist church folk. But according to Paul Tillich the root meaning of "salvation" is derived from the Latin *salus* (or *salvus*), which can mean "health" or "wholeness." Now, who among us does not want to have health and wholeness, both physical and spiritual? If the wholeness aspect of integrity leads to a sense of community of persons, likewise I am suggesting that it may also lead us to an experience of spiritual wholeness in relationship to God. This comes very close to what St. Augustine meant when he prayed: "Oh God, Thou hast created us for Thyself, and our hearts are restless until they find their rest in Thee." In a similar vein Olive Wyon writes, "integration" is not an end to itself; it is a means to an end, and the end is God."

Turning now to some practical aspects of our subject, I believe that the world is hungry for, if not dying for, integrity in daily life. As we look around us, we are overwhelmed by a society and culture which has few compunctions about lying, cheating, and stealing. People's lives are fraught with hypocrisy, deception, and fraud. It seems to be the norm.

We shall enumerate here a few examples.

The widespread use of drugs and drug dealing falls into this category.

Another example is "white collar crime," such as the insider stock-trading scandals on Wall Street. Those who commit these crimes exhibit little sense of remorse in terms of their behavior in the marketplace. Or, turning to government and public policy-making, we find widespread use of lies, dirty tricks, cover-ups, in order to bypass legal and democratic processes in the interest of personal party gain. This is not to suggest that all government is corrupt and evil. Quakers have always believed that it is possible to work through government to help transform the world. But we are also aware of the frequent lack of integrity by many who represent us in government.

Still other examples of possible lack of integrity confront us whenever we walk into a supermarket, or any store, and wonder whether we're being cheated with respect to the quality of the goods, and whether the price is fair. Sometimes we are not only victims of cheating and deception, but we become perpetrators of it ourselves. We, too, are tempted to lie and cheat, partly because everyone else seems to be doing it. How many of us are truthful about our IRS returns? That's a toughy for us. This year I reported an income item which I am quite sure IRS would never have known had I not reported it. But in the interest of integrity I reported it, and of course I was haunted by the fact that I was going to be coming here to talk to you about integrity! This is an area where we are tempted to justify cheating because we so often disapprove of the way our tax dollars are spent by the government, particularly for military purposes.

We also need to ask ourselves about our sense of integrity and fidelity in family relationships, in our dealings with our spouses and children. How many of you know about the research that our Quaker friend, Judy Brutz, has done with respect to violence in the Quaker family? Her research shows supporting evidence that there's little, if any, difference between Quaker and non-Quaker families in the amount of violence used in the home. This is very upsetting to us as Friends, but Judy Brutz has considerable evidence for her conclusion. She is now in the process of forming, with the help of some other Friends, what is called Friends Family Service, P.O. Box 16010, Des Moines,

Iowa, if you are interested in finding out more.

We do not need to give any more examples to illustrate our point about the cry for integrity in daily life. Because of such widespread lack of integrity we are forced to ask the question: Is it not true that we are in about as much danger of being destroyed by our own moral sickness and culpability, as a society, as we are in danger of annihilation by nuclear bombs? I know we are all concerned about the possibility of an accidental nuclear holocaust, as we should be, so I don't want to detract from that concern. But I'm trying to suggest that there is something else eating away at our society which should claim our attention just as surely as the nuclear threat.

Friends in the past have had a very high standard for themselves. Early Friends were committed to what they called "Christian perfection," which is

We must begin to take the Quaker testimony of integrity as seriously as we do the peace testimony.

a term not very well understood today. Those of you who knew Cecil Hinshaw from Boulder (Colo.) Meeting may have read some of his early writings on the Quaker claim to Christian perfection in early Quakerism, and what relevance it has today. The Christian perfection of early Friends called them to live up to the measure of the Light of Truth given to them. It is a call to holy obedience to the Light of Christ within, as Thomas Kelly would say. Thus we have a lot to live up to in our Quaker heritage and in our testimony of integrity and truth-telling.

We might remind ourselves here of the well-known statement of the Harvard psychologist and philosopher, William James, who in his book, *Varieties of Religious Experience*, describes Quakerism as "a religion of veracity, rooted in spiritual inwardness." He went on to say that early Quakerism was "a return to something more like the original gospel truth . . . than had ever been known in England." That is a pretty bold statement. How well do we emulate this in our Quaker lives today?

I agree with Hugh Doncaster, the British Quaker who in 1967 at Friends

World Conference at Guilford College challenged Friends by saying, "The world is dying for lack of Quakerism in action." I agree with that, but I do not believe we are worthy of such a claim unless we begin to take the Quaker testimony of integrity as seriously as we do the peace testimony. We need to learn how to teach our children these testimonies and to model them for others. We need to begin to live the way we want the world to become, rather than the way the world is now.

In conclusion, let me return for a moment to Elfrida Vipont Foulds. After she settled on "integrity" as the focus of George Fox's message, she went on to spell it out in terms of the Quaker sacramental view of life. She defined a sacrament in the classical way as "an outward sign of an inward grace," or as we might prefer, an outward sign of an inward spiritual experience and commitment. She observed that what Fox wanted to convey was that our outward, visible lives should give expression to our inward spiritual lives, and that there should be a correspondence between the two.

To give expression to this idea, Elfrida has popularized the Quaker phrase, "Let your lives speak." Presumably this is a quotation from George Fox, although she is not sure Fox ever uttered these exact words. But she is convinced that they reflect a basic religious principle for him. If you go to northwest England today you will find this message inscribed on a plaque on what is called "Fox's Pulpit," high on a rock overlooking Firbank Fell. It was here that Fox preached to over a thousand seekers gathered in June 1652 shortly after his vision on Pendle Hill of "a great people to be gathered." It was here that Fox not only called people to "let your lives speak," but he admonished them to live as if the kingdom of God could come in their lives then and there, rather than wait for the Kingdom to come at some future time.

Finally, I would like to end with a prayer, the source of which I do not know, but it is a prayer that speaks about Truth and has always meant a great deal to me.

Oh, God, who art the Truth, make us one with Thee in everlasting love, for in Thee alone art the sum of our desires. Let the whole creation be silent before Thee, and do Thou speak only unto our souls. □

THROUGH THE PORTAL

A Convinced Pacifist's Journey to Faith

by Gay Nicholson

On a steamy hot morning during the height of last summer's constitution bicentennial celebrations, I joined the ranger staff at Independence National Historical Park in Philadelphia. I was fired three days later for refusing to sign the mandatory civil service oath of office, believing it violated my pacifism. The door to a career, to a whole cluster of life choices, closed permanently. At the time I did not understand that God was opening a different door before me. Propelled by the clearest sense of leading I'd ever known, my act of dissent *happened through me*. I was both utterly certain and utterly blind. Yet it is clear, months later, that a series of experiences prepared me for the crucial moment.

My employment as a national park ranger began in the south district of North Cascades National Park five years ago. The North Cascades mountain region of Washington state is the "home of my heart"; I am forever tied to that rugged, awesome land as if by a limitless umbilical cord. Working for the federal government as a park ranger meant I could live in the mountains and earn my keep sharing my reverence for them with park visitors. Like many of my colleagues, I was given to pausing amidst the sweet air and glacier-clad vistas of my workplace to marvel, "I *get paid* for doing this!" Like many park visitors, I was grateful that the federal government protected the region from ruin by logging, mining, or unchecked tourist development.

During those first years in the mountains, I became a Quaker. Isolated from a monthly meeting, my conviction and subsequent religious education came largely through reading: Quaker periodicals, journals, histories. I was proud to call myself a pacifist, but for a long while, I had only my intellect with which to embrace a new way of life.

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That changed during the off-season months of 1986, when I took a college course entitled "Peace Studies." The course examined the pervasiveness of violence in our contemporary culture, sensitizing me especially to the subtle ubiquitousness of violent terms and metaphor in our language. For a few weeks, finding phrases in the daily newspaper like "parents fight war toys" or "cease-fire effort shot down" was a sort of horrible game, but suddenly the front page was black with the U.S. bombing of Libya and the Chernobyl nuclear disaster.



The author (with ranger hat) on duty with a boat tour

Fear and despair crept into our class seminars. Since the course was completely nonprescriptive, these emotions recycled over and over; the global predicament seemed hopeless. Layers of personal denial were stripped away; the nuclear nightmares of my childhood returned. I began to live in a constant state of deep pain and terror for the world.

I emerged from that time of despair and powerlessness only when I returned to my mountain home, where the isolation and wholeness of the land gave me respite from ominous signs of impending holocaust. I returned to health convinced in a deeply experiential way that



an intentional turning away from violence in *all* its manifestations, the large-scale and the everyday, was our only hope. Tender towards the magnificent wilderness healing me, I was painfully aware that it, too, was completely vulnerable in the face of nuclear devastation. A second truth emerged: in our time, pacifism and wilderness preservation—a primary mission of the National Park Service—have become inextricably linked.

Over the course of the following year, I pondered how I could put my deepened commitment into action. Readings in Quaker history revealed that most of our witness to the peace testimony has involved extrication from complicity in war-making and war preparation. Generations of Quakers engaging in tax resistance and conscientious objection have learned the power (and the difficulty) of saying *no*. I kept returning to a dim conviction, difficult to hold on to, that in peace work, there must be a powerful *yes* to something as well—but I had as much trouble as anyone envisioning a peaceful world. The sense of dilemma grew, and—other than tax resistance—I found myself unable to join in traditional forms of peace work.

My husband and I began feeling drawn to the Philadelphia area. We agreed to try a season there, and after a brief, unsuccessful venture into another type of work, I was relieved to be hired by Independence National Historical Park. I did not think much about the

national symbols I would be showing to park visitors. It didn't occur to me to consider that the conventional nationalism which made Independence Hall a shrine and the Liberty Bell an icon might carry the seeds of violence.

Inside the air-conditioned personnel office that hot day in July, I was given the usual sheaf of government forms for new employees. Dutifully picking up my pen, I read the text of the civil service oath of office (routinely presented to every federal employee upon entrance to duty). A chill of recognition crawled through me. There in the stilted, archaic language of the oath, I saw embodied the mentality underlying war between nations. The connection was unmistakable. In a letter I later wrote to my former Park Service co-workers, I explained:

The oath of office asks us to swear or affirm that we will "defend the Constitution of the United States against all enemies, foreign and domestic," to "bear true faith and allegiance to the same," and to "take this obligation freely, without any mental reservation or purpose of evasion." The broad, solemn language eludes a single interpretation, but read for the essence of the statement, hear the ideas behind the words. The oath demands transcendent, unquestioning loyalty to the United States system of national government. It makes a *de facto* enemy out of anyone who cannot share that particular loyalty.

I believe the mentality embodied in this oath precludes the kind of global interaction and cooperation we must achieve if we are to survive at all. I believe it is just this mentality—unchallenged, held sacred—that has made proliferation of nuclear weapons possible and their eventual use a likelihood.

Stiffly moving through the rest of the papers, I returned to the oath and found I still could not put my signature to it. A personnel officer took the unsigned form along with the others, and I left to begin a week of training. Two days later, I was called to the personnel director's office and told that I could not continue working without signing the oath.

Many questions and explanations later, I recognized the bottom line: no compromise was possible. The oath was a mandatory condition of federal employment. I went home in a state of shock. Though I tried to make myself think about what I stood to lose, though the complete incomprehension in the faces of co-workers and even my family haunted me, I knew that the simple act

of signing that piece of paper was now forever beyond me.

To my former co-workers, I wrote:

I was confronted with the sad irony that to work for the National Park Service, because it is an agency of the federal government, meant I had no choice but to subscribe by oath to a way of thinking that is actually inimical to preservation of wild lands and cultural resources. I simply couldn't live with that contradiction.

For a few weeks after my dismissal, I wondered whether I should call attention to what seemed a new question relating to the first amendment guarantee of religious freedom. I was denied employment because my religious beliefs prevented me from signing the oath. Already, atheist oath-takers could cross out the phrase "So help me God" and the Quaker or Mennonite was allowed to affirm rather than swear. How was this different in substance? The idea quickly faded away as I realized that at best, a civil court challenge would require a fundamentally adversarial context in which to argue about broadened definitions of pacifism. There would only be more contradictions.

For the most part, friends and family accepted my action, but were perplexed by it. Reactions ranged from subtle offense at my rejection of national creed and symbolism, to "why didn't you just sign it and think whatever you want?" to concern that I had given up the best opportunity there is to promote wilderness and historical preservation—and wasn't that what I cared about? The unspoken response has been, "Weren't you a bit extreme?"

I live with such questions, even when they're in my own head, by recalling the experience of *leading*, which was simply beyond rational explanation. When I feel an urge to justify my choice, I remember that it wasn't really a choice at all.

I have since learned that my act was not an end unto itself. The *no* to the federal government was in a much larger sense *yes* to the work of the Divine in my life. With what I have since termed a "portal" experience, God led me beyond the closed door through a new threshold, into the journey called spiritual formation.

That journey, another story, unfolds bit by bit, day by day. I am sustained by the clear knowledge that this is the *yes* I was waiting to say. Embracing a growing relationship with the Divine is my first and fundamental peace work. □

Oath of Office

I do solemnly swear (or affirm) that. . . I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter. So help me God.

The Listening Project

To seek the light in all, whether foe or friend—this is one of the great challenges that we as Friends and peacemakers face every day in our lives. It is a challenge that calls us to do what might be unpopular—to care about someone who hurts others. It is a challenge to do the unexpected, which calls us to seek change through love and reconciliation, even when to do so seems unrealistic. It is a challenge to listen. . .to those who disagree with us or oppose us.

For several years, Rural Southern Voice for Peace (RSVP), an organization supported by members of the Celo Friends Meeting in western North Carolina, has been developing and organizing what we call Listening Projects. A Listening Project has one main goal: communicating between people who normally are not communicating with one another and should be doing so. The magic ingredient in the process is listening—getting one side to actively listen to the other. Through this process walls and defenses are dropped and communication, understanding, and compassion can occur.

The Listening Projects we have organized have challenged activists doing peace and justice work—including ourselves—to be the listeners. Often we don't listen to other people with ideas different from our own, because they support the arms race, because they are racist, or. . . . We argue instead of listening. We try to immediately corner the other person and show how wrong he or she is and how right we are. So the other person shuts down, and the potential for change is actually decreased. When we listen, on the other hand, we

Herb Walters is a member of Celo (N.C.) Friends Meeting. He is the founder and present coordinator of Rural Southern Voice for Peace. Herb has traveled to Central America on three occasions to do political and human rights work. He is currently on the national board of the Fellowship of Reconciliation.

OPENING TO THE LIGHT IN OUR ADVERSARIES

by Herb Walters

say to the other person: "I care about what you think, and I accept you as a person, even if we have opposite beliefs."

This is a very difficult thing to do, to *accept* the racist or the contra soldier. Keep in mind though that we are accepting them as human beings, we are not accepting their racism or their war. One thing that helps me with this is to look at the racist or the contra and envision the individual as a newborn child. Close your eyes and image the miracle of a child being born. All of us began that way, as the beautiful perfection and love of an infant child. The next time you are talking to someone who wants to bomb the Nicaraguans or someone who refers to blacks as niggers, try to image that person being born. That beautiful, perfect little child you see is the essence of what that person is. Beliefs and ideas such as racism are not. Racism was learned, it was picked up along the way just as we might pick up a sickness. When we are able to see that child, that light in the racist, then we have the most powerful deterrent against racism there ever was—love. We can challenge and fight racism and war, yet only love will transform the heart of the racist and the warrior.

Listening and Listening Projects ac-

complish a number of important things. Through listening we learn, and our own understanding and compassion grows. For the other person, being listened to enables that person to trust the listener and to open up, to take the risk of going beyond old beliefs and defenses. This frees the person, enabling change.

Active listening allows a greater truth to emerge. I remember listening to one woman who was being surveyed about the relationship between racism and poverty. She started off by calling blacks inferior. I didn't judge her or react to her. I asked her more questions, which is a part of active listening. I asked her questions about her statement and eventually asked her how she related her "inferiority" belief to the fact that there are many blacks who are highly respected doctors and lawyers and professors.



Photos courtesy of Herb Walters

This led her to talk about the importance of education, and we soon began talking about the effects of slavery and unequal opportunity. Eventually she disagreed with her own statement on black inferiority. She ended by acknowledging a need in the United States to make equal opportunity for education a national priority. This transformation was possible only because my listening made her feel safe in taking the risk of truly examining her ideas on race, perhaps for the first time in her life.

The experience above happened at a Listening Project that took place in Ware, Mass. Each Listening Project is different. In every case RSVP provides three to six hours of communications training. Many projects involve canvassing. Teams of two people who have undergone training go to people's homes and ask them questions from a Listening Project survey. Most people agree to participate after some questions and assurances.

The survey format asks people to take time and speak at length. The questions are designed to encourage an "opening up" of people's hearts and minds on the issue in question. Activists are trained to listen and to facilitate this opening up in both themselves and in the other person. The process can truly be a miraculous one.



I'd like to share with you now experiences from three Listening Projects, ending with my most recent experience of listening to 26 Nicaraguan contra fighters—the Contra Listening Project.

The St. Marys Project

In St. Marys, Georgia, a listening project is ongoing and is directed toward the development of the Kings Bay nuclear submarine base there. The St. Marys project began when 40 activists in teams of two canvassed the St. Marys community with survey questions related to local issues, the impact of the nuclear submarine base on the community, and people's feelings about nuclear issues. A St. Marys listener shared the following experience:

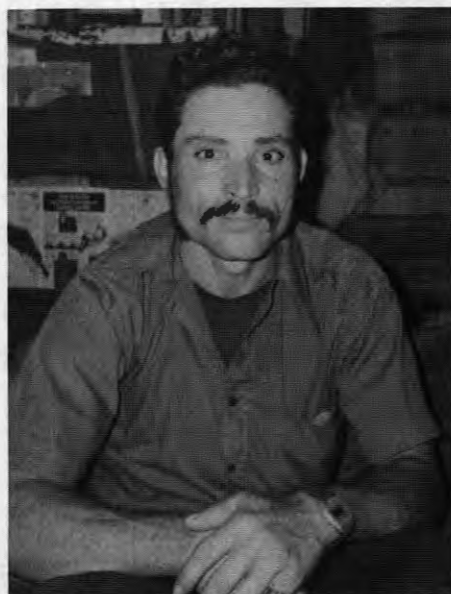
I sat down with one man, and I knew right off that he was solid behind Reagan and didn't give a hoot about disarmament. So I just listened to him and asked him some questions and really let him know that I wouldn't judge him on what he said. I did that for over 30 minutes, and by the time I was through, we were friends and he was saying that we needed to get more serious about arms talks and start getting rid of all those nuclear weapons.

Various things have happened as a result of the St. Marys project. Many residents were able to openly talk about nuclear issues for the first time in their lives, and many of them asked to have written information sent to them. When asked to consider alternatives to the arms race, these people, many of whom had previously felt antagonistic toward the peace movement, came up with some very good ideas, including stopping the manufacture of nuclear weapons, teaching peace to our kids, establishing exchange programs between U.S. and Russian schoolchildren, and supporting negotiations and arms control.

In follow-up visits, a number of residents went one step further, saying that they would be interested in getting together with other concerned St. Marys residents to discuss the issues and look at ways they might act on their concerns.

One of the most significant things that has happened at St. Marys is summarized by one of the project's listeners:

I think the Listening Project is super! Such real communication with the community. I think it certainly wiped away any fears they might have had about us (peace ac-



A Contra Listening Project participant

tivists), . . . though actually, I'm not sure just how many were even aware of our presence. . . . But they know us now, and in a positive way.

The Walk for All Life Project

In August of last year, the Walk for All Life, a peace walk from Leverett, Mass., to Groton, Conn., incorporated Listening Projects into several of its stops. I joined the walk for its first week and trained walkers for the work ahead. The primary project took place in the largely working class town of Ware, Mass. Its focus was on issues of poverty, employment, racism, and militarism. Here's some of what we found:

- We were very well received in the lower income neighborhoods. Many of these people expressed anger and frustration. They also showed some understanding of the problems, the root causes of those problems, and possible solutions. Many can make the connection between their problems and militarism, but they feel powerless on what to do about it. In a few areas, about 50 percent of the people expressed an interest in receiving more information on the issues and possibly getting involved in a group to act on those issues.

- In the middle- and upper-class neighborhoods there was less understanding of the issues and a tendency among

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some people to want to keep distance between themselves and the problems mentioned in the survey. Others, however, were aware and concerned. Some people started out quite hard line and softened through the listening process. For example, one man started out by blaming unemployment on the laziness of the poor. In the end he changed and acknowledged the effects poverty has on people, how people can get stuck in poverty, and the fact that our government's priorities are all mixed up. "This administration is trying to cut down on programs for these people and is giving the money to the rich," he said.

- The listeners themselves were strongly affected by their experiences. One surveyor, after listening to people in a low income area of Ware, said:

I feel all shook up inside and unsettled. Some of those people feel nothing but hopelessness, and they see no way out of their poverty. I could see the pain deep down inside them. Now I just can't stop thinking about them, and I can't go back to being the kind of peace activist I have been. Maybe I need to get involved in some local issues and try to connect them to the larger peace issues. . . . Maybe I'll visit some of these people and figure out what to do.

The Contra Listening Project

In February 1988, Carol Latharus of the Asheville, N.C., Central America Resource Center and I traveled to the border of Nicaragua and Honduras to listen to contra fighters. The primary purpose of this project was to learn about these men and why they were fighting. We were particularly interested in interviewing fighters who had come willingly to the side of the contras.

In the peace movement, the contras have been the enemy. By creating an enemy, we created a good-versus-bad image that made our mission and our work easier. An enemy is a person without a face, someone it's easy to be against.

It's understandable why that happens, knowing what we know, seeing what we have seen of the contra atrocities, and comparing these to the Sandinista attempts to build a better society. I have been to Central America on three separate occasions, and I have felt very strongly the suffering of the people there. For so many of the poor in

Nicaragua, the Sandinistas brought hope, and the contras brought death and destruction.

Yet with all this, I also know that things are never as black and white as we would like them to be. I know that my job as a peacemaker is not simply to take sides. It is to seek the truth and the light. It is to humanize rather than to dehumanize the "enemy." It is to understand and to seek out the best in both sides, even while denouncing the evil we meet. It is to work for reconciliation. These can be very hard concepts to actualize, but they are at the heart of an important challenge that we face as a peace movement. And they were at the



Courtesy of Herb Walters

heart of the Contra Listening Project.

We conducted each of our interviews with 26 contra fighters in complete privacy. Two other activists living in Honduras assisted us. Between us we had enough experience to know that not everything we heard was true; we also felt that much of what we heard was the truth, as these men had experienced it. The following are segments of a few of the interviews we conducted. The answers you'll read are representative of what we heard from many of the contras when we asked them why they joined the contras. Keep in mind that these men do not represent those in the contra army who are fighting because they have been forced or coerced into doing so.

Ramon Largo, age 29, from Jinotega

From the beginning we saw changes when the Sandinistas took over. We couldn't buy and sell freely as before. With Somoza we had the military and we had the workers. The Sandinistas mixed these two, and suddenly everyone had to carry arms. Anything we produced had to be sold at the government center, and then we had to buy it back—we couldn't choose who we wanted to sell to.

Noel Obando, age 37, from Chontales

I joined in 1983. I had no problems with the Somoza government because I was able to work freely. I was a peasant, a worker in the fields. I picked cotton, cut cane sugar, and I also painted cars.

When the Sandinistas took power, everything changed. We had to take up arms, watch the streets, and had to belong to the FSLN [the Sandinista political party]. . . . I saw only two things personally. They were forcing people to fight, and they beat up some people. They tried to force me to join the military. I said no! Many people I knew were being watched or were taken away to jail.

Some of the participants in the July 1986 Listening Project



Vijillio Lopez, age 33, from Jinotega

I had a farm with 60 acres. We grew coffee, corn, and raised cattle. Sometimes I had two or three workers helping me. I started working the farm six years before the Sandinistas came along. The Sandinistas said if you didn't join a particular organization they wouldn't give you bank credits. They tried to give me credits and I didn't want them because everyone who got them was obliged to belong to the militia.

[The literacy campaign] had political content. We were told we must rely on our own resources, which seemed like a slap in God's face. We had to go to speeches about how to defend the revolution. People not a part of the militia were excluded from some things. I resisted for a year joining any mass organizations; then they accused me of being a contra. They took away nine of my cattle. After that I looked for contact with the resistance.

I was later captured by the Sandinistas because they were suspicious of me. They held me for eight days. They threatened me that if I had anything to do with the contras in the future, I'd be killed.

What we learned from the Contra Listening Project was that there were quite a few contra fighters who sincerely

felt they were fighting against oppression and injustice. Many of the contras we interviewed had been peasants and farmers; many had displaced families and neither they nor their families received any pay from the contras. What we learned was to put a human face on the contras. What many of us have known about the contras—knowing them as terrorists, as former Guardia and Somocistas, and as kidnap victims—all this was true. But it was only a part of the truth. It didn't represent all of the contras.

The peace movement was right to call for an end to U.S. aid to the contras. Reagan administration support of war and killing as a means of solving problems in Nicaragua only made matters worse. It led to extremes on both sides. I can't help but wonder how different things might have been if the Sandinistas had not had the constant threat of the contras hanging over their heads—the threat of destruction and a return to the old Somoza ways. Much of the oppression cited by the contras can be directly related to Sandinista reaction to that threat.

We were right to call for an end to contra aid. But the Contra Listening Project raises some important issues. Many of us as peacemakers failed to raise a strong voice for dialogue and reconciliation between the contras and Sandinistas until just recently. One reason for this is that we made the contras the enemy. We saw only the evil results of their acts. Therefore, the contras had no right to participate in dialogue. By listening, however, I have learned to release my "enemy" image and put a face on the contras. I am happy to say that today as I write this article, I can follow the lead of the Nicaraguan people themselves as they work toward reconciliation, rather than victory and defeat. And if the dialogue and the peace process were to break down, I would continue to call for dialogue, understanding, and reconciliation between all sides—no matter how complicated or unpopular or unrealistic that might seem. After all, love always has seemed a bit unrealistic. □

Further information about the Listening Project can be obtained from: Rural Southern Voice for Peace, 1901 Hannah Branch Road, Burnsville, NC 28714; (704) 675-5933. Donations are welcome.

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Witness

A Meeting Responds

by Doris R. Schwartz

Three phrases: "The overground railroad," "Jubilee Partners," and "Anno de Jubilee" must be understood in order to comprehend an American saga which has just taken place in Montgomery County, Pennsylvania.

In April 1987, the Peace and Social Action Committee of Gwynedd Friends Meeting learned of an entirely legal way in which they could extend friendship, shelter, and material aid to Central American political refugees. Although unable to settle in the United States, these refugees could be sponsored, temporarily, as they passed through our country en route to a permanent home in Canada, where they would be welcomed. The committee decided to explore this Good Samaritan activity.

They found that the overground railroad, like its prototype during the Civil War era of slavery, was a network of helpers—churches and community groups—who offered outreach to Central American refugees fleeing from countries involved in civil wars to freedom.

Coming from Texas, where most had entered the United States illegally, the refugees headed toward Canada as their destination. As early as 1983, Christian churches in Comer, Georgia, and Evanston, Illinois, formed a helping channel called "Jubilee Partners." Refugees coming from El Salvador, Nicaragua, and Guatemala made their own way to the United States. To enter Canada for permanent residence they needed to make application (and many were unable to speak or write English) and then be interviewed by the Canadian Consulate in Atlanta, Georgia. From the time their applications were completed they were legally "in transit" through the United States, although most were without shelter, food, and travel facilities. Overground railroad workers met them in Texas, offering outreach and help in completing their applications for Canadian visas. They were first taken to a shelter run by Jubilee Partners in Comer, Georgia, near Atlanta. Here, they could remain for a week or two while waiting to be called for interviews with the consulate.

The buses and vans that brought them on this first lap of their trek brought 25-30 refugees at a time and were known as Anno

de Jubilee (the year of Jubilee). Most remained at the Comer shelter for two to three weeks. At Comer the Jubilee Partners found host churches along the route to Canada willing to sponsor refugees for three to six months while their applications for permanent Canadian residence were processed.

Gwynedd Meeting's first refugee couple and their unborn baby were from El Salvador. They made their journey from Atlanta to Montgomery County with a Mennonite Caravan, which dropped off passengers at sponsoring groups along the overground railroad track.

Much local planning had to be done by Gwynedd Friends to receive the refugees. A home was needed for six weeks to six months while the Canadian government planned their resettlement. Prenatal care and perhaps safe delivery of the baby had to be planned. Money for food and perhaps for warm clothing had to be provided. Hospitality and tutoring in English would require volunteer help. The Peace and Social Action Committee was a beehive of activity as it undertook the pre-arrival planning. During all this time we knew neither the names nor the ages of our coming guests, or even their country of origin. A young couple, Rick and Mary Whiffen, who were attenders of the meeting themselves with a newly bought house in Lansdale and three young children of their own, offered the still unknown refugees a home for the duration of their stay, in an unoccupied portion of their house. A special fund was set up to cover expenses, with both Gwynedd Meeting individual members and attenders contributing to it.



Doris R. Schwartz is a member of Gwynedd (Pa.) Meeting and lives at Foulkeways retirement center. Before retiring she was a public health nurse in New York City.



On June 14, 1987, the whole idea moved from concept to reality when Saul and Maria Arriaga arrived, exhausted by their journey. Saul, an apprentice carpenter by trade, understood English fairly well but was hesitant to speak it. Maria, with little grasp of the language, managed to communicate through her humor, her smile, and her obvious interest in people. Saul interpreted for her, as needed.

From their initial contacts with the host family and the members of Gwynedd Meeting the Arriagas were part of us. Their months among us became a two-way sharing of lives, philosophies, and cultures. In the words of the prophet Ezekiel, "And I sat where they sat and remained there astonished among them."

Not only Quakers made room for them in their hearts. A local obstetrician and local pediatrician, neither of them Friends, offered their services without charge to Maria and the baby. A local hospital agreed to deliver the baby as a community service, for, of course, the overground railroad passengers had no health insurance, and tax funds could

not be called upon to help.

As it happened, just 18 days before Maria's delivery date, the Canadian government welcomed them, provided the air fare from Philadelphia as an interest-free loan, and arranged for their settlement in Lethbridge, a small town south of Calgary in the western province of Alberta.

A well-attended potluck supper and baby shower saw the Arriagas off as they embarked on the final leg of their journey. It was a celebration of laughter and tears on both sides, for the roots had grown deep. A tape recording of the voices and wishes of their Gwynedd Meeting friends went with them to Canada.

A letter in December from Saul and Maria announced their newborn son Benigo. It spoke of their love for the friends they had made in Montgomery County and their appreciation of the welcome that had been theirs while they were here. "We will always remember you," the letter said, "and our son will know you too. We tell him about you when he gets big."

We at Gwynedd Meeting who have known the Arriagas think Canada is fortunate to have this family as courageous, pioneering future citizens. We wish that it had been possible for them to become new U.S. citizens. We feel that we have grown because they touched our lives, and we have greater understanding of dictatorship and civil war because their lives were touched by it so deeply. Their host, in speaking of Saul and Maria at adult First-day school, said, "They are among the finest people I have ever known." He spoke for all of us.

To have provided, even briefly, a station on the overground railroad, as so many earlier settlers of Montgomery County provided stations on the underground railroad for escaping slaves, has brought us closer to our country's as well as Central America's history and to the deepest meaning of freedom. □

Above: Saul and Maria Arriaga with their host family, the Whiffens

Left: The Arriagas on their way to Canada



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Reports

FWCC Heralds Next Half-Century

"Today is the beginning of the next half century" was a fitting greeting on the occasion of Friends World Committee for Consultation's 1988 annual meeting. Held from March 18-20 in Indianapolis, Ind., the annual meeting marked the close of FWCC's 50th anniversary year. It was hosted by members of Western Yearly Meeting.

"We live in a 200-year present," Elise Boulding said in an address to the gathering at Indianapolis First Friends on Friday night. Elise, a futurist, activist, and scholar, described a 200-year present which began with an understanding in 1888 that war was obsolete, an understanding which has been evolving until this halfway point, 1988, when the capacity to envision a peaceful world needs repair. Elise advocated a sequence where we envision the peaceful world we can create by living in the commonwealth of heaven now. Annis Bleeker of North Pacific Yearly Meeting responded by describing her parents' generation as one whose vision was blocked by the holocaust and World War II. For Annis to regain a vision of a peaceful world, she turned to her grandfather, thus illustrating Elise's long view. She read Psalm 27, marked in her grandfather's Bible, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

A challenge to reach beyond familiar, middle-class meetings to inner-city minorities was issued Saturday evening at Plainfield Friends Meeting, where FWCC's featured speaker, Marlene Pedigo, described the founding and development of the Chicago Fellowship of Friends. Clerk Joan Mhoon, estimating that there were half a million Hispanic, black, and other minority Friends in center city Chicago who did not know they were Friends, warned, "The only cost to you in letting them know they are Friends is that you must share your power with them."

Workshops covered a full range of Friends concerns: Quaker work and witness in Northern Ireland, new direction in evangelism after Guatemala '87, gender relationships in the Society of Friends, religious witness at the United Nations, and making real the vision of a world family of Friends.

Representatives turned over to FWCC's 20-member Executive Committee a proposal to establish a Committee on Peace Concerns in place of the Friends Committee on War Tax Concerns. The annual meeting expressed gratitude for FCWTC's work and accepted the recommendation to lay it down by June.

A suggestion for linking Latin American

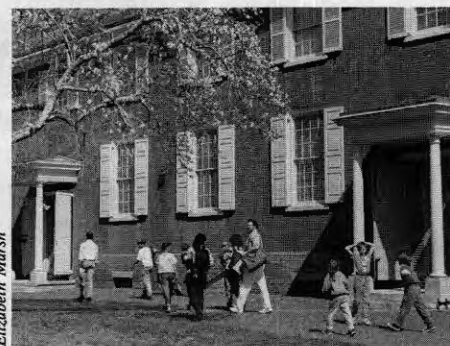
Friends through the Peacesat network of satellite communication was received enthusiastically. Friends with special interests and skills in satellite communication who would like to work on this project are invited to contact FWCC's Clerk Heather Moir, or their FWCC Representatives.

Honduras Yearly Meeting's request for affiliation with FWCC was accepted. Friends sang their welcome to Honduras, "Demos Gracia al Señor."

Thirteen International Quaker Aid projects approved by the Annual Meeting included two new ones: Peruvian Friends' agricultural project, and a project undertaken by Guatemalan Friends to help their neighbors living in the nearby Guatemala City dump. Two World Quaker Aid projects were endorsed by FWCC's Triennial: \$42,000 for a 5 kilowatt transmitter for the radio ministry of Friends in El Salvador and Guatemala and \$5,000 to start a Friends Bible School in Burundi. Enelia Escalona, treasurer of Cuba Yearly Meeting, reported on the progress of a project to finance Friends church reconstruction. To pay for labor, \$15,000 is needed.

A farewell luncheon to honor Gordon and Edith Browne concluded the annual meeting. Gordon is retiring in August as executive secretary. He will be replaced by A. Alex Morisey, who is currently associate secretary.

Sharli Powers Land



Philadelphia YM Focuses on Youth

Part way through morning worship time on First Day of Philadelphia Yearly Meeting there came a twittering and piping from outside, like the sound of migrating birds. It was the children gathering at the ancient doors of Arch Street Meetinghouse. Then came one of the special moments at yearly meeting, when the children filed in to fill tiers of fac-

ing benches and front rows, their faces reflecting the promise of our society's future.

Younger Friends had special significance this year, at the 308th session of Philadelphia Yearly Meeting. Because of developing emergencies regarding the coming generation, both business sessions on Saturday were devoted to this question: "How much energy and time do we want to commit to our children/young Friends/young adults?" Two urgent matters were presented: the involvement of young Friends is essential to our future; the Young Friends Program, for 14- to 18-year-olds, is so successful that it is outgrowing the capacities of space and staff.

Young Friends meet at about 10 gatherings a year, sleeping on the floors of meeting-houses, a scene said to be "as if a laundry truck had exploded in your meeting room." Some gatherings are a weekend of silence. About 200 of the 600 in this age group participate; a good number are non-Quakers coming along with friends and even bringing their parents to yearly meeting. The outcome of the business sessions on this program was to initiate consideration of acquiring a place for gatherings and also of training sessions in Quaker leadership, with an international component.

The family quality continued into the evening talks when Charles K. Brown III, formerly clerk of Yearly Meeting, discussed his conviction and life as a Quaker, and then Robert Muller of the United Nations described his youth and growth as a peace-maker. Notable also were the proportion of messages out of the experiences of black Friends and from youngsters. Among compelling social issues reviewed in the session on testimonies were a search for a Quaker response to confrontations in Israel and a review of the yearly meeting's contributions to meetings in South Africa.

Elizabeth Marsh

Educators Join in Celebrating Gifts

The question new students, teachers, and administrators ask themselves as they enter a school is: "Will anybody know who I am? Will my gifts be accepted and nourished?" This was the question Paula Lawrence Wehmiller of Wilmington Friends School posed to participants at a conference on Quaker education held April 7-10 at Guilford College.

The four-day congress was a true gathering of gifts, blessed with a wonderful diversity of talent, outlook, background, and na-

tionality. The congress included 350 Quaker and non-Quaker teachers, administrators, trustees, government officials, parents, students, and alumni from 140 Quaker schools, colleges, and adult study centers. The international diversity was enlivening—folks from Africa, Latin America, New Zealand, Asia, and Europe. Many styles of education were represented, ranging from home schooling or wild and woolly alternative schools to the most sedate British system. Representatives from schools just starting rubbed elbows with people from venerable institutions—hippies and yuppies ate lunch together! The presence of at least one baby and other attendees' children and of 96-year-old Moses Bailey reminded us of the entire life span.

The congress also drew representation from the major branches of Quakerism—from liberal, unprogrammed meetings to evangelical pastoral churches. However, the group seemed to have very little sense of tension due to factions, perhaps because it focused not on theological differences, but on educational foundations. There was a sense of people being heard and accepted, even celebrated, for who they were. At the end of the congress I checked with some folks from other persuasions, and they confirmed that they felt welcomed, stimulated and encouraged by the congress.

Part of the genius of the organizers was to offer an unusual amount of opportunity for participants to hear each other's stories, to cooperate in truth-seeking rather than to simply sit and absorb information. The gifts of Paula Wehmiller and of Ernest Boyer came in the form of challenging speeches. Other Friends served on a panel one evening. Many led workshops or acted as recorders. David Mallory of Friends Council on education spoke briefly, then posed questions of the large group—"Think of a specific time when you thought to yourself 'THIS is what Quakerism is all about!'" Then he had us talk about that time to one or two people we did not know. This approach of presenting information, having people work in small groups, and reporting back to the larger groups was used in a variety of ways throughout the congress.

The congress ended on Sunday morning with meeting for worship and the reading of an epistle. Hugh Barbour's message in that meeting seemed to sum up the sense of the congress. He said, "We have all come here knowing that in one sense or another we have seen our teaching as a leading. What has happened here is that we have come to trust each other's leadings." And, I might add, to celebrate each other's gifts.

Kate Kerman



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Bulletin Board

• A listing of retreat centers in the Philadelphia area is now available in pamphlet form from the Retreat Centers Committee of Philadelphia (Pa.) Yearly Meeting. The listing was compiled by Renee Crauder of Radnor (Pa.) Meeting. It is designed for individual retreatants and includes retreat centers of various denominations, with a brief description of each center, information about charges, how to get there, and whether prayer help is available. It may be ordered for \$2.50, plus postage, from Friends Book Store, 156 N. 15th St., Phila., PA 19102, or from Pendle Hill Book Store, 338 Plush Mill Road, Wallingford, PA 19086. In addition to its value for those who live within the area it covers, it may serve as a reference for Friends in other areas who are interested in compiling such a list.

• "Quaker Studies on Human Betterment" is the subject of a conference to be held at Swarthmore College on June 16-18. It is sponsored by the Friends Association for Higher Education and is hoped to foster a network of Friends who participate in social activism and study of social programs. Among the topics to be considered are "What Do Quakers Mean by Human Bet-

terment?" and "Quaker Researchers and Activists: Paths of Cooperation." Registration costs \$40; meals cost \$69. For more information, call Paul Manglesdorf at the Department of Physics and Astronomy, Swarthmore College, (215) 328-8254. For late registration, call the Swarthmore (Pa.) Friends Meetinghouse at (215) 544-0450.

• The stirrings of sacred dance, silent worship, and concern for injustice will be connected this summer under the theme "Mind what stirs in your hearts" at Temenos retreat center in the woods of western Massachusetts. The theme is taken from the words of Isaac Penington. Summer activities will combine ways to nurture faithfulness through movement, ritual, singing, games, and time alone in the woods. There will also be an intergenerational camp for families from June 23 through 26. In addition to workshops, sojourners are welcome to come and spend unprogrammed time. The summer will culminate in a festival on Labor Day weekend, celebrating the transition of the camp to new management. Present managers Joseph and Teresina Havens, founders of the camp, will be moving on to other things next year. Details about the summer program are

available in a pamphlet from Temenos, Box 84A, Star Rte., Shutesbury, MA 01072.

• Clothing, eyeglass frames, suitcases, and dolls are among the needs for refugees at Casa de los Amigos, a Quaker center in Mexico City. The center offers help and advice to Central American refugees as well as to Mexicans. Articles can be sent to the center in two ways: either as duty-free luggage brought in by visitors, or by permit obtained through the Private Voluntary Organizations of Mexico. Workers at Casa de los Amigos can get the permit for you if you send them the name of the person who will be sending the package, the name of the agency receiving it, how the items will be packaged, the weight and contents, and how the package will be delivered (parcel post, freight, air express, etc.). The Casa will send the permit to you by airmail. The address is: Casa de los Amigos, A.C., Ignacio Mariscal 132, Colonia Revolucion, 06030 Mexico D.F., Mexico. Money contributions can be sent directly to the Casa, or if you wish tax credit, to Orange Grove Monthly Meeting of Friends, 526 East Orange Grove Blvd., Pasadena, CA 91104, made payable to the meeting.

Look for these new Friends United Press titles this summer!

**New Church in the City:
The Work of the Chicago
Fellowship of Friends**
by Marlene Morrison Pedigo
90 pages paper \$5.95



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Friends in East Africa
by Harold Smuck
120 pages paper \$8.95



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The Eternal Promise
by Thomas Kelly
New introduction by Howard Macy
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This new edition of Thomas Kelly's work has two additional essays, "Have You Ever Seen A Miracle?" and "Children of the Light." Also available as part of Contemporary Quaker Classics set with Douglas Steere's *Prayer and Worship* and D. Elton Trueblood's *Trustworthiness of Religious Experience*. Set price, \$15.00.

**Apocalypse of the Word
Study Guide**
by Douglas Gwyn
48 pages paper \$1.50



This companion to Douglas Gwyn's popular *Apocalypse of the Word* (\$14.95) includes daily Bible readings, definitions, questions for discussion and further resources. An invaluable study tool for individuals and groups who wish to join this scholar as he looks at what George Fox's message has to say to us today.

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• Spiritual linkage and opportunities for dialogue with Soviet people will be the focus of a 12-day trip to the Soviet Union, sponsored by the Quaker U.S./USSR Committee. The trip will take place Dec. 27, 1988, through Jan. 10, 1989, and will cost approximately \$2,000. Participants will visit Leningrad, Moscow, and Kiev, after an orientation session at Pendle Hill. Call the Quaker U.S./USSR Committee, (215) 988-0531, for more information.

News of Friends

Draft resister Gillam Kerley's conviction (see Witness, *FJ* Dec. 1987) for failing to register for the draft was overturned on March 23 by the Seventh Circuit Court of Appeals. The court ordered the case returned to district court to be retried by a different judge. The decision supplements the court's Jan. 28 decision in which it reversed Gillam's sentence of three years in prison and a \$10,000 fine. At that time, the court found the district judge had committed a fundamental error in instructing jurors to find a verdict of guilty if they believed Gillam knew he was not registered for the draft. Gillam had argued that the jury should have been instructed to find a guilty verdict only if they believed he knew he was required to register, not just that he needed to know he was not registered. Gillam has already served four months in federal prison. (*Information taken from The Objector, April 15, 1988*)

Telling the Quaker story: Margaret Hope Bacon, author of many Quaker books and a frequent speaker on Quaker history, tells this one on herself. It seems she was to speak somewhere far from home, and the contact person there announced the event to other Friends. One spoke in puzzlement, "Margaret Bacon? I thought she was dead!" Then, after a reflective pause, the Friend added, "Wasn't she George Fox's wife?" Similarly, those who try to tell the Quaker story at schools and historical events often get reactions laced with time-war. One Friend tells of speaking to youngsters at a school in Pennsylvania. Trying to give them an historical view of conditions when Quakers arrived in the New World, this Friend mentioned that Quakers sometimes had to live in caves in the hills before they were able to build their own homes. One bright, young face looked up and asked eagerly, "Can you show us which cave *you* lived in?"



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Books in Brief

Gandhi in India in His Own Words

Edited by Martin Green. Published for Tufts University by University Press of New England, Hanover and London, 1987. 358 pages. \$12.95/paperback. Gandhi buffs will welcome this collection of his writings from 1920 when he became leader of the Indian nationalist movement until his assassination in 1948. The writings range from political to intensely personal and give a unique insight into how the mind of this remarkable man worked.

Quakers Are Funny

By Chuck Fager. Kimo Press, P.O. Box 1361, Falls Church, VA 22041, 1987. 102 pages. \$6.95, plus \$1.05 shipping. The editor of *A Friendly Letter* has skimmed the cream from many sources to assemble this collection. The tone of them, as well as the subject, is Quakerly—nearly all are “smile” stories as opposed to “guffaw” ones. Further, a number could be edited for any group; they are wrapped in Quaker grey only to qualify them for this volume. Friends looking for “a good one” to help make a point in writing or speaking will find the division into seven chapters by subject is convenient.

Quaker Classics in Brief

Edited by Anna Cox Brinton, Eleanore Price Mather, Robert J. Leach. Pendle Hill, Wallingford, PA 19086, 1987. 153 pages. \$8. Those three Quaker classics you were always going to read as soon as you had time—William Penn's *No Cross No Crown*, Robert Barclay's *Apology*, Isaac Pennington's *Inward Journey*—are here for you, expertly edited and condensed to make the task much easier. However, this reprint of an earlier edition is not rewritten, so be prepared for 18th century vocabulary and phraseology. All three are at the core of the initial growth of Quakerism and are well worth whatever extra effort they may require. As a reference, this volume would be easier to use, and therefore more valuable, if individual pages were identified; if that was not practical, a simple index would help.

Sanctuary, A Journey

By Judith McDaniel. Firebrand Books, Ithaca, N.Y., 1987. 171 pages. \$7.95/paperback, \$16.95/cloth. Out of her experience, which briefly included being a prisoner of contras in Nicaragua, being in the midst of angry mobs in Waterloo, and being with Salvadoran refugees in Arizona, McDaniel harvests two fruits—vivid, meaningful prose descriptions of the experiences and deeply emotional, poetic reactions to

them. You can disagree with the beliefs that led her to the experiences and to the conclusions she draws from them, but you cannot help but sense them, feel them, whether the communication is the prose or the poetry.

Straight From the Heart

By Jesse L. Jackson. Fortress Press, Philadelphia, 1987. 324 pages. \$18.95. This potpourri covers a wide range of Jesse Jackson's beliefs, policies, actions, and aims with reprints of 36 of his sermons, speeches, eulogies, essays, and interviews. These are in seven categories: political progressive, human rights advocate, preacher, comforter, evangelist for educational excellence, peacemaker, corporate and cultural critic. The very breadth of this collection ensures that it answers a wide range of questions about where Jackson stands and where he is going. However, the choice does not address some of the tougher questions, such as Jackson's attitudes toward and relations with Jews.



The Society of Salty Saints

By Michael Elliott. Illustrated by Glynda Massey. Meyer Stone Books. Oak Park, Ill., 1987. 113 pages. \$7.95/paperback. In the face of inner-city poverty, hunger, and despair, the people in this book perform the miracle of the loaves and fishes for each other. An abused child, a lonely old man, a homeless alcoholic, an old woman who chews tobacco and tithes her Bingo winnings. From their poverty, they give love and share kindness. The inner-city church—what is left of it—is their family, and it somehow persists. In crisp, short episodes, the stories of these real people are revealed, then followed by a passage from the Bible that rings with new truth when read in that context. The author's original prayers remind us that we save the world “one neighbor at a time.”

Mary Coffin Starbuck and the Early History of Nantucket

By Roland L. Warren, Pingry Press, Box 803, Andover, NY 14806, 1987. 286 pages. \$19.95/cloth, \$12.95/paperback. This fictionalized biography remains 80 to 90 percent fiction, although its research appears to

be detailed and meticulous. There just isn't enough national or world history tied to this one small island to make it otherwise. At the same time, the story hangs on a framework of historical data that limit the exciting action, sensational events, and twists of fate the author can introduce. However, it should be of considerable value to anyone with particular interest in Nantucket, in New England history, or in the attitudes and methods that expanded Quakerism in that area. Warning: The unusual typeface may make the text difficult to read for some people.

Milestones

Births

Muller—*Juna Laurel Rosales Muller*, on March 14 to Adrienne Hoskins and Michael Muller, who attend Orange Grove (Calif.) Meeting. Her maternal grandparents, Lewis and Lois Hoskins, are members of Salem (Oreg.) Meeting

Blood-Forsythe—*Martin Ashby Blood-Forsythe*, on April 8 to Ellen Forsythe and Alan Blood, of Putney (Vt.) Meeting. Grandparents are Margaret and the late Bob Blood of Ann Arbor (Mich.) Meeting, and Hattie Reeves-Forsythe, the late Davis Forsythe, and John Reeves of Medford and Haddonfield (N.J.) meetings.

Marriages

Walsh-Edwards—*Bruce Wilson Edwards* and *Margaret (Peggy) Walsh*, on April 9 at Tanguy Community Homesteads, Glen Mills, Pa., under the care of Middletown (Pa.) Meeting, of which Peggy and her parents, Peter and Claire Walsh, are members.

Deaths

Bass—*Medora Steedman Bass*, 79, on Dec. 5, 1987, just two months after becoming a member of Santa Barbara (Calif.) Meeting. Born in St. Louis, Mo., she married George Bass in 1930. They lived in Paris until the outbreak of World War II. At that time, they returned to the United States, and Medora went back to Bryn Mawr College, where she earned a master's degree. During those years, she bore four children and laid the foundation of a life of social activism. She worked in Planned Parenthood at every level, writing intensively and participating in international conferences. In May of 1987 she was featured speaker at the Population Communication Institute in Kenya. She left the home and garden built by her father to Santa Barbara Community College to be used as a study center for overpopulation, the build-up of nuclear weapons, and development of world peace. She attended Friends meetings with her family as a child in Kansas, but, after marriage, went to the Episcopal

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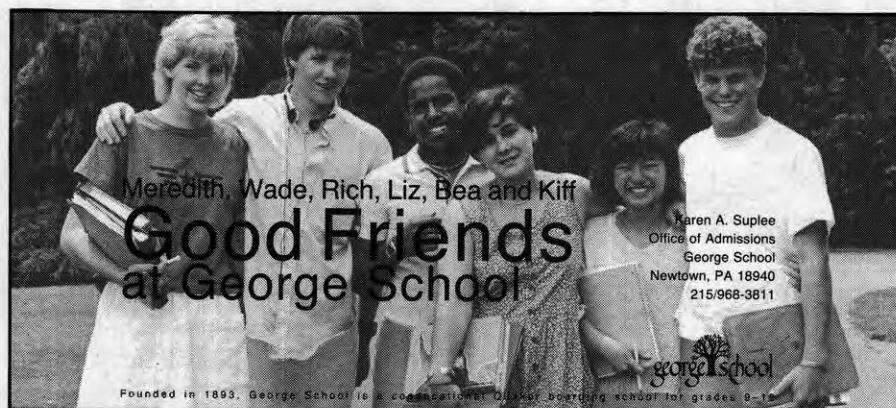
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church with her husband. After his death, she sought out local Friends and became a faithful attendant. Her alert and focused presence strengthened and deepened the quality of worship at Santa Barbara Meeting. She is survived by two sons, George Steedman Bass and Thomas E. Bass; and one daughter, Medora Bass. One son, Howard Bass, preceded her in death.

Bishop—*Pauline Louise Smith Bishop*, 87, a member of Montclair (N.J.) meeting, died Jan. 4 in Boston, Mass. She was born in Shelby, Ohio, and was a graduate of Oberlin College. She married Walter Wood Bishop, Jr., in 1924. They originally held their membership in Providence (Pa.) Meeting and transferred it to Montclair in 1955. She served on many committees in the meeting, especially focusing on the Hospitality and Religious Education committees. Many of the children knew her as "Aunt Peg" and enjoyed her many craft projects. She and her husband were committed to the Hiroshima Maidens project, and offered lodging to two of the women who received reconstructive surgery. She is remembered for her poetry, her supportive character, and her love of children. She is survived by her son, Walter W. Bishop III, his wife Caroline, and their daughter Rebecca.

Blood—*Bob Blood*, 66, on April 17 at home in the presence of his children and grandchildren, including his newborn grandson, Martin Blood-Forsythe. Bob joined Weare (N.H.) Meeting around 1940 and was a longtime member of Ann Arbor (Mich.) Meeting. His vision, tireless work, and strong financial and organizational skills played a key role in Ann Arbor Meeting's launching of an international student coop and construction of a meetinghouse, the establishment of Lake Erie Yearly Meeting, nurture of new meetings throughout the country by the Advancement Committee of Friends General Conference, and undergirding the growth of the Friends Lake Community of Chelsea, Mich. He loved teaching and especially cherished his small classes at William Penn College (1946-49) and Pendle Hill (1969-73). Following Pendle Hill, he and his wife, Margaret, returned to Ann Arbor, where they carried out a joint practice in marriage counseling and personal growth weekend workshops. He is survived by his wife; four sons, Peter, Alan, Lawrence, and Jonathan; and five grandchildren. His last dream was to establish Michigan Friends Center, a conference and retreat facility to be built at Friends Lake Community. Memorial contributions for this project may be sent to Green Pastures Quarterly Meeting, c/o Bob Anderson, 2731 Carlyle Drive, Kalamazoo, MI 49008.

Haberman—*Louis Haberman*, 75, on January 3 in Richmond, Va. He was a member of Makefield (Pa.) Meeting and was a retired executive accountant at the U.S. Steel Corporation. He is survived by his wife, Estelle; a brother, Frederick; a son, Jeffery; a daughter, Gary Lou Upton; five grandchildren; and one great-grandchild.

Holloway—*Albert L. Holloway*, 56, on February 23 at his home near Winona, Ohio. He was a birthright member of Winona (Ohio) Meeting and Ohio Yearly Meeting Stillwater. He was a graduate of Olney Friends School and Wilmington College. Despite having contracted polio in 1955 while performing alternative service in Iraq, Albert held active roles on committees for both Ohio Yearly Meeting and the boarding school. He is survived by his mother, Amelia Gamble Holloway; and his sister, Ester Ewing.

Pratt—*Anna Broomall Allen Pratt*, 102, on January 11 in Bennington, Vt. Anna was a mem-

ber of Easton (N.Y.) Meeting. She was descended from generations of Friends from New England and Pennsylvania. Anna attended Friends Seminary and Easton Union School. She graduated from Swarthmore College in 1911, after which she taught school. She married Jacob Pratt in 1914, and they became involved in dairy farming on the bank of the Hudson River. They were both involved in the affairs of Easton Meeting as well as the community of Schaghticoke. Anna faced each new challenge with courage and was always looking forward. She retained her keen sense of humor, her interest in Friends, family, and literature. She is survived by her two daughters, Jean Pratt Carey and Barbara Pratt Smiley; eight grandchildren; and 13 great-grandchildren.

Reeder—Edith Sykes Gibbs Reeder, 99, on March 20 at Medford Leas (N.J.). Edith was a member of Upper Springfield (N.J.) Meeting. She graduated from Friends Central School and Swarthmore College. All of her life she took an active part in community affairs, including the American Friends Service Committee, the YWCA, and the Burlington County Historical Society. She was also an active member and past president of the Columbus (N.J.) Garden Club. Edith's homestead in Columbus was one of the oldest continuously owned Quaker Family Farms in New Jersey. She was descended from Quakers who arrived in Burlington (N.J.) from Darbyshire, England, in 1683. Edith was preceded in death by her husband, Walter Reeder. She is survived by three daughters, Dorothea Kriebel, Martha Palmer, and Edith Pray; six grandchildren; and seven great-grandchildren.

Reeves—Peggy Reeves, 44, of Wharton, Texas, in an automobile accident on Jan. 4. Although not a member of the Society of Friends, Peggy's commitment to Quaker beliefs and values was deep and abiding. She used to travel many miles alone by bus to attend yearly meeting. Her presence there will be missed.

Replogle—Ruth Hinshaw Replogle, 91, on Feb. 9 at Friends Homes, Greensboro, N.C., just one year after her husband, Delbert Replogle, died. Ruth was born to Quaker parents at Goldendale, Oreg., and later attended Pacific College, where she met Delbert. After they were married, they moved to Alaska to do Friends missionary work. Later they moved to Boston, Mass., and then to Ridgewood, N.J. Their New Jersey home was called "Quaker Haven" because they offered hospitality to many visitors and traveling Friends. It was there that Ridgewood (N.J.) Meeting began. After World War II, the Replogles took part in refugee work in the Middle East for the American Friends Service Committee and later traveled extensively for Friends World Committee for Consultation. Ruth was active in the United Society of Friends Women, working for the *Missionary Advocate* and attending meetings as representative from New York Yearly Meeting. As a team, Delbert and Ruth bridged the branches of Friends from coast to coast and abroad as few have ever done. They were gifted workers who gave of themselves generously and brought harmony among those with whom they worked. They became living examples of the Quaker principle, "Let your lives speak." The story of their lives is told in Lorton Heusel's book, *Friends on the Front Line*. They spent their latter years at Lake Wales, Fla., and then at Friends Homes in Greensboro. They are survived by two sons, Charles and Bruce Replogle; a daughter, Cordis R. Frei; 12 grandchildren; and six great-grandchildren. Memorial gifts may be sent to a scholarship fund at Earlham School of Religion, Richmond, IN 47374.

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Meeting Directory!



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Pendle Hill Publications
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POWELL HOUSE CALENDAR

Spring 1988

July 8-10: BRINGING UP QUAKER CHILDREN. A weekend for parents who want to nurture Quaker values in the home. Likely topics will include nonviolence, honesty, simplicity, spirituality, and affirmation of oneself and others. Led by Penny Colgan-Davis, Andy Doan, and Karla Read, all of the Philadelphia Yearly Meeting's Committee on Nonviolence and Children.

July 15-17: THE MIND, MUSIC, AND HEALING. Movement, music, imagery, and relaxation exercises will be used to help participants expand their own sense of wholeness. Led by Sibylle Mayer Baughan, Founder and Director of the Yoga Center for the Healing Arts.

August 5-7: PACIFISM AND THE CHALLENGE OF LIBERATION MOVEMENTS. How do pacifists deal with the challenge of those who sanction violence for the cause of justice? Explore these and other pacifist dilemmas with Phillips Moulton, author of *Ammunition for Peacemakers*, and editor of *The Journal and Major Essays of John Woolman*.

August 12-14: GETTING COMFORTABLE WITH ANGER. We all get angry, and other people get angry at us. How can we accept this emotion in ourselves and others, and learn to live creatively with strong feelings? Led by Don Arfer.

August 19-21: THE SPIRITUALITY OF SHAKERS. Learn about the spiritual insights of the Shakers through informational sharing, songs, dances, and visits to local Shaker museums. Led by Tom and Ann Swain.

August 19-21: PLAYIN' AROUND. A young adult (18-35) gathering that will focus on games, romping, stomping, and just plain fun. A chance to meet other young adult friends, and friends-of-Friends. Organized and led by a young adult team, including Robin Alpern, Daniel Garcia, and Susan Hannigan. Special Rate: \$60.00.

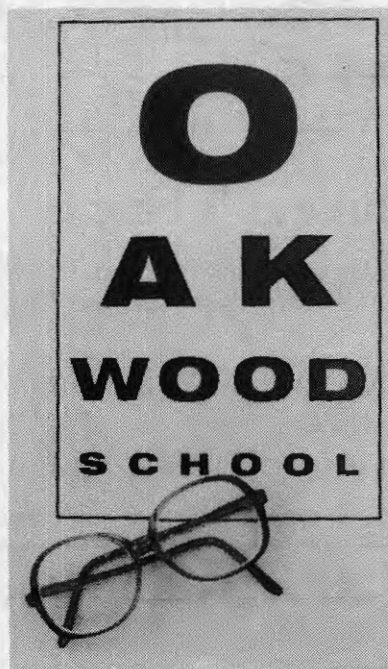
All regular weekend events are \$90.00 for adults, and include six meals. Children's rates and camping rates are available.

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Calendar

JUNE

2-4—Nebraska Yearly Meeting at University Friends Meeting, Wichita, Kans. For information, write to Dean Young, 417 S. Millwood, Wichita, KS 678213, or call (316) 262-3139.

3-5—Northwest Gathering of Lesbian and Gay Friends on the Kitsap Peninsula in Western Washington. Theme will be "Exploring the Fruits of Peace: Living the Peace Testimony in a Hostile and Homophobic World." Fees: \$40 to \$60. To register, call Eugene Sanburn at (206) 322-6950.

3-5—National Conference on Youth, Militarism, and Alternatives in Chicago, Ill. For information, contact Youth, Militarism and Alternatives, 2208 South St., Phila., PA 19146, or call (215) 545-4626.

7-12—Intermountain Yearly Meeting at Ghost Ranch, Abiquiu, N.M. For information, write to Mary Dudley, 2628 Granada, S.W., Albuquerque, NM 87105, or call (505) 873-0376.

10-16—Rocky Mountain Yearly Meeting at Quaker Ridge Camp, Woodland Park, Colo. For information, write to Jack C. Rea, P.O. Box 9629, Colorado Springs, CO 80932, or call (303) 570-1267.

14-15—Conference on peace and conflict resolution, sponsored by Friends Association for Higher Education, Mennonite Conciliation Service, the Church of the Brethren Peace Office, and New Call to Peacemaking. Held at Wheaton College in Chicago. John Paul Lederach is featured speaker. Registration fee \$50, plus room and board at Wheaton College. For information, contact the Center for Peace Learning, George Fox College, Newburg, OR 97132, or call (503) 538-8383.

16-19—Conference on Quaker Studies on Human Betterment at Swarthmore College, Swarthmore, Pa. Presentations and discussions on topics ranging from peace and nonviolence to power and resolving disputes in communities. For information, call Paul Mangelsdorf, (215) 328-8254. For late registration, call the Swarthmore meetinghouse, (215) 544-0450.

16-19—Lake Erie Yearly Meeting at Bluffton College in Bluffton, Ohio. For information, contact Richard W. Taylor, 492 Miller Ave., Kent, OH 44240, or call (216) 673-6477.

20-22—Quaker Theological Conference in Richmond, Ind., exploring the topic "The Light of Christ and Quaker Universalism." Papers will be presented by Mary Moehlman, Daniel Seeger, and Arthur Roberts, with prepared responses. Registration: \$20; room and board: \$53.50. For information, contact Quaker Hill Conference Center, 10 Quaker Hill Drive, Richmond, IN 47374.

18—International Peace Walk, leaving from Washington, D.C., and continuing through five other states. For information, contact the East Coast Regional Office, P.O. Box 44006, Phila., PA 19144, or call (215) 848-6361.

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2-9—Friends General Conference at Appalachian State University in Boone, N.C. Theme will be "Nurturing the Tree of Life: Cultivating Justice, Healing, and Peace." Panel discussions on the gathering's theme and family violence. Elise Boulding will speak on "Walking Cheerfully, Answering Joyfully." For information and registration forms, contact the FGC office at 1520-B Race Street, Phila., PA 19102, or call (215) 241-7270.

13-17—North Carolina Yearly Meeting (Conservative) at Chowan College, Murfreesboro, N.C. For information, contact Ray Treadway, 710 East Lake Drive, Greensboro, NC 27401, or call (919) 274-9608.

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Houseparents, maintenance person, teachers needed at Arthur Morgan School, a small community-oriented junior high boarding school in North Carolina mountains. Inquiries: Patty or Alex, Arthur Morgan School, Hannah Branch Rd., Burnsville, N.C. 28714. (704) 675-4262.

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Meetings

A partial listing of Friends meetings in the United States and abroad.

MEETING NOTICE RATES: \$1 per line per year. Payable a year in advance. No discount. Changes: \$8 each.

CANADA

EDMONTON—Unprogrammed worship 11 a.m. Room 207, 9720 102 Ave. Phone: 433-5058.

OTTAWA—Worship and First-day school 10:30 a.m. 9½ 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 61-09-53.

SAN JOSE—Unprogrammed meeting, 11 a.m. Sunday. Phone 24-43-76 or 33-61-68.

FRANCE

PARIS—Worship Sundays 11 a.m. Centre Quaker, 114, rue de Vaugirard.

GUATEMALA

GUATEMALA—Bi-weekly. Call 67922 or 67379 evenings.

HONG KONG

HONG KONG—Unprogrammed meeting, Sundays, 11 a.m. The Library, St. John's Cathedral, Garden Road, Hong Kong. Phone: 5-435123.

JORDAN

AMMAN—Bi-weekly, Thurs. eve. Call 629677.

MEXICO

MEXICO CITY—Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. 705-0521.

NICARAGUA

MANAGUA—Unprogrammed Worship 10 a.m. on first Sunday of every month at home of José and Soledad McIntire 66-0984.

SWITZERLAND

GENEVA—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 av. Mervelet, Quaker House, Petit-Saconnex.

YEMEN ARAB REPUBLIC

SANAA—Worship group. Contact Nancy Cady, 271950 or evenings 215544.

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. William Haydon, clerk, (313) 398-1766.

FAIRHOPE—Unprogrammed meeting 9 a.m. Sundays at Friends Meetinghouse, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.

HUNTSVILLE AREA—Unprogrammed meeting for worship and First-day school, 10 a.m. Meeting in various homes. Call (205) 837-6327 for information.

Alaska

FAIRBANKS—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796 or 456-2487.

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86002.

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 433-1814 or 955-1878.

TEMPE—Unprogrammed, First Days, 10 a.m., child care provided. Danforth Chapel, ASU campus, 85281. Phone: 968-3966.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Unprogrammed meeting 10 a.m. Information phones: 884-5155 or 327-8973.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school 9:45 a.m. Winfield Methodist Church, 1801 S. Louisiana. Phone: 663-1439 or 663-8283.

California

ARCATA—10 a.m. 1920 Zehndner. 822-5615.

BERKELEY—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

BERKELEY—Strawberry Creek, 1600 Sacramento, P.O. Box 5065. Unprogrammed worship 10 a.m.

CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.

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. Worship 10 a.m. Child care. 1350 M St. 431-0471 or 222-3796.

GRASS VALLEY—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone 273-6485 or 432-0951.

HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: (415) 538-1027.

HEMET—Meeting for worship 10 a.m. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

LA JOLLA—Meeting 11 a.m. 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

LONG BEACH—10 a.m. Orizaba at Spaulding. 434-1004.

LOS ANGELES—Meeting 11 a.m. 4167 S. Normandie. Visitors call 296-0733.

MARIN COUNTY—10:10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., San Rafael, CA 94903. Call (415) 381-4456.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Cell (408) 899-2200 or 375-0134.

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: 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m. For information, phone (714) 682-5364 or 792-7766.

SACRAMENTO—Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 452-9317.

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 466-4000.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 9 a.m. 15056 Bledsoe, Sylmar. 360-7635.

SAN FRANCISCO—Meeting for worship, First Days, 11 a.m. 2160 Lake St. Phone: 752-7440.

SAN JOSE—Worship and First-day school 11 a.m., discussion 9:30 a.m. 1041 Morse St. 266-3083.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-2389.

SANTA BARBARA—Marymount School (above the Mission), 10 a.m. Children's program and child care. Phone: 965-5302.

SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Harvard St. Phone: 828-4069.

SANTA CRUZ—Worship 10 a.m. Sunday. The Women's Center UCSB campus. Joan B. Forest, clerk. (408) 335-4210.

SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

STOCKTON—10:30 a.m. singing, 10:45 a.m. worship and First-day school. Anderson Y., 265 W. Knolls Way, at Pacific, (209) 478-8423. Jackson, first Sunday (209) 223-0843, Modesto, first Sunday (209) 874-2498.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 250-1200.

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

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 7434 Bannock Trail, Yucca Valley. (619) 365-1135.

Colorado

BOULDER—Meeting and First-day school 10 a.m. Phone: 449-4060 or 494-2982.

COLORADO SPRINGS—Meeting 10 a.m., 633-5501, shared answering service.

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship and First-day school, 10-11 a.m. Wheelchair accessible. Phone: 777-3799.

DURANGO—Unprogrammed worship 10 a.m., First-day school and adult discussion 11 a.m. Call for location, 247-4550 or 884-9434.

FORT COLLINS—Unprogrammed meeting and First-day school 9:30 a.m. 629 S. Howes, 80521. (303) 493-9278.

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. Russell House (Wesleyan Univ.), corner High and Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Lynn Johnson, 667 Winthrop Ave., New Haven, CT 06511. (203) 777-4628.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.

NEW MILFORD—Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.

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 Water-town). 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., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 284-4745, 697-7725.

CENTRE—Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.

HOCKESSIN—First-day school 10 a.m., worship 11 a.m. N.W. from Hockessin-Yorklyn Rd. at first crossroad.

NEWARK—Worship, Sunday, 10 a.m. Phoenix Community, 20 Orchard Rd. (302) 368-7505.

ODESSA—Worship, first Sundays, 11 a.m.

WILMINGTON—Worship 9:15 a.m., First-day school 10:30 a.m. Alapocas, Friends School.

WILMINGTON—Worship and First-day school 10 a.m. 4th & West Sts. Phones: 652-4491, 326-7763.

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). 483-3310. Unprogrammed meetings for worship are held on First Day at:

FLORIDA AVE. MEETINGHOUSE—Worship at 9 a.m. and 11 a.m. and 7 p.m. on Wed. Discussion at 10 a.m. on First Days. First-day school at 11:20 a.m.

QUAKER HOUSE—2121 Decatur, adjacent meetinghouse. Worship at 10 a.m. with special concern for gay men and lesbians.

WILLIAM PENN HOUSE—515 E. Capitol St. Worship at 11 a.m. 543-5560.

SIDWELL FRIENDS SCHOOL—Worship the third First Day, Sept. through June, at 11 a.m. 3825 Wisc. Ave. NW, in the Arts Center.

Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Co-Clerks: Paul and Priscilla Blanchard 1625 Eden Court, Clearwater FL 34616, (813) 447-4387.

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call 255-2957 or 677-0457 for information.

FT. LAUDERDALE—Meeting for Worship, First Day, 10 a.m. For location call (305) 344-8206.

FT. MYERS—Weekly worship group, 11 a.m. (813) 481-5094 or 574-2815.

GAINESVILLE—Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 482-3201.

JACKSONVILLE—Sunday 10:30 a.m. (904) 768-3648.

KEY WEST—Worship 10:30 a.m. For location call Sheridan Crumlish, 294-1523.

LAKE WALES—Worship 11 a.m. (813) 676-4533.

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (305) 622-6031.

MELBOURNE—10:30 a.m. FIT campus (Oct.-May). (305) 676-5077 or 777-1221. Summers call.

MIAMI—Friends Worship Group, Gordon Daniells 572-8007, John Dant 878-2190.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Patricia Coons, 666-1803. AFSC Peace Center, 666-5234.

ORLANDO—Meeting and First-day school 10 a.m. 316 E. Marks St., Orlando, 32803. (305) 425-5125.

SARASOTA—Worship 11 a.m., discussion 10 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. 371-7845 or 955-9589.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave. SE. Phone: (813) 896-0310.

STUART—Worship group. (407) 286-3052 or 335-0281.

TALLAHASSEE—Worship Sunday 4 p.m. United Church, 1834 Mahan Dr. (US 90 E). Unprogrammed. Potluck first Sunday. (904) 878-3620.

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-5689.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: (305) 629-1358.

Georgia

ATHENS—Worship Group and First-day school 10 a.m. Discussion 11 a.m. (404) 548-9394.

ATLANTA—Worship and First-day school 10 a.m. 1384 Fairview Rd. NE, 30306. Clerk: Janet Minshall. Quaker House, phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. (404) 738-8036 or (404) 738-6529.

CARROLLTON—Worship-sharing, third Wednesday, 7:30 p.m., Marylu Kennedy's, 114 Oak Ave., Carrollton, GA 30117, (404) 832-3637.

WINNETT COUNTY—Worship and First-day school 10 a.m. in homes. Call (404) 979-3806. Visitors welcome.

ST. SIMONS—Weekly meeting for worship in homes 11 a.m. Cell (912) 638-9346 or 1200.

STATESBORO—Worship at 11 a.m. with child care. (912) 764-8036 or 764-5810. Visitors welcome.

Hawaii

BIG ISLAND—Worship in homes, Sunday 10 a.m. 959-2019 or 325-7323.

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniells, 572-8007, 150 Kawelo Rd., Heiuku, HI 96708, or John Dart, 878-2190, 107-D Kamui Place, Kula, HI 96790.

Idaho

BOISE—Unprogrammed worship 9 a.m. Sundays. Contact Ann Dusseau, 345-2049, or Curtis Pullin, 336-2049.

MOSCOW—Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (509) 334-4343.

SANDPOINT—Unprogrammed worship group in homes, 4 p.m. Sundays. Call Lois Wythe, 263-8038.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call (309) 454-1328 for time and location.

CARBONDALE—Southern Illinois Friends Meeting. Unprogrammed worship, Sundays, 11 a.m. Phone: (618) 457-6542.

CHICAGO—AFSC, Thursdays, 12:15 p.m. 427-2533.

CHICAGO—57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on first Sunday. Phone: 238-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Worship 11 a.m. Phones: 445-8949 or 233-2715.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call (312) 761-8896.

DECATUR—Worship 10 a.m. Mildred Protzman, clerk. Phone 422-9116 or 864-3592 for meeting location.

DEKALB—Meeting 10:30 a.m. Gurler House, 205 Pine St. Clerk: Donald Ary, 758-1985.

DOWNERS GROVE—(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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

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

LAKE FOREST—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: 432-7846 or 945-1774.

McHENRY COUNTY—Worship 10:30 a.m. (815) 385-8512.

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

OAK PARK—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 386-5150.

PARK FOREST—Thorn Creek Meeting. 10:30 a.m. Sunday. (312) 747-1296.

QUINCY—Friends Hill Meeting. Unprogrammed worship 10 a.m. Clerk: Paul Schobernd. 223-3902 or 222-6704 for location.

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

SPRINGFIELD—Meeting in Friends' homes, unprogrammed 10 a.m. Clerk: Kirby Tirk, (217) 546-4190.

URBANA-CHAMPAIGN—Meeting for worship 11 a.m. 714 W. Green St., Urbana. Phone: (217) 328-5853 or 344-5348.

Indiana

BLOOMINGTON—Meeting for worship 10:15 a.m. Moores Pike at Smith Rd. Call Norris Wentworth, phone: 336-3003.

COLUMBUS—Unprogrammed meeting, Sundays at 10 a.m. Call (812) 372-7574 or (812) 342-3725.

EVANSVILLE—Worship 11 a.m. Sundays at Patchwork Central, 100 Washington Ave.

FORT WAYNE—Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-9342, for time and place.

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

INDIANAPOLIS—Lantern Friends Meeting, worship each first, First-day of the month, 10 a.m., 7777 North Alton Ave. 875-6797.

INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed, "silent" worship 10 a.m. Children welcome. 926-5614.

MARION—Unprogrammed 11 a.m. Call 662-0403, 674-9623.

PLAINFIELD—Unprogrammed worship 8:30 a.m., meeting for study and discussion 9:30 a.m., programmed meeting for worship 10:40 a.m. 105 S. East St. at the corner of U.S. 40 and East St. Thomas Newlin, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship 9:15 a.m. Clerk: Alan Kolp, 966-6495.

SOUTH BEND—Worship 10:30 a.m. Bulla Rd. Shed: U. Notre Dame map, B5 82. (219) 232-5729, 256-0635.

VALPARAISO—Duneland Friends Meeting. Singing 10:15 a.m., unprogrammed worship 10:30 a.m. First United Methodist Church, Wesley Hall, 103 N. Franklin St., 46383. Information: (219) 462-4107 or 462-9997.

WEST LAFAYETTE—Worship 10 a.m. the library in University Church.

Iowa

AMES—Worship 10 a.m. Ames Meetinghouse, 427 Hawthorne Ave. Information: (515) 292-1459, 292-2081.

CEDAR FALLS/WATERLOO—Unprogrammed worship group, 10 a.m. Judson House, 2416 College St., Cedar Falls, information (319) 235-1489.

DES MOINES—Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call 351-2234 or Selma Conner, 338-2914.

WEST BRANCH—Unprogrammed worship 10:30 a.m., discussion 9:45 a.m. except 2nd Sunday. 317 N. 6th St. Call (319) 643-5639.

Kansas

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 749-1360.

MANHATTAN—Unprogrammed. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. School year: 10 a.m. silence, 11 a.m. discussion. June/July: members' homes, 9:30 a.m. 539-2636, 539-2046.

TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 233-5455, or 273-6791.

WICHITA—Heartland Meeting, unprogrammed worship 11 a.m., discussion following. Peace House, 1407 N. Topeka. 262-1143.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, Saturday, 6 p.m.; Sunday School 9:30 a.m., meeting for worship 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

Kentucky

BEREA—Meeting Sunday a.m. Berea College (606) 623-7973.

LEXINGTON—Meeting for worship 10:30 a.m. Sundays. Box 186, Lexington, KY 40584. Phone: (606) 273-6299.

LOUISVILLE—Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana

BATON ROUGE—Unprogrammed meeting for worship 3 p.m. 333 E. Chimes St. Clerk: David W. Pitre, (504) 292-9505.

NEW ORLEANS—Unprogrammed meeting for worship, Sundays 10 a.m. 7102 Freret St. (504) 885-1223 or 861-8022.

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7113.

BELFAST AREA—Unprogrammed meeting for worship, First-day school 9 a.m. Phone: (207) 338-2325.

BRUNSWICK—Unprogrammed worship 10 a.m. 333 Maine St. 833-5016 or 725-8216.

COBSCOOK—Unprogrammed worship 11 a.m. Rte. 189, Whiting. Contact: 733-2062. (Children enjoyed.)

EGGMOGIN REACH—First-day Worship 10 a.m. Sargentville chapel, Rt. 175, 359-4417.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 529-5793.

ORONO—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.M.C. 866-2198.

PORTLAND—Unprogrammed worship, First-day school, 10:30 a.m. 1845 Forest Ave. (Rte. 302). Call (207) 797-4720.

WATERBORO—Unprogrammed worship, First-day school 9 a.m. Conant Chapel, Alfred. (207) 324-4134, 625-8034.

Maryland

ADELPHI—Worship 10 a.m. 4th Sunday. First-day school 10:20 a.m. (10 a.m. second Sunday), adult second hour (mo. mtg. second Sunday) 11:30. Nursery. 2303 Metzgerott, near U. MD. 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Nan Elsbree, clerk, 647-3591, or Chris Connell, 263-8651.

BALTIMORE—Stony Run: worship 11 a.m. except 10 a.m. July and August. 5116 N. Charles St. 435-3773. Home-wood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.

BETHESDA—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 332-1156.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: Marthe G. Werle, RD 4, Box 555, Chestertown, MD 21620. (301) 778-2916.

DARLINGTON—Deer Creek Meeting. Worship 10:30; Clerk Anne Gregory, 734-6854.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. David C. Hawk, clerk, (301) 820-7695. Irene S. Williams, assoc., (301) 745-3166.

FALLSTON—Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Hunter C. Sutherland, phone (301) 877-1635.

FREDERICK—Worship and First-day school 10 a.m. 22 S. Market St., Frederick. 293-1151.

SALISBURY—Unprogrammed worship 10 a.m. First-day school and adult class 11:10 a.m. Holly Center, intersection Rt. 12 and College Ave. (301) 742-9673 or 543-4343.

SANDY SPRING—Worship 9:30 and 11 a.m., first Sundays 9:30 only. Classes 10:30 a.m. Meetinghouse Rd. at Rte. 108.

UNION BRIDGE—Pipe Creek Meeting. Worship 11 a.m. Margaret Stambaugh, clerk, (301) 271-2789.

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: Peter Keenan, 263 Great Rd., Maynard. 897-8027.

AMESBURY—Worship 10 a.m. Summer: Meetinghouse. Winter: Windmill School. Call 948-2265, 388-3293.

AMHERST-NORTHAMPTON-GREENFIELD—Worship and First-day school 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; if no answer 584-2788 or 549-4845.

BOSTON—Worship 11 a.m. (summer 10 a.m.) First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

CAMBRIDGE—Meetings, Sundays, 9:30 and 11:30 a.m. During July and Aug., Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 876-6883.

DEERFIELD-GREENFIELD—Worship group Sundays 6:30 p.m. Woolman Hill, Keets Road, (413) 774-3431.

FRAMINGHAM—Worship 10 a.m. First-day school. 841 Edmonds Rd. (2 mi. W of Nobscot). Visitors welcome. Phone: 877-0481.

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—Visitors Welcome! Worship 11 a.m., 10 a.m. summer. Location varies, call 693-0512 or 693-0942.

NEW BEDFORD—Meeting to worship and First-day school plus child care Sundays at 10 a.m. at meetinghouse. 83 Spring St. Elizabeth Lee, clerk. Phone: (617) 994-1638.

NORTH EASTON—Worship 10:30 a.m. First Days, Queset House, 51 Main St., North Easton. (617) 238-2282 or 1171.

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

SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (617) 888-1897.

SOUTH YARMOUTH-CAPE COD—Unprogrammed worship 10 a.m. 58 N. Main St. 362-6633.

WELLESLEY—Meeting for worship and Sunday school 10:30 a.m. at 26 Benvenue St. Phone: 237-0266.

WEST FALMOUTH-CAPE COD—Meeting for worship, Sunday, 11 a.m. Rte. 28A.

WESTPORT—Meeting, Sundays, 10:45 a.m. Central Village. Clerk: John Potter. Phone: 678-8290.

WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Clerk: Nancy Nagler, 772-2421.

ANN ARBOR—Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerks: David and Miyoko Bassett, 662-1373.

BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.

DETROIT—First-day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

EAST LANSING—Worship and First-day school, Sunday, 12:30 p.m. All Saints Church Library, 800 Abbott Road. Call 371-1754 or 351-3094.

GRAND RAPIDS—Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 363-2043 or 454-7701.

KALAMAZOO—Meeting for worship and First-day school 10 a.m., discussion and child care 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

MARQUETTE-LAKE SUPERIOR—Unprogrammed worship and First-day school. P.O. Box 114, Marquette, 49855. 249-1527, 475-7959.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. (10:30 a.m. summer) W. 44th St. and York Ave. S. Phone: 926-6159.

MOORHEAD—Red River Friends Meeting, United Campus Ministries, 1239-12th St. N., Fargo, N.D. Unprogrammed worship 2 p.m. 236-1662.

NORTHFIELD-SOGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting. Unprogrammed worship 11 a.m. Child care. (507) 645-4603, (507) 645-6735, (507) 645-4869.

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

ST. CLOUD—Unprogrammed meeting 10:30 a.m. followed by second hour discussion. First-day school available 10:30-12:30. 721 6th Ave. S. Call (612) 251-3003.

ST. PAUL—Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m., Weyerhaeuser Chapel, MacAlester College two blocks east. Call (612) 699-6995.

STILLWATER—St. Croix Valley Friends. Unprogrammed worship at 10:15 a.m. Phone (612) 777-1698, 777-5651.

Missouri

COLUMBIA—Meeting for worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: (314) 443-3750.

KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call (816) 931-5256.

ROLLA—Preparative meeting 10:30 a.m. On Soest Rd. opposite Rolla Jr. High School. Phone: (314) 341-2464 or 265-3725.

ST. LOUIS—Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 962-3061.

SPRINGFIELD—Worship, First-day school 3 p.m., first, third First Days of month at Unity Church. Contact Louis Cox, 534 E. Crestview. (417) 882-5743.

Montana

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

HELENA—Call (406) 442-5661 or 459-6663.

MISSOULA—Unprogrammed 10:30 a.m. Sundays. 432 E. Pine. 721-6733.

Nebraska

LINCOLN—Discussion 10 a.m., worship 11 a.m. 3319 S. 46th. Phone: 488-4178.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

RENO-SPARKS—Unprogrammed worship 10:30 a.m. 3300 Skyline Blvd., Apt #326. 747-4623.

New Hampshire

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-4743.

DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Silas Weeks, (207) 439-2637, or write P.O. Box 98, Dover, NH 03820.

GONIC—Programmed Worship 2nd and 4th Sundays. 10:30 a.m. Maple St. Clerk: Evelyn Lang. Phone (603) 895-9877.

HANOVER—Meeting for worship, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Julia Childs. (603) 643-4138.

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 10:30 a.m., First-day school 10:45 a.m., 2nd hour 11:45 a.m., Clerk (603) 242-3364 or contact 924-6150.

New Jersey

ATLANTIC CITY AREA—Atlantic City Meeting gathers at 11 a.m. Call (609) 927-6547 or 965-4694.

BARNEGAT—Meeting for worship 11 a.m. Left side of East Bay Ave., traveling east from Rte. 9.

BURLINGTON—Meeting for worship 10:30 a.m. Sept.-May. High St. near Broad.

CAMDEN—Newton Friends Meeting. Worship First Day 10:30 a.m. Cooper & 8th Sts. (by Haddon Ave.). Information: (609) 966-7149.

CAPE MAY—Beach meeting mid-June through Sept., 8:45 a.m., beach north of first-aid station. (609) 624-1165.

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

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

CROSSWICKS—Meeting and First-day 10 a.m.

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

GREENWICH—6 miles west of Bridgeton. First-day school 10:30 a.m., meeting 11:15 a.m. Phone (609) 451-4316.

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 and First-day school 10:30 a.m. Union St. Meetinghouse. (609) 953-8914 for information.

MICKLETON—Worship 10 a.m., First-day school 11 a.m. Kings Highway, Mickleton. (609) 468-5359 or 423-0300.

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—First-day school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Main St. at Chester Ave. Visitors welcome.

MOUNT HOLLY—Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome.

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

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

PLAINFIELD—Meeting for worship and First-day school 10:30 a.m. Watchung Ave. at E. Third St. 757-5736.

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

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

RANCOCAS—First-day school 10 a.m., meeting for worship 11 a.m.

RIDGEWOOD—Meeting for worship and First-day school 11 a.m. 224 Highwood Ave.

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: (201) 741-4138.

SOMERSET/MORRIS COUNTIES—Somerset Hills Meeting, Community Club, E. Main St., Brookside. Meeting for worship 10 a.m. Sept.-May. (201) 234-2486 or 543-7477.

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 11 a.m. Hanover and Montgomery Sts. Visitors welcome.

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 848-8900 or 845-1990.

WOODSTOWN—First-day school 9:45 a.m., worship 11 a.m. July and Aug., worship 10 a.m. N. Main St. Phone 769-1591.

New Mexico

ALBUQUERQUE—Meeting, First-day school 10:30 a.m. 1600 5th St. N.W. Ann Dudley Edwards, Clerk. 265-3022.

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. 522-0672 or 526-4625.

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

SILVER CITY AREA—Gila Friends Meeting. 10:30 a.m. Call 535-5687 or 536-9934 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: 465-9084.

ALFRED—Meeting for worship 9:15 a.m. in The Parish House, West University St.

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 763-5607.

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 Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

BROOKLYN—Worship and First-day school 11 a.m. (child care provided), 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Worship and First-day school, 11 a.m. 72 N. Parade near Science Museum. Call for summer hours. 892-8645.

BULLS HEAD RD.—Worship 10:30 a.m. Sundays. N. Dutchess Co., 1/2 mile E. Taconic Pky. (914) 266-3223.

CATSKILL—Study 10 a.m., unprogrammed worship 10:45-11:30 a.m. Grahamsville Route 55. Clerk: Anne Higgins 985-2814. Winter in homes.

CHAPPAQUA—Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 737-9089 or 238-9202.

CLINTON—Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-2243.

CORNWALL—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4463.

EASTON—Unprogrammed worship and First-day school 11 a.m. Rte. 40. 664-6567 or 692-9227.

ELMIRA—10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 733-7972.

FREDONIA—Unprogrammed meeting 11 a.m. Call (716) 672-4427 or (716) 672-4518.

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (315) 684-9320.

HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. (518) 851-7954, 966-8940, or 329-0401.

ITHACA—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. Anabel Taylor Hall, Oct.-May, phone: 256-4214. June-Sept. summer schedule.

LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

Farmingdale-BETHPAGE—2nd & 4th First-days. Quaker Mtg. Hse. Rd., op Bethpage St. Pk. (516) 249-0006.

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

GARDEN CITY—12:30 p.m. Tuesdays, Sept.-June. 38 Old Country Road (Library, 2nd floor). Phone (517) 747-6092.

Huntington-LLOYD HARBOR—Friends World College, Plover Ln. (516) 261-4924 (eves.).

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

Locust Valley-MATINECOCK—FDS 11 a.m. (winter) Duck Pond and Piping Rock Rd. (July-Aug., 10 a.m.)

MANHASSET—Adult class, 10 a.m. FDS 11 a.m. Northern Blvd. at Shelter Rock Rd.

St. James-CONSCIENCE BAY—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 862-6213.

SHELTER ISLAND—10:30 a.m. Circle at Quaker Martyrs' Monument on Sylvester Manor (Winters and inclement weather, George Fox House, end of George Fox Lane). Phone (516) 479-0555.

Southampton-EASTERN L.I.—Administration Bldg., Southampton College. (516) 287-1713.

SOUTHOLD—Colonial Village Recreation Room, Main St. (June through Labor Day, 10 a.m.).

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. Bible Study, 10 a.m., winter, except 1st First-day (Mtg., 10 a.m., July 4 through Labor Day). (516) 333-3178.

MT. KISCO—Meeting for worship and First-day school 11 a.m. Meetinghouse Rd.

NEW PALTZ—Worship 10:30 a.m. Plutarch Church. First-day school 10:15 a.m. every other Sunday, Sept.-June. (914) 255-5678 or 5528.

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—Combined Friends. Worship 10:30 a.m. First Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450; Delhi, 829-6702; Norwich, 334-9433.

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

POPLAR RIDGE—Worship 10 a.m. (315) 364-7244.

POTSDAM—Worship and First-day school followed by potluck. 41 Main St. (315) 265-5749.

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

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rte. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, (914) 666-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. (914) 769-1720.

QUAKER STREET—Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

ROCHESTER—Sept. to June, meeting for worship 9:30 and 11 a.m., First-day school 11 a.m. June 15 to Sept. 3, worship at 10 a.m. with babysitting sometimes available. 41 Westminster Rd., 14607.

ROCKLAND—Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 359-2730.

SARANAC LAKE—Worship Group, phone 981-0299 (evenings) or 523-9270 (day).

SCARSDALE—Meeting for worship, second Sunday in Sept. through June, 11 a.m.; July through first Sunday in Sept. 10 a.m. First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Rd.

SCHENECTEDY—Meeting for worship 11 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 374-0369.

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 child care 11 a.m. 227 Edgewood Rd. (704) 258-0974.

BEAUFORT—Worship group; 728-5005, 728-5279.

BREVARD—Unprogrammed meeting for worship, 11 a.m. Morgan and Oaklawn Aves. (704) 884-7000.

CHAPEL HILL—Meeting for worship 9 a.m. and 11:15 a.m. Clerk: Martha Gwyn. Phone: (919) 929-3458.

CELO—Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (704) 675-4456.

CHARLOTTE—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 2327 Remount Rd. (704) 399-8465 or 537-5808.

DURHAM—Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Alice Keighton, (919) 489-6652.

FAYETTEVILLE—Unprogrammed. Phone 485-5720.

GREENSBORO—Friendship Meeting (unprogrammed) 1103 New Garden Rd. Worship 10:30 a.m. Call (919) 294-2095 or 854-1644.

GREENVILLE—Unprogrammed meeting and First-day school 10:30 a.m. 758-6789 or 752-0787.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 8:45 a.m., church school 9:45 a.m., meeting for worship 11 a.m. E. Daryl Kent, clerk and David W. Bills, pastoral minister.

RALEIGH—Unprogrammed. Worship 10 a.m. 315 E. Jones. (919) 782-3135.

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

WILMINGTON—unprogrammed 10 a.m. Sundays, 313 Castle St.

WINSTON-SALEM—Unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. Call 725-8001 or 723-4528 (Jane Stevenson).

WINSTON-SALEM—Ardmore Friends, Unprogrammed meeting for worship 5 p.m. each Sunday. 4 Park Blvd. 761-0335.

WOODLAND—Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk. (919) 587-9981.

Ohio

AKRON—Unprogrammed worship and First-day school. 119 Augusta Ave. Zip: 44302. (216) 867-4968 (H) or 253-7151(AFSC).

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

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

DEFIANCE—Jon Shafer, (419) 596-4641

FINDLAY—Joe Davis, clerk, (419) 422-7668

TOLEDO—Rilma Buckman, (419) 385-1718

CINCINNATI—Clifton Friends Meeting, Wesley Foundation Bldg., 2717 Clifton Ave. Worship 10 a.m. 793-9241.

CINCINNATI—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Unprogrammed worship and First-day school 10 a.m. Phone: (513) 861-4353. Roland Kreager, clerk.

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

COLUMBUS—Unprogrammed meeting 10 a.m. 1954 Indianola Ave. Call Rod Warren (614) 863-0731 or Marvin Van Wormer (614) 267-8834.

DAYTON—Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236. Phone: (513) 278-4015.

GRANVILLE—Unprogrammed meeting, 11 a.m. BYF room, First Baptist Church. Charlie Swank, clerk, (614) 455-3841.

KENT—Meeting for worship and First-day school 10:30 a.m. 1195 Fairchild Ave. Phone: 673-5336.

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

MARIETTA—Unprogrammed worship, first and third First Days at 10:30. Betsey Mills Club Parlor, 4th and Putnam Sts. Gerald Vance, clerk. (614) 373-2466.

OBERLIN—Unprogrammed worship, 10:30 a.m. 152 W. Lorain.

SALEM—Wilbur Friends unprogrammed meeting. First-day school 9:30 a.m., worship 10:30 a.m.

WAYNESVILLE—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-4610.

WILMINGTON—Campus Meeting (United FUM and FGC), College Kelly Center. Unprogrammed worship 10:15 a.m. Barbara Olmsted, clerk, (513) 382-4118.

WOOSTER—Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 262-8533 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Richard Eastman, (513) 767-8021.

Oklahoma

NORMAN—Unprogrammed meeting for worship, 5 p.m. 737 DeBarr. Shared meal, forum. 360-3643, 321-5119.

OKLAHOMA CITY—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10:30 a.m. Quaker study group, midweek. (405) 524-2826, 631-4174.

STILLWATER—Unprogrammed, 10:30 a.m. (405) 372-5892 or (918) 372-4230.

TULSA—Green Country Friends Meeting (unprogrammed), FGC/FUM, 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First Day. Call for location (918) 366-4057.

Oregon

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

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

EUGENE—Religious education for all ages 9:45 a.m., meeting 11 a.m. 2274 Onyx St. Phone: 343-3840.

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

SALEM—Friends meeting for worship 10 a.m. Forum 11 a.m. YWCA, 768 State St. 393-1914.

Pennsylvania

ABINGTON—First-day school 10 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 884-2865.

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

BUCKINGHAM—Meeting for worship 11 a.m.-12. First-day school, beginning with worship at 11 a.m. Lahaska, Rtes. 202-263.

CARLISLE—First-day school (Sept.-May). Worship 10 a.m. 163 E. Pomfret St., 249-2411.

CHAMBERSBURG—Meeting for worship 10:30 a.m. (717) 263-5517.

CHELTENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 11 a.m., meeting for business 2nd First-day at 9:30. 24th and Chestnut Sts.

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

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

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

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

DOYLESTOWN—Meeting for worship and First-day school 10:30 a.m. East Oakland Ave.

ELKLANDS—Meeting for worship 11 a.m. May through Oct. Rte. 154 between Forkville and Canton, Pa.

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.

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

GWYNEDD—First-day school 10 a.m., except summer. Worship 11:15 a.m. Sumneystown Pike and Rte. 202.

HARRISBURG—Worship 11 a.m., First-day school and adult education (Sept. to May) 10 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.

HAVERFORD—First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.

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

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

HUNTINGDON—Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4038.

INDIANA—Unprogrammed meeting for worship, 10:30 a.m., first and third Sundays. United Ministry, 828 Grant St. (412) 349-3338.

KENDAL—Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.

KENNETT SQUARE—First-day school 10 a.m., worship 11 a.m. Union & Sickle. Mary Faye Glass, clerk, (215) 444-0788.

LANCASTER—Meeting and First-day school 10 a.m. Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster.

LANDSDOWNE—First-day school 9:45 a.m., worship 11 a.m. (10 a.m. July and Aug.). Landsdowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM—Meeting and First-day school 10 a.m. On Rte. 512 1/2 mile north of Rte. 22.

LEWISBURG—Worship 10:30 a.m. Sundays. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-0191.

LITTLE BRITAIN—First-day school 10 a.m., meeting for worship 11 a.m. Eastland near Kirks Mills on Friends Rd. and Penn Hill at U.S. 222 and Pa. 272.

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

MARLBOROUGH—Worship 11 a.m. Marlborough Village, 1 mile S. of Rte. 842 near Unionville, Pa. Clerk, (215) 688-9185.

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

MEDIA—Worship 11 a.m. (10 a.m. June-Aug.) except first Sunday each month, worship 10 a.m., bus. 11:15 a.m. 125 W. 3rd St.

MEDIA (Providence Meeting)—Worship 11 a.m., except at 10 a.m. on the first Sunday of the month. Worship at 11 a.m. every Sunday in July and Aug. Joint First-day school 9:30 a.m. at Providence MM Feb.-June; at Media MM Sept.-Jan. Providence Rd. (Rte. 252) near 4th St.

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 10:30 a.m. Delaware County, Rte. 352 N. of Lima.

MIDDLETOWN—First-day school 9:30 a.m., meeting for worship 11 a.m. Seventh and eighth months worship 10-11 a.m. At Langhorne, 453 W. Maple Ave.

MILLVILLE—Worship 10 a.m., First-day school 11 a.m. Main St. Dean Gilton, (717) 458-6431.

NEWTOWN (Bucks Co.)—Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 968-5143 or 968-2217.

NEWTOWN SQUARE (Del. Co.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 356-2740.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Clifford R. Gillam, Jr., 539-1361.

OXFORD—First-day school 9:45 a.m., meeting 11 a.m. 260 S. 3rd St. Joseph Coates, Jr., clerk. (215) 932-5392.

PENNSBURG—Unani Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk, 234-8424.

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

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

CENTRAL PHILADELPHIA—15th and Race Sts.

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

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

FRANKFORD—Penn and Orthodox Sts., 11 a.m.

FRANKFORD—Unity and Wain Sts., 11 a.m.

GERMANTOWN MEETING—Coulter St. and German-town Ave.

GREEN STREET MEETING—45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rte. 23.

Worship 10 a.m., forum 11:15.

PITTSBURGH—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave., (412) 683-2669.

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

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, Main & Mill Sts. First-day school and meeting for worship 10:30 a.m.

RADNOR—Meeting for worship and First-day school 10:30 a.m., forum 11:15 a.m. Conestoga and Sproul Rds., Ithan. (215) 525-8730 or 664-5608.

READING—First-day school 10 a.m., meeting 11 a.m. 108 North Sixth St.

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

SOUTHAMPTON (Bucks Co.)—First-day school 9:30 a.m., worship 10:30 a.m. Street and Gravel Hill Rds. (215) 357-3625.

SPRINGFIELD—Meeting 11 a.m., discussion 10:15 a.m. (Oct.-June). W. Springfield and Old Marple Rd. 544-3624.

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 and First-day school 11 a.m. Ft. Washington Ave. and Meetinghouse Rd., near Ambler.

VALLEY—First-day school and forum 10 a.m. (except summer), Worship 11:15 (summer, 10). Monthly meeting during forum time 2nd Sunday of each month. West of King of Prussia on old Rte. 202 and Old Eagle School Rd.

WEST CHESTER—First-day school 10:30 a.m., worship 10:45. 400 N. Hight St.

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 10:15 a.m., meeting 11 a.m., Sept.-May. Summer phone: (717) 675-2438.

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

WRIGHTSTOWN—Rte. 413. Gathering 9:30 a.m. Meeting for Worship 10 a.m. First-day school, children 10:15 a.m., adults 11 a.m.

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

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. (203) 599-1264.

South Carolina

CHARLESTON—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 556-7031.

COLUMBIA—worship 10 a.m. Presbyterian Student Center, 1702 Greene St., 29201. Phone: (803) 256-7073.

HORRY—Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland (803) 365-6654 or Jeanne Steere, beach, (803) 650-5188.

South Dakota

RAPID CITY—Unprogrammed meeting 5:30 p.m. 903 Fulton St. Phone 341-1991 or 341-2337.

SIOUX FALLS—Unprogrammed meeting 11 a.m. 2307 S. Center, 57105. Phone: (605) 338-5744.

Tennessee

CHATTANOOGA—Worship 10 a.m., discussion 11:30. 335 Crestway Dr. Bill Reynolds, (615) 624-6821.

CROSSVILLE—Worship 9:30, then discussion. (615) 484-6059 or 277-5003.

MEMPHIS—Unprogrammed meeting, child care 11 a.m. Clough Hall, Room 302, Rhodes College. (901) 323-3196.

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Marian Fuson, 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 in the home of George and Mertha Floro. Call (915) 837-2930 for information.

AUSTIN—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. Jennifer Riggs and William Walters, clerks, 452-1841.

BRYAN/COLLEGE STATION—Unprogrammed worship. Call (409) 846-7093, 846-6856, or write 754 S. Rosemary, Bryan, TX 77802.

CENTRAL TEXAS—Unprogrammed worship. Call (817) 939-8596 or write 816 Lake Rd., Belton, TX 76513.

CORPUS CHRISTI—Unprogrammed worship 10 a.m. 1015 N. Chaparral. (512) 884-6699 or 854-2195.

DALLAS—Sunday 10 a.m. 5828 Worth St. Clerk, Ellen Danielson, 324-3063; or call 361-7487.

EL PASO—Meeting at 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. (915) 542-2740.

FORT WORTH—Unprogrammed meeting for worship. Phone: (817) 535-3097 or 926-1526.

GALVESTON—Meeting for worship, First-day 6:30 p.m. 1501 Post Office St. 744-1806.

HILL COUNTRY—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Cathy Wahrmond (512) 257-3635.

HOUSTON—Live Oak Meeting, 1003 Alexander. Meeting for worship 11 a.m. year round. Discussion 9:30 a.m. except summer. Phone Clerk Caroline T. Sheridan (713) 680-2629 or 862-6885.

LUBBOCK—Unprogrammed worship, Sunday morning 10:30-11:30. For location, call (806) 745-8921 or 747-5553.

MIDLAND—Worship 10:30 a.m. Sundays. Clerk, John Savage, (915) 682-9355.

RIO GRANDE VALLEY—Winter worship group. For time and place call (512) 464-4617 or 423-5504.

SAN ANTONIO—Discussion 10:30 a.m., unprogrammed worship 11 a.m. at Esperanza Peace and Justice Center, 1305 N. Flores St.; Third First Days, 9:30 a.m. Meeting for Business with potluck at rise of worship; Douglas Balfour, clerk, 4210 Spotswood Trail, S.A., TX 78230. (512) 699-6967.

Utah

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Campus Christian Fellowship, 1315 E. 700 N. Call Al Carlson 563-3345 or Allen Stokes 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Taylor-Wright Childcare Center, 1063 E. 200 S. Phone: (801) 583-2287, 583-3207, or 484-8418.

Vermont

BENNINGTON—Worship, Sundays, 10 a.m. Old First Church barn on Monument Circle at the obelisk. (802) 447-7980 or (802) 442-4859.

BURLINGTON—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 862-1439 or 863-3014.

MIDDLEBURY—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802) 388-7684.

PLAINFIELD—Each Sunday at 10:30. Call Hathaway, (802) 223-6480 or Gilson, (802) 684-2261.

PUTNEY—Worship, Sunday, 10:00 a.m. Rte. 5, north of village, Putney.

SOUTH STARKSBORO—Hymn sing 9 a.m., unprogrammed worship 9:30 a.m., second and fourth Sundays. Off Rte. 17. Phone Mitter-Burkes (802) 453-3928.

WILDERNESS—Sunday meetings for worship in Rutland. Phone 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) 765-6404 or 455-0194.

CHARLOTTESVILLE—Worship 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

HARRISONBURG—Unprogrammed worship, Sunday evenings. Rte. 33 West. (703) 433-8574 or 828-2341.

LEXINGTON—First-day school and unprogrammed worship 10 a.m. Discussion 11 a.m. Phone (703) 463-9422.

LINCOLN—Goose Creek United Meeting for worship and First-day school 10 a.m.

McLEAN—Langley Hill Meeting. Junc. old Rte. 123 and Rte. 193. 10 a.m. First-day school, adult forum 11 a.m.

RICHMOND—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.

ROANOKE—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

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

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

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

Washington

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

OLYMPIA—Worship 10 a.m. YWCA, 220 E. Union, except first Sunday each month in homes. 943-3818 or 357-3855. Address: P.O. Box 334, Olympia, WA 98507.

PULLMAN—See Moscow, Idaho.

SEATTLE—University Friends Meeting 4001 9th Ave. NE. Quiet worship First Days 9:30 & 11 a.m., Weds. 7 p.m. 547-6449. Accommodations: 632-9839.

SPOKANE—Unprogrammed worship, 11:15 a.m. S. 1018 Perry. For summer schedule call 535-4736.

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

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

West Virginia

CHARLESTON—Worship, Sundays, 10 a.m. The River School on the campus of Univ. of Charleston. (304) 345-8659 for information.

MORGANTOWN—Monongalia Meeting. Every Sunday 11 a.m. Phone: Lurline Squire (304) 599-3109.

PARKERSBURG—Unprogrammed worship, first and third First Days at 10:30. Phone (304) 422-5299.

Wisconsin

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

EAU CLAIRE/MENOMONIE—Meeting for worship and First-day school, Sunday, 10:30 a.m. 1718 10th St., Menomonie, 54751. Call 235-5892 or 832-0094.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Barbara Mounts, clerk, (414) 725-0560.

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—Meeting for worship 10:30. 3224 N. Gordon Pl. Phone (414) 332-9848 or 263-2111.

OSHKOSH—Unprogrammed worship 11 a.m. Sundays. Call (414) 233-5804 or write P.O. Box 403.

Wyoming

CASPER—First Day Worship 9 a.m., St. Francis Newman Center, M. Glendenning 265-7732.

JACKSON—Unprogrammed meeting and First-day school; Information phone: (307) 733-5680 or (307) 733-9438.

LARAMIE—Unprogrammed worship 9 a.m. Sundays. UCM House, 1115 Grand. Call 742-5969.



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