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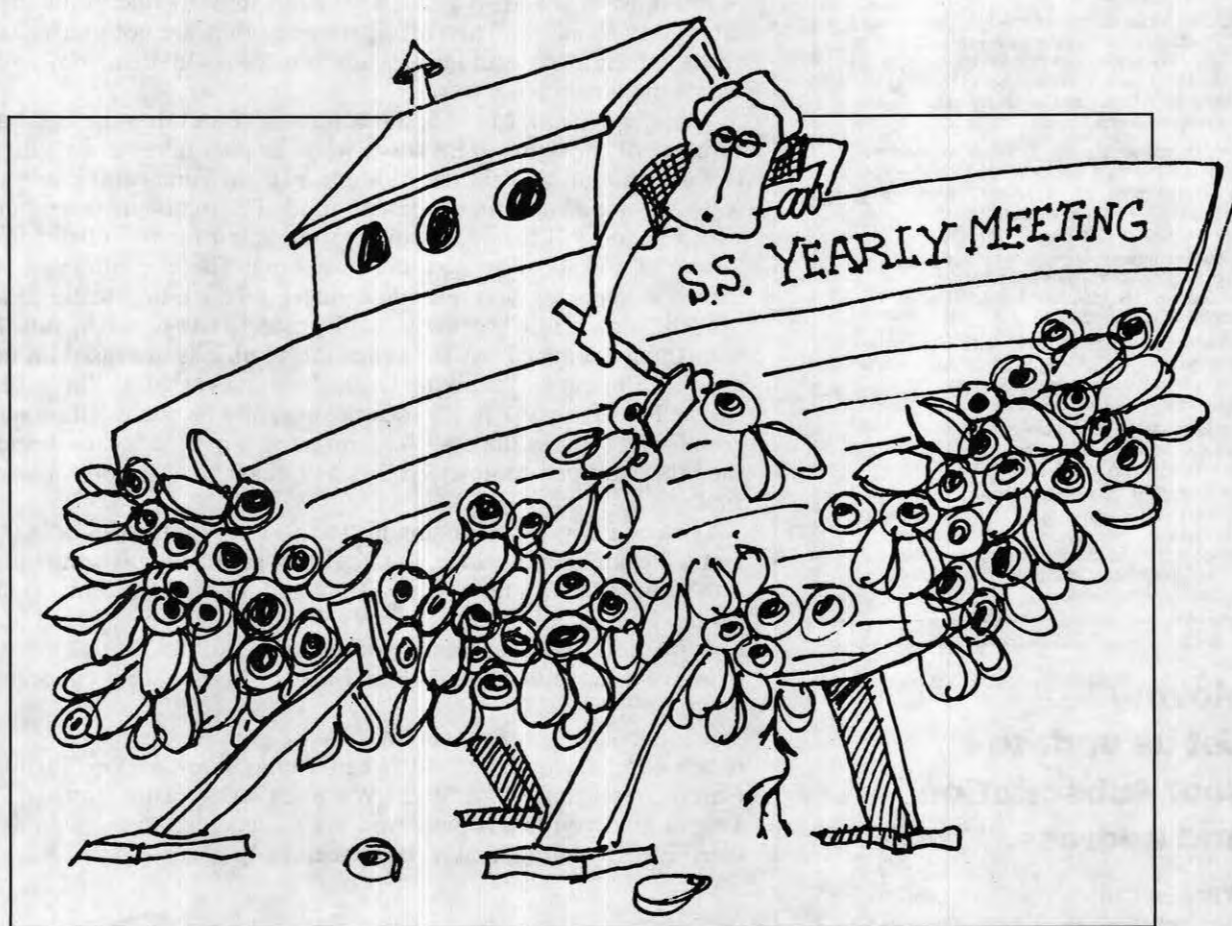
FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

—
ON THE WORD *MARRIAGE*

QUAKERAMA ON INTERSTATE 80

GRASSROOTS DISARMAMENT
—



The Ministry of Laying Down

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Among Friends

Every Nickel Counts

As soon as I saw it I knew this was just right for me. You know, the sort of thing you can stick up on your refrigerator right next to the kids' art work, reminders of doctors' appointments, and important family notices. It was a green flyer sent to me at the office this spring, which caught my attention at once: "101 Green Things You Can Do." It starts out, "Green values can help build a safer, healthier environment. . . ."

I'm the sort of person who wants to improve things in the world, but I have trouble getting mobilized in the abstract. Statements such as "We've got to save the environment" really frustrate me. I just don't know how to start; the task seems too big and impossible, somehow. So a sheet with 101 things to do—that's just what I needed.

This list isn't perfect, of course. #64 says, "Pick up litter along the streets near your home." Well, with the state of litter where I live, if I took this seriously I'd never be seen again; I'd have to sign on as a city sanitation worker. #89 says, "Support local hotel and restaurant operations when you travel." I hardly ever go anyplace, and when I do I try to stay with friends and carry my own food. And #94 says, "Divest your stock holdings in companies that pollute." I don't have any stock, only kids and a house with a mortgage.

But most of the list is great. Two items in particular grabbed my attention. #51 says, "Turn off lights when they are not in use." And #74 reads, "Pass along ecological wisdom to your children." OK, I thought, here's the Green place to start.

I should explain. My son, Simeon (now seven), has the bad habit of not turning off the lights in his room when he goes out. No amount of lecturing about high electric bills and bad environmental policy and global warming trends has done a lick of good. The lights just keep burning. So, with #51 and #74 firmly in hand, I took Sim aside for a heart-to-heart. "Sim," I said firmly, "no more forgetting. The next time you go out and leave the lights on, you owe me a nickel." This time I really meant it.

Well, for the next week, old habits didn't change much. But then something happened. As the collection of nickels increased on top of my dresser, Sim began "thinking Green"—money, that is. Sim takes pride in the well-stuffed bank in his sock drawer, and he could tell he was about to go into debt unless the cash flow reversed. First the nickels began to slow, then they stopped completely. Try as I might, a dark room was all I could find.

Then one day, after passing his room, I encountered Sim in the hall. He had a big smile on his face, the kind that says "I know something you don't know." Without a word he pointed up the hall to my room, where several lights were blazing. With eyebrows raised he extended his palm in my direction. All I had in my pocket was a quarter, but I gave it to him.

I have a suggestion: #102 should read, "Invest in our children. They are our future."

(For a copy of the flyer "101 Green Things You Can Do," send \$1 to Co-op America, 2100 M St., N.W., Suite 403, Washington, DC 20063. They'll send you five copies. And ask to be added to the mailing list to receive their catalogue, too. It is excellent.)

Vinton Deming

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Forum

The presence of God

The greatest paradox to the mystery of existence is this: God's will is being accomplished, with or without our help. God's will prevails, and there is nothing anyone can do to alter the outcome. The genesis of all turmoil to which the human condition is exposed (war, poverty, hatred, injustice) is the *resistance* of the collective, human will to the Divine will.

God's will prevails, and there is absolutely nothing to be done—*except* to stand with God, or to join the collective resistance of humanity against God. Empires and nations will rise and fall; families will be sacrificed upon the altar of materialism and selfishness; thousands upon thousands of innocent victims will be starved in poverty and slaughtered in unimaginable wars—but to no avail. For no amount of brutality or evil or savagery or vengeance on the part of humanity's *collective will* can stay God's intervention. In the final analysis, this is the greatest curse to the force of human sinfulness: God will not be defeated.

John Everhart
Chattanooga, Tenn.

Loving our bodies

How do you treat your body? Do you starve it or put too much of something into it? Do you realize you are the it? As a Trager practitioner and licensed massage practitioner, I have clients who neglect their bodies for 30 or 40 years and then express outrage that something goes wrong. They didn't "actively" abuse themselves; they simply ignored a very fundamental part of their existence. You wouldn't forget the roof on your house for that long and not expect it to leak. Why, if we remember our roof, don't we remember the first house we live in? God made me in a body in this world. I believe there must have been a purpose. I don't curse or ignore creation; we are often advised to be caring stewards of it. Is my body exempt from that?

Our bodies are quite literally the ground of our being. We are ourselves. The emotions generated from that connection, whether openly acknowledged or not, are very powerful.

I would like to suggest a way to get some information about what you feel about your body-house. Stand in front of a mirror (full length if you have one) and look at yourself. How does it feel? Take your clothes off and look at yourself. Are you uncomfortable? Why? When I was a child I was told my body was a



"temple of the Holy Spirit." There's nothing bad about that. Are you trying to cover part of yourself? What part of you do you wish wasn't there? Can you walk around the room as God made you, calmly and with joy in this gift that's been given? In what way have you celebrated yourself recently? If you have a spouse, can you behold his or her body not only as a source of desire but also as the way his or her spirit has become present to you?

If we truly regarded our bodies and those of others as the materialization of a particular spirit, would it enlarge our understanding of the nature of physical violence? How might we speak better to the spirit on its material level?

Beth Cachat
Bothell, Wash.

A journal excerpt

There is one God and only one God. It is a Divine Invisible Energy in all things potentially, excluded from none, though they be mineral, vegetable, human, or ethereal. Its presence makes all humans brothers and sisters, and prevents them from excluding one another on grounds of belief or other reason. It is the best of the Society of Friends and enables us all to go forward into the future, arm in arm, not locked away from one another. This Divine Presence, Inner Light, Holy Energy is not Catholic, Protestant, Jewish, Christian, Islamic, Buddhist, or Hindu. It is all these and more. Quakerism at its best embraces it wholeheartedly. At its worst, religion breaks down into exclusionary, non-loving islands of belief elitism.

George Nicklin
Garden City, N.Y.

A Friend's concern

I am a bear of little brain. When messages come fast and furious in meeting I become confused. I cannot roll them about on the tongue of my soul and savor the subtle flavor of each word. Friends need to consider bears like me who need lots of silence—not because your messages mean little to me, but because they mean much.

Likewise, being a bear of little brain means I must examine myself carefully before I speak. Am I participating in a discussion or am I the conduit for an irresponsible message that surprises me—coming from outside myself or from deep within? Am I making a sociological observation, a political statement, or am I speaking from my very essence? Could I make the same observation in a paragraph in the newsletter? Would I bother submitting it? If not, should I be speaking it? How much of what I say is prologue? Is the last sentence of the essay all that is really germane? Am I "quaking"? Is my message analytical or does it burst forth? Oh, my bearish head hurts from puzzling it all out.

Bears are clumsy, awkward things, and I must use care offering fragile things up to you in my big paws, unused as they are to handling things so special.

Anonymous
Adelphi, Md.

Facing our taboos

During the last hundred years, some Christian groups have persecuted sexual "sinners" guilty of masturbation, flirtation with heathen, multiple relations, homosexuality, adultery, or related victimless practices for consenting adults. Arrogant prudes proud of their avoidance of such tabooed sexual practices have collaborated with clergymen seeking to exploit the sense of guilt-stimulating authorities. Even if the prohibition of all non-marital sexual behavior seemed plausible during the era of the Salem witch trials, such prohibitions are counter-productive under the complexities of contemporary living.

Quakers have outgrown some of their taboos against music. It would be as appropriate to revive persecution of Quaker music-lovers as to prolong Quaker oppression of Quakers offending some of the conservative tastes concerning sexuality.

John R. Ewbank
Southampton, Pa.

Viewpoint

Seeking First the Kingdom

Who discovered whom?

As this country prepares for a gala celebration in 1992 of Columbus's voyage of discovery, Friends should try to be sensitive to the fact this may not seem to native Americans a reason to celebrate. In my own community we are already planning a celebration of the peoples and cultures the Europeans found in the Western hemisphere. It will include exhibits, speakers, discussion-study groups, and school curriculum tie-ins. I would like to encourage Friends to use the 1992 occasion to show appreciation for the contributions native people have made to our multi-ethnic society.

Mary Alice Harvey
Grand Marais, Minn.



Akwasane Notes

We need the truth

On December 20, 1989, U.S. forces invaded Panama to capture Manuel Noriega, who is charged with smuggling drugs to U.S. citizens. Today, Noriega awaits trial in a Florida prison, but we still don't know how many people were killed or maimed to put him there.

In the words of former U.S. Attorney General Ramsey Clark, "A wall of silence surrounds the human costs of the invasion."

Is someone hiding the bodies? Maybe the capture of Noriega justifies the death and suffering of a war. Maybe the operation was a "just cause." But how can we judge that if we can't account for the costs?

In the name of decency, we should

continued on page 6

In worship this spring at my meeting, I shared that I have felt unable at times to cope with my life, just the earthly side. I have come to recognize that feeling, however, as a signal to "let go and let God" take over the resolution of such uncertainties. Only then do I feel relief from the pressures; no amount of human effort alone is adequate.

I also shared with Friends the feeling of being so alone in confronting the deeper tasks of my life, even feeling bleak despair at times. Internally I have questioned why the same kind of relatively easy answer is not given to me. I have not received enough support from the meeting or anyone else. This is not a failure of the meeting or any other persons, even though at times I have had great expectations of help and comfort.

I have begun to realize that the seemingly inadequate support is in truth a reflection of how deep my need is within, of how deep that gaping black hole is when I come to its very edge and look down. Relief may come in human form, but it is always transitory and never fills that hole. I recall some psychiatric literature I studied which used the very apt metaphor, "a five-dollar payment on a million-dollar debt."

I shared with Friends as well how I have felt cared for, held in the Light, prayed for, and in so many hidden ways supported by Friends (and friends), even when no one reached out to me in visible ways. In particular, I recalled worshiping once in a new, small Friends meeting soon after I was married, when I was very distressed with serious marital problems. As we drew near to the close of worship that Sunday, I felt an unmistakable physical tap on the shoulder. No one was there. (I did share this as meeting broke.)

Several years later, while leading a workshop for Northern Yearly Meeting on search groups, a Friend from that meeting told me she had been praying for me, holding me in the Light at that very time, but had not shared this fact with me. I still get goosebumps when I recall this story.

We have all had times of great upheaval or unhappiness in our lives. When I first moved to St. Cloud, Minnesota, newly on my own with two children, then went through a divorce the following summer, no one openly offered sympathy or specific help. Yet support was there in the spiritual fellowship, in all the little unknown ways Friends held me in the

Light. I did not necessarily feel it then, since I was not always in a receptive state myself, but upon reflection I know it.

I am concerned that in our striving to achieve a very humanly desired community, we risk losing what is our greatest strength: that we are a body within the Religious Society of Friends, that we can seek "to know each other in that which is Eternal."

Jesus spoke a great truth common to all religions that are in the Light: "He who finds his life will lose it, and he who loses his life for my sake will find it." As I prepare to return to Japan, I recall the ideal of the self-giving bodhisattva, and how universal is the wisdom of this teaching.

We risk raising our worldly expectations of aid from others and losing sight of being the Friends of the Spirit. On a humorous level, I recall a church retreat in high school with the theme of sexual relationships. By the end of those three days, we had a very morose group of teenagers due to the longing for a meaningful relationship which was aroused!

I know experientially there is no lasting human solution for our problems, either as individuals or as a meeting. Introspection and group processing reach their limits, sometimes even worsening an already complex situation. The more we grasp for love to grow among us, the more it will elude us or even turn to dust in our hands.

Could it be that if we seek first the kingdom, as did Friends during the powerful times of our history, that divine ordering will clarify some difficult complexities which our psychological selves bring to meeting? If we once again turn our focus to holy obedience, might the healing power of the Light mend some of the interpersonal problems which will inevitably arise?

I write not as one who has arrived, but as a seeker who has been convicted by this opening I had. Solutions are all around us, if only we can yield to a higher power.

—Becky Van Ness

A member of St. Cloud (Minn.) Meeting, Becky Van Ness is teaching math for a year at Minnesota State University-Akita in northern Japan.

investigate the invasion without trying to justify it or assign blame—as we would investigate a natural disaster, with the exacting eye of a scientist.

We need to find the bodies. We need to learn the truth.

Jeff Bullock
Downingtown, Pa.

Who's a member?

In response to Connie Battaile's letter (*FJ* April), I would not expect the American Legion or the Masons to drop membership requirements to accommodate me. Of course the Society of Friends is exclusive. Any organization guided by a set of principles cannot help but exclude those who cannot subscribe to them. There seems to be a general misconception that you can believe anything and be a Quaker. I assume that a Friends meeting would not accept into membership a person who avows personal greed, espouses violence, or rejects equality. If as a religious body we have no commitment to some set of moral values, then we should disband. While our forebears went to excess, they nevertheless had the conviction to "read out" those members unwilling to abide by the rules. However, for me my membership does not make me a Quaker, but rather lays on me a special responsibility to try to become one.

There are some very real and practical issues in regard to membership. We are also a temporal organization. It is impossible without membership to have a legal structure necessary to own and manage property, collect tax-exempt funds, and otherwise be accountable. The law cannot deal with a 100-pound marshmallow.

There are also legal and quasi-legal privileges attached to membership, including being excused from oath taking, marriage without a minister, exemption from military service, and the status of minister to enter jails and hospitals.

Finally, there is the matter of commitment. For me, if one feels strongly enough, one should be willing to make a public declaration.

Silas B. Weeks
Eliot, Maine

Connie Battaile asks, "Am I a Friend?...Why have I not joined the Quakers after several years of steady attendance and participation?" Connie directs her momentous question to the Quaker community. She seeks Friendly persuasion. But Quakers do not

proselytize. The decision to join is left to the individual. Perhaps Connie feels a special need for a Friendly invitation to join the Quaker religious community, to nourish her need to be wanted.

Some would-be joiners first join the Fellowship of Reconciliation and/or the Wider Quaker Fellowship. Others develop their spiritual journey by joining an inquirers group while becoming active participants in the life of a meeting. Others are drawn to Quaker service projects.

In my way of thinking, one does not "convert" to Quakerism; one discovers that one is already Quakerly, by temperament.

At one point in my spiritual journey I questioned whether my faithful attendance at Friends Meeting of Washington, D.C., was mostly a habit. But when I experimentally tried to leave it, I could find nowhere else to go that would better speak to my religious identity. Finally, I responded to a Friendly invitation, "Come on in!" And so, after 42 years of faithful attendance, and being active in the life of the meeting all that while, I formally applied for recorded membership.

Leon Kanegis
Washington, D.C.



Joseph Levenson

Now more than ever

I want to thank you for printing my letter (*Viewpoint FJ* June). The *JOURNAL* and the Quaker community are an important source of help for all of us on death row. Now with the recent increase in far-right decisions by the U.S. Supreme Court and the growing number of bills (pro-death) being introduced in state legislatures, we need your help more than ever.

There's almost no doubt at all now

that there will be at least one execution this year in Pennsylvania. The negative ruling by the U.S. Supreme Court on my own case seems to have given the green light to those anxiously wanting to kill us, the state's attorney general, Ernest Preate, being one.

I know it's not my fault the court denied my case, but still I feel responsible for this rush to execute people. My case could have affected as many as 14 states. The court wasn't about to let that happen, however, regardless of what they themselves knew to be right, just, and fair.

Now not only is Ernest Preate asking that my death warrant be signed (to make an example of me), but some inmates are blaming me for "blowing it for everyone" by losing my case in the court. It's crazy.

Anyway, I want you to know that we all appreciate what you and others are doing to help abolish the death penalty. We need your continuing support.

Scott Blystone
State Correctional Institution
Pittsburgh, Pa.

On name-calling

At a recent weekend retreat of Orange County (Calif.) Meeting, some Friends were bemoaning the arrogance of "us Americans" in appropriating that name for ourselves. Although every person on our continents (North and South) is by rights an American, we take that name only for those of us in the United States and call others by the name of their own country.

It would be as though the residents of Philadelphia called themselves only "Pennsylvanians" and also had the exclusive use of that name, telling others in the state to use the name of their respective cities—Pittsburghers, Allentowners, etc.

Our retreat group agreed we should call ourselves by the name of our own country, as do all other Americans. But "United Statesmen" sounded far too flattering (and, of course, far too sexist). But "United Stater" ("Stater," for short) seemed very acceptable. Perhaps "American" Quakers should pioneer in calling ourselves some such name as a small gesture toward undoing some of the past Yankee imperialism toward the rest of our two continents. People might appreciate this courtesy more than we know.

Franklin Zahn
Los Angeles, Calif.

MAIDENS OF HIROSHIMA

by Toge Sankichi



*Hiroshima children
on the tenth anniversary
of the bombing*

Ah, how fresh and lovely you all were
But a flash of time ago
When you were schoolgirls, full,
Full of the dreams of young girls—a flash ago
(Who can believe it now?).

Now you have hidden
Deep in dilapidated alleys.
Since that summer
You only visit the hospital in the rain.
Hidden beneath an umbrella.

A mass of searing scars
Swooped upon your face
From the shadows of B-29s,
Shining, burning, your eyes and nose.
You can never face others again, you say.

Who now will explain that day?
Who now can answer your endless questions?
Your mother died quietly
In the darkness of the first aid station.
Your father, while she bore you in her womb,
Was blown to bits by a shell on a distant island.
Who now will explain that day?

You remember
(How can you ever forget?)
Rows,
Rows
Of ghosts silently filing past
Trying to escape the misery,
A procession of animals
That once were men and women,
The pain of life draining,
Drip by drip
From their festering bodies.

Why must they
On roadsides, like this,
Away from all they know and love,
Why must they
die?

Their bodies, gathered and burned,
Have long been forgotten.
Only a solitary gravestone remains,
Soon covered by the land developers,
Covered by buildings
And seen no more.

They died,
All of them,
Without understanding.

You who remain,
Do not be silent. Speak up!

Fight against those adults all over the world
Who are trying to bring about war.
Shout, "We are the girls and boys,
The children of Hiroshima."

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Since that fateful morning, foe and friend,
Communist and capitalist,
Have lost their meaning,
For the Bomb is enemy of all.

In your young girl's mind
How could you ever understand?

You live always in that day's fire,
A flame that never dies,
A flame that never ceases.
Now you ARE that flame.

The contagious flames spread over the world,
Another Hiroshima raging now in London,
A Hiroshima exploding in New York,
Yet another Hiroshima glowing in Moscow.
The voiceless dance, figures of rage,
For you warned the heedless world.

The flames devour the cities;
Like lava, they engulf the globe.
Although they hated war,
The masses of humanity cry out too late
Against the insane
Who plotted new Hiroshimas.

Let them now grasp your skinless palms.
Learn how you have suffered without end,
Learn why, too late,
The sad bitter meaning of Hiroshima.
For long you bore this shame alone.
Now, at least, you have company.

Will the day ever come,
As a new war threatens,
That the irresistible power of the people
Will explode
In the world's
Unrepressible sob
For peace?

Ah, that day,
When will it come?

"Maidens of Hiroshima" was adapted, pieced together, from the many short poems of Toge Sankichi, as translated in Hiroshima Poems (Tokyo: San-Yu-Sha, 1976), by Wilson E. Strand. Toge, then 24, lived 3,000 meters from the epicenter. He suffered, in his own words, "only wounds from glass splinters and radiation sickness." Yet, the effects of the bomb, causing leukemia, led to his death at 31. He wanted to write an epic poem on the tragedy of Hiroshima but did not live long enough to do so. A memorial to Toge near the Peace Museum bears one of his poems, in Japanese kanji on the front, in English on the back.

—W.E.S.

NAGASAKI

by Wilson E. Strand

The atomic bomb dropped August 9, 1945, on Nagasaki was the most destructive bomb ever dropped on human beings. It had three times the power of the bomb dropped on Hiroshima three days earlier. Yet Nagasaki today is largely forgotten.

Though it was much more powerful, the Nagasaki bomb caused considerably less damage than the bomb dropped on Hiroshima. Figures still vary con-

Stone shaft
marking epicenter of
Nagasaki blast



Lynne Shivers

THE FORGOTTEN CITY

siderably, but perhaps as many as 200,000 have died from the Hiroshima bomb. At least 60,000, perhaps as many as 100,000, have died from the Nagasaki bomb. Some people survived Hiroshima only to perish at Nagasaki. Eighteen people, including two mothers with babies, somehow survived both bombs.

Nagasaki was a second choice the day of the bombing. The primary target was the steel and industrial works farther

gate or *torii*, which lost a leg in the blast, still stands, a proud symbol of the city's determined survival. The modern city has overgrown what few physical scars remain. Its citizens know better than others that, although all wars are nightmares for at least one side, the struggle for survival rationalizes away whatever means, no matter how terrible, are used to win.

At the entrance to the A-Bomb Museum, a broken grandfather clock, stopped exactly at 11:02, records forever that terrifying moment. Inside, a 14-year-old girl's lunchbox, the rice inside carbonized, recalls the many schoolchildren who died. A melted, bent hairpin is all that remains of a woman whose hairpin was recognized by her family. Glass melted by the blast still encases the bones of someone's hand. Was the person holding the glass when the heat from the blast melted it? A jumble of coins, melted inseparably together, reminds visitors that wealth was no defense. The outline of a child's underwear, part of that day's wash, remain burned on wooden shutters. Photographs of blackened, lifeless bodies and of the dying are shown. Yet the visitor is spared the worst. It is no wonder that some Nagasaki schoolchildren today ask their grandparents if such horror really did happen.

A model of Nagasaki shows where the bomb exploded above what moments before had been Urakami. Only the empty shells of a few buildings remained. The prison, where the Peace Park now stands, was destroyed, all of its prisoners instantly killed. Most were Dutch, the others British and Australian. A photograph shows the bomb before it destroyed the city. Inside a case is one of the three parachuted radiosondes used to measure scientifically the destructive power with instruments simultaneously monitored on Guam. Each radiosonde contained a plea to Dr. Saggawa, a Japanese atomic scientist, from three of his university classmates in California, urging him to explain the need to surrender. The letters were shown to Dr. Saggawa only after the surrender.

Bill and Jeanne Chappel, who have spent the past four years working with

survivors in Hiroshima, told me they have never heard a harsh or bitter word against U.S. citizens. Some Japanese, however, have asked why they were not first warned. A U.S. pamphlet displayed in the museum had warned the people of Nagasaki that the new bomb was equal in destructive power to 2,000 B-29 bombloads and told them to abandon their city immediately. But no one recalls seeing the pamphlets before the explosion.

Below the museum, in the Peace Park across a small stream, is the perpendicular black shaft of stone marking the exact epicenter of the blast. Beside it, steps rise to a church no longer there. A middle school water tower and an observation tower, both twisted in agony, testify to the bomb's power. There are several peace monuments, one to schoolchildren, another to the more than 10,000 Koreans who also died, some of the more than two million Korean forced laborers in Japan during the war. The monument contains an apology to Korea and its people.

The Urakami Cathedral, larger than before, has been rebuilt. In front of it, in a small garden, are the statues of Mary and John, all that remain of the old cathedral.

Was the bombing of Nagasaki necessary? President Truman called the development of atomic power "the greatest achievement of organized science in history" and made it clear he would A-bomb Japan until it could no longer make war. Secretary of War Henry Stimson, taking the responsibility upon himself, declared the atomic bombs not only shortened the war but also saved many Japanese as well as U.S. lives. Japan surrendered the day after Nagasaki. Was it cause and effect? Or would Japan have surrendered then even if Nagasaki had not been bombed?

For the people of Nagasaki such questions, almost half a century afterwards, are only rhetorical. But for the rest of the world Nagasaki is crucial. If Nagasaki is forgotten, there may be other Nagasakis, each hundreds of times worse than the one visitors to Japan will never forget. □

**"If we had to be
A-bombed, we may as well
have been bombed first.
There's no distinction
in being second."**

—a citizen of Nagasaki

north on the island of Kyushu at Kokura. Because the target was obscured by clouds, however, the bombers continued on to Nagasaki. Though Nagasaki was also partially covered, Big Boy, the bomb named after British wartime leader Winston Churchill, was still dropped.

The bustling Mitsubishi shipbuilding yards were the target in Nagasaki, but, because of the cloud cover, the bomb landed instead almost directly on top of the largest Catholic church in the Far East, located in the hilly suburb of Urakami. At 11:02 A.M. there were 8,500 Catholics in the church, 40 percent of the Catholics in Nagasaki. Hiroshima, in comparison, had the largest Protestant population in Japan. The Urakami cathedral was completely destroyed, though part of the entrance, with statues of Mary on one side, St. John on the other, somehow survived. One bell—a miracle, some say—also survived intact.

Unlike Hiroshima, no ruined buildings remain. However, in Urakami a shrine

Wilson E. Strand, a professor of the history of war, visited Nagasaki in 1988 while teaching near Hiroshima. He is on the faculty of Southwest State University in Minnesota.

GRASSROOTS DISARMA

Many people think that with the cold war winding down, there is no need to stay involved in disarmament work. Notwithstanding, thousands of activists are quietly continuing the solid grassroots work they did under Ronald Reagan.

They are clearly having an impact in Congress. Many interesting examples of citizen activism can be found in three diverse districts represented by moderate and responsive lawmakers. Disarmament groups in these districts have gained supporters beyond the usual peace constituency, and have made the public aware of the local impact of the arms race. Though I could describe a number of other congressional districts, perhaps a close examination of peace organizing in these three districts can show how the work of Friends and others can grow and influence political leaders. JOURNAL readers can no doubt tell about other successful initiatives in coming months.

The first congressman is Silvio Conte (R-Mass.), ranking minority member of the House Appropriations Committee. In his western Massachusetts district there has been a decline in manufacturing, but some growth in service industries such as tourism and education. The second member is W. G. Hefner (D-N.C.), chairman of the Military Construction Subcommittee of the House Appropriations Committee. His Piedmont district is very poor, its economy dominated by small farms and cotton mills. It is Klan country, and Hefner has faced some tough electoral challenges. The third case is Representative William Hughes (D-N.J.) whose district (despite the presence of Atlantic City with its casinos) is mostly rural and poor.

Citizen Activism

Citizen groups in these three areas have used a wide variety of approaches. In western Massachusetts, citizen activism dates back to the Vietnam War and the nuclear-freeze era. One new initiative is 20/20 Vision, whose members donate

\$20 a year and 20 minutes a month of their time to lobbying. Every month they take one action suggested by a local core group—typically writing a letter or making a phone call. 20/20 is a national effort. By fall 1989, according to national co-director Lois Barber, 20/20 groups were working in 85 congressional districts coast to coast. Disarmament

gress to introduce and support legislation to incorporate the 1972 ban on biological warfare into federal statutes. Representative Conte is a committed cosponsor of a bill to tighten up safety in federal biological warfare contracts.

Disarmament activism is also vigorous and creative in Congressman Hefner's

Disarmament activists in three diverse congressional districts show what persistent work can accomplish at the grassroots.

lobbyists in Washington, D.C., greatly appreciate 20/20's lobbying skills.

In 1985 the U.S. Air Force announced plans to build the Ground Wave Emergency Network (GWEN), consisting of scores of radio-communication towers across the country. One of the proposed GWEN sites was Amherst, a college town in western Massachusetts. Critics of GWEN felt it was intended to survive a nuclear war, and thus would raise the temptation to start one. These arguments appealed to many citizens. Amherst selectmen and the local county commissioners held hearings on GWEN.

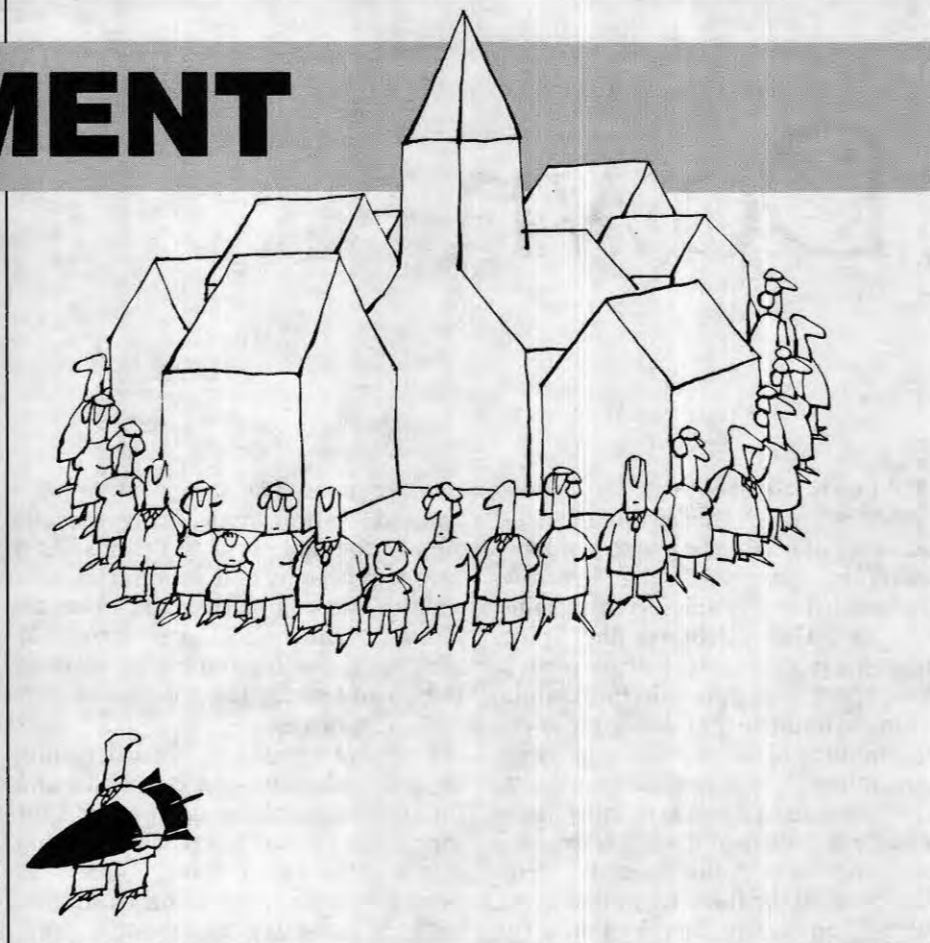
Another citizen venture in western Massachusetts is opposition to the Strategic Defense Initiative (SDI—commonly known as "Star Wars"). In 64 out of 65 towns, anti-SDI resolutions passed in the November 1988 elections. "Our efforts got a lot of support when we highlighted for citizens the fact that since 1982, the amount of federal spending put into SDI is equal to the amount taken out of low-income housing," reports Frances Crowe of the local American Friends Service Committee.

Last year local activists opposed biological warfare research. In Amherst, selectmen voted in May to urge Con-

gress to introduce and support legislation to incorporate the 1972 ban on biological warfare into federal statutes. Representative Conte is a committed cosponsor of a bill to tighten up safety in federal biological warfare contracts.

Last April, the Piedmont Peace Project and the local Black Caucus jointly organized a public meeting in Kannapolis, North Carolina, to mark the 40th anniversary of the North Atlantic Treaty Organization (NATO). Despite picketing by the Klan, a thousand people attended in a city of 36,000. The meeting was addressed by Joseph Lowery, president of the Southern Christian Leadership Council. Lowery made clear how halving the national and local contributions to NATO would free resources to meet local needs. This meeting was the lead story on all three network TV stations in Charlotte, North Carolina (which lies just outside Hefner's district).

John MacDougall teaches sociology and coordinates peace and conflict studies at the University of Lowell. He is a member of Acton (Mass.) Meeting.



Representative Hughes's New Jersey district is not noted for disarmament activism. But Norman Cohen of the local Coalition for Peace and Justice reports, "Our membership is increasing steadily."

Local disarmament organizations make intelligent use of the state-wide movement, which is strong, and of scientific and political allies. Princeton physicist Frank Von Hippel has talked to Hughes about nuclear testing. New Jersey Senator Frank Lautenberg, a prominent Democrat, sometimes joins Hughes in local tours. At those times disarmament activists raise questions designed to expose Hughes to the senator's dovish views.

Citizen Lobbying

There is no simple explanation of legislators' votes. But there can be little doubt that in these three congressional districts, local disarmament groups have significantly influenced local politics and public opinion.

Several factors have contributed to activists' successes. One is the broad base of support that groups have built up. In summer 1986, citizen activists in western Massachusetts took a map and marked with a star each of the 46 towns that passed a nuclear test-ban resolu-

tion. Recalls Frances Crowe, "When we brought the map to Congressman Conte, he couldn't believe it." Ever since, he has been a firm supporter of very stringent limits on nuclear testing.

A second reason for disarmament groups' effectiveness is their ability to enlist the aid of local officials. Also, disarmament activists have made clear how the arms race affects local people's security and prosperity. After last April's meeting in Kannapolis, North Carolina, the city's very conservative mayor publicly listed all the city services cut in the past eight years, and said the nation's priorities must be changed.

Another reason for citizen groups' success is their skill at utilizing state and national resources. Also, grassroots groups are sensitive to representatives' interests and feelings. Piedmont Peace Project speaks to Hefner's fiscal concerns and always thanks him for his pro-disarmament votes.

Finally, citizen activists do not give up. Linda Stout of North Carolina recalls, "On one of Hefner's tours of the district, he scheduled public meetings in three locations on social security, farm policies, and trade legislation. We sent people to each meeting, and each time

we brought up the M-X missile. At the third meeting he groaned when he heard about the M-X!"

Some tough problems remain. One is posed by Republican lawmakers, even liberals such as Conte: according to a congressional source, it is hard for him as a Republican to oppose the administration on every foreign and military issue. And the Pentagon still has a lot of clout. Despite protests in Conte's district and elsewhere, the air force announced in September 1988 it would expand GWEN from 56 to 96 towers.

Still, there are signs of significant change. In 1988 for the first time Conte voted for the biggest SDI cuts proposed on the House floor. As his aide told 20/20 at the time, "If it hadn't been for people like you, then maybe SDI would be at \$20 billion to date and not at \$12-15 billion." Linda Stout of North Carolina reports, "Our voter-registration work was crucial to Hefner's narrow election victories in 1984 and 1988. He now listens to us: he knows we can muster votes in elections."

What role for Quakers?

Quakers have been active in these three districts. In New Jersey several visited Representative Hughes in Washington last spring, separately from the delegation sent by the Coalition for Peace and Justice. Frances Crowe adds that in western Massachusetts, "many activists are religious in a deeper sense. It is hard for them to say where being political ends and where being religious begins."

For the next year or two, there should be exceptional opportunities for the Quaker perspective on peacemaking to have some real influence in Washington. The cold war is winding down. The budget and trade deficits, and global ecological crises, are forcing a serious reconsideration of national priorities. The dramatic liberalization in Eastern Europe means that, in the words of veteran lobbyist David Cohen of the Advocacy Institute, "The terms of debate in Congress are changing. Unlike before, we will now be able to push for cuts in both nuclear and conventional weapons." So, as usual, Friends have plenty of disarmament work to do. □

THE MINISTRY OF Laying Down

by Ralph David Samuel

**For a group
so adept at
starting institutions,
the Society of Friends
is remarkably
unskillful
at ending them.**



Cartoons by Signe Wilkinson

Friends talk about various “ministries” within Quakerism: the ministry of books, the ministry of good works, the ministry of song. Recently I’ve been led to give voice to a new ministry, one that celebrates the Spirit through advocating less activity (and, I hope, more time for reflection) while seeking to improve the quality of our efforts through better organization. I call it the ministry of laying down.

For a group so adept at starting institutions, the Society of Friends is remarkably unskillful at ending them. We seem often to mind the Inner Light that says, “begin,” and rarely the voice that says, “enough already.” If we agree that for everything there is a season, how can we become more sensitive to the spiritual need for closure in our good works?

Although my experience is with Philadelphia Yearly Meeting, Friends elsewhere may find these thoughts helpful, for no meeting is free of the propensity to use only the start button. I doubt anyone has studied this tendency, but I believe it grows out of the same beneficial source as Friends’ belief in continuing revelation: Friends’ faith that God is benevolent and optimistic. In Quaker theology, evil (to the extent it exists) is usually associated with messy, unresolved human enterprises, which require only the application of a dose of Quaker good works to set them straight.

Friends always see the light at the end of the tunnel. Thus evil, regardless how deeply rooted, is always seen as a temporary phenomenon, resolving into good with the help of the Inner Light. So the idea that some programs should be ter-

minated, consolidated, revised, or reorganized before good finally prevails simply does not occur to Friends. As a result, programs and committees proliferate into complexity, and as we attempt to adhere to the testimony of simplicity, our frustration increases as the quality of the good works we perform diminishes.

In recent months while participating on a school evaluation committee and on a committee planning the process for long-range planning at Philadelphia Yearly Meeting, I have listened to Friends express their extreme frustration with the complex organizational structures we have created and our seeming inability to make needed changes. These Friends are not just expressing displeasure, but rather making genuine pleas for help. We now need to ask just what form this help might take.

In reviewing the number of Friends who serve on committees and the number of committees, schools, retirement communities, etc. within our monthly, quarterly, and yearly meetings, one fact becomes very clear: too few Friends are trying to do too much work! I made some calculations based on Philadelphia Yearly Meeting and estimated it would take 11,000 Friends to fill all the relevant committees if each Friend could serve on only one committee. Remarkably, the yearly meeting’s records indicate there are only about 2,500 Friends actively participating, which means we have understaffing (and overworking) by 400 percent. To provide for efficient staffing of committee assignments we should double the number of active Friends. Since even “aggressive” outreach programs are unlikely to do much more than achieve modest increases in membership, we clearly must look elsewhere for a solution. Hence the ministry of laying down.

The ministry of laying down can take

David Samuel is a Philadelphia, Pa., lawyer with an estates and litigation practice. He serves as clerk of the Advisory Committee of Philadelphia Yearly Meeting, and is a member of the FRIENDS JOURNAL Board of Managers.

many forms. It can call for a sabbatical from all organized Quaker activity (to concentrate on spiritual discernment) as Sam Caldwell, general secretary of Philadelphia Yearly Meeting, once suggested as a means of renewal. Or it can take a less dramatic turn and simply call for the reorganization of our institutions. Between these extremes abound many possibilities. What is essential to the ministry of laying down is a commitment to apply principles of good management to our institution.

Now, "management" is a discipline with which many Friends may not have much familiarity, and some Friends may think it sounds inconsistent with a belief in continuing revelation. Management principles, however, can be applied in a broad range of environments, and there is nothing in the Quaker process which is at odds with good nonprofit organization management, which, simply put, is a process that makes it possible for organizations and their members to achieve the most productive use of their resources. To this end, much of what good management does is to remove barriers, and the remainder is to support positively the achievement of stated goals. Within this context there exists a variety of possible management styles, including one which complements the non-hierarchical, consensus-based structure of Quaker process.

One management problem common to business organizations but generally absent from Friends organizations, is

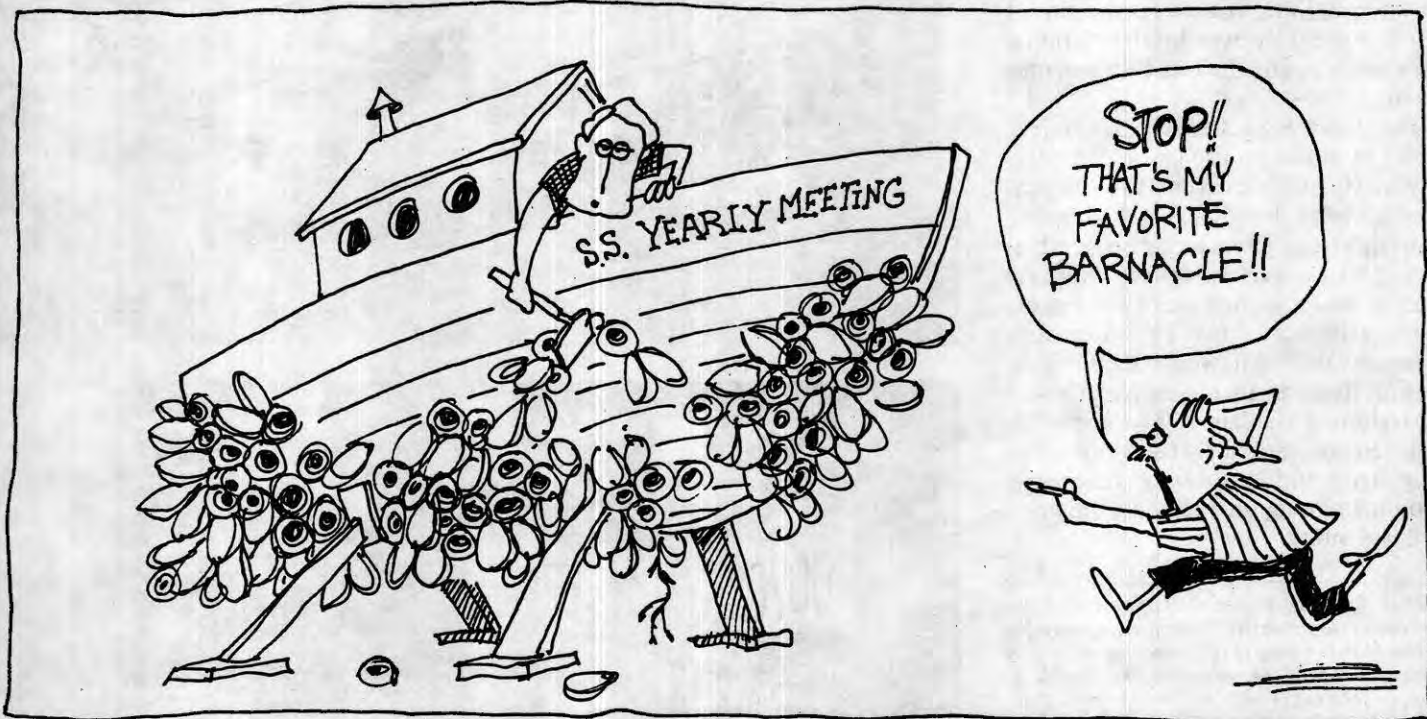
motivation of employees. Within Friends organizations, staff members work devotedly for below market compensation. Rather, the principal management challenge for Friends is organizational. If we believe our goal as Friends is to learn God's will and do it, then the organizational structure we employ ought to bear a rational relationship to achieving (or striving for) our goal. We use committees because we believe learning God's will can be achieved only through the process of "meeting for worship for business," and often we do good works ourselves rather than delegate, not only because we feel called to do so, but also because we believe doing good works leads us to greater clarity in hearing the Spirit within. However, all is for naught if our organization is so complex we literally get in each other's way and drown out the voice of the Spirit.

Philadelphia Yearly Meeting has decided to embark on a process of long-range planning in which all its members will have an opportunity to participate through retreats, special meetings, and individual comments. These discussions will produce goals, ideal futures, and a variety of specific suggestions for improvement of yearly meeting programs and operations. The criteria established for the planning process are that it be spiritually led, participatory, positive, continuous, and result in specific improvements. Friends will have an opportunity to take stock and set a new course for the achievement

of our goals.

In preparing for participation in long-range planning there are three goals I hope Friends will consider, which, if adopted, could improve dramatically our organizational environment: substantially reduce the number and size of our committees; establish a moratorium on additional committees; and insist every remaining committee have a defined life at the end of which it must justify why it should continue to exist in competition with proposals for new committees. While these proposals may astonish a good many Friends, they are entirely consistent with, perhaps even demanded by, our commitment to simplicity and our need to be open to the Spirit. Adopting changes like these will assure the Society of Friends continues to function as a vital organization.

These three changes can be executed with the expenditure of not one additional dime of Friends' money and without laying off a single staff member. To reduce the number of committees, it may be necessary to eliminate or consolidate some of our good works, but we must be prepared to accept the idea that while all the activities and programs in which Friends engage may do good, no single one is essential to Friends' vision of bringing forth on Earth the kingdom of heaven. Rather, that vision can be achieved only by keeping ourselves and our meetings clear, open, and unfettered by organizational complexity: raising up by laying down. □



QUAKERAMA ON

by Wilmer Tjossem

Interstate highway travelers are routinely informed of historic sites. Few have time or inclination to see them all! But Friends, especially, when traveling across the Midwest on I-80, should be alert to Iowa exit 254 to West Branch, less than a mile to the north. There are two worthy attractions. One is the Herbert Hoover Presidential Library-Museum. The other is Scattergood Friends School, three miles east of town.

The West Branch Meetings

Most informed Friends, certainly those west of Ohio, recognized West Branch as an historic center of Iowa Quakerism during and following the Civil War. Groups of Friends of various persuasions converged in and around the town, and two meetings still exist. One is affiliated with Iowa Conservative Yearly Meeting, the other with Friends United Meeting.

The unprogrammed West Branch Friends Meeting was organized in 1883 and today has about 50 active members. They meet Sunday mornings at 10:30 in a converted residence at 317 North 6th Street. Before 1967, worshipers met in a traditional meetinghouse, the site of which was taken over by the National Park Service, and the building was torn down.

The West Branch Friends Church, served by a pastor, also gathers for worship at 10:30. Erected in 1916, its substantial brick building, at 116 North Downey Street, serves an active membership of 50. On weekdays the facilities are used as a community day care center.

The existence of two Friends groups in several small Midwest communities, such as West Branch, resulted from a separation in the late 1800s. Today little is remembered of that separation, so long ago, and a thriving fellowship abounds among all Friends in historic Cedar County.

Wilmer Tjossem, a retired fundraiser for the American Friends Service Committee, is a member of Des Moines Valley (Iowa) Meeting. Author of Quaker Sloopers, he serves on the boards of FRIENDS JOURNAL, Pendle Hill, and Friends Committee on National Legislation.

The Hoover Family

Among early Quaker settlers was Jesse Hoover, born in 1846 in Stillwater, Ohio. He came to West Branch with his family at age 8. Hulda Minthorn migrated from Canada with her family in 1859. She and Jesse were married in 1870. Herbert Hoover, born in 1874, was the second of three children.

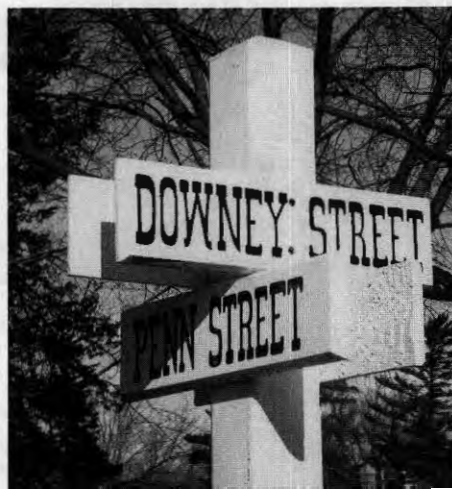
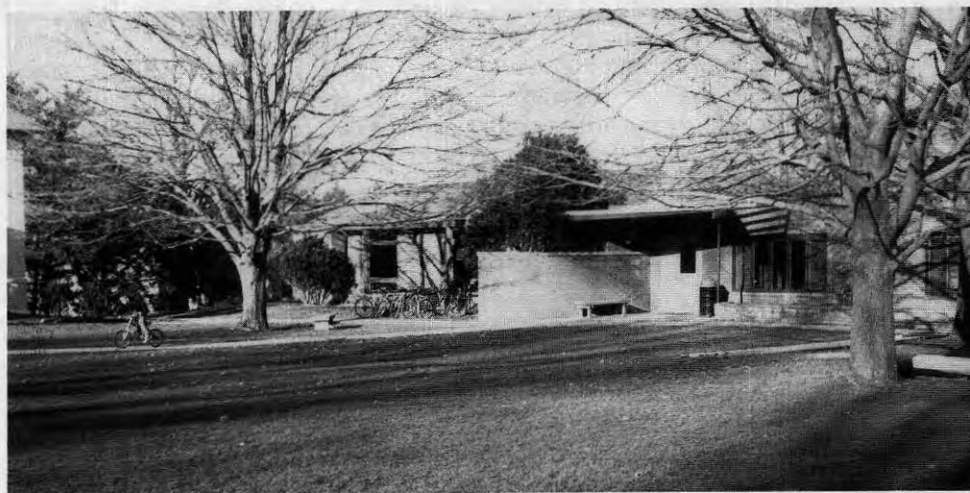
The early village population was 350. The tiny Hoover cottage, Jesse's nearby blacksmith shop, and the adjacent one-room schoolhouse (built in 1853) are restored in meticulous detail. The faithfully restored original meetinghouse (built in 1857) is among the first buildings to be seen when entering the National Historic Site. For a time Hulda Hoover was a teacher at the school. Later she became a leader in the monthly meeting and was active in the vocal ministry.

Visitors to the Herbert Hoover Na-

tional Historic Site are first introduced to the restored 1800s rural Quaker area. The 186-acre park, established in 1965, includes the gravesites of Herbert and Lou Hoover. In 1989 there were 104,000 visitors.

Herbert Hoover, Jr., at his father's funeral in 1964, said, "Years ago (my father) told us he wished to be buried near his birthplace. . . . His father and mother are buried nearby. . . . Throughout his lifetime, his interests and tenets were those of his people in this modest Quaker community. . . . Here he always wanted to rest" (*Des Moines Register*, October 26, 1964).

Elton Trueblood delivered the graveside tribute. He said in part, "Herbert Hoover belongs to the procession of hardworking and God-loving Quaker pioneers who crossed the nation, . . . establishing strong communities at each point."



INTERSTATE 80

Scattergood

Last year the director of the Presidential Library-Museum invited Scattergood Friends School, in recognition of its centennial, to create an art-history exhibit within the library-museum. For several months a room near the entrance, 45-by-18-feet, was provided. Local Quakers and Scattergood historians (headed by a former teacher, Robert Berquist) assembled an impressive collection of original letters, photographs, art, antiques, and artifacts. Printed panels gave visitors a sketch of its history and Quakerly nature. The exhibit closed in March 1990.

Scattergood, a secondary boarding school whose campus is now part of a large farm, is the only remaining Quaker school of its kind between Ohio and the West Coast. It is observing its 100th anniversary this year. Built to accommodate 60 students, it is accredited by the state of Iowa as a college preparatory school. Its name was adopted in appreciation of a financial grant, at the time of its founding, from a "subscription list" of Philadelphia Friends headed by

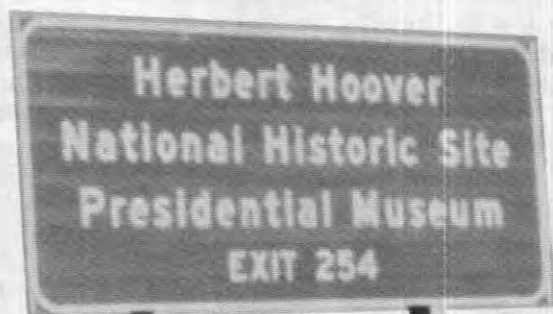
Joseph Henry Scattergood.

While temporarily closed during the Great Depression of the late 1930s, the Scattergood campus was leased jointly by both groups of Iowa Friends to house and relocate Jewish refugees. Classes resumed in 1944 under the directorship of Leanne Goodnow, the well-known and distinguished Quaker educator. Most of the original buildings have been replaced by modern, efficient structures. The most recent building is a solar-heated gym. The farm is part of the work-study curriculum.

A drive-through visit to West Branch and Scattergood could be as short as a half-hour. Two or three hours would be better. Stop for lunch or stay the night. The park and library-museum are open daily year-round, except for Thanksgiving, Christmas, and New Year's days. For information, write Box 607, West Branch, Iowa 52358. The Scattergood campus is always open. For an advance appointment, phone (319) 643-7600.

A book is soon to be published, *Scattergood Friends School, 1890-1990*, and can be ordered from the school. □

P. 14, bottom:
*The most celebrated
intersection
in West Branch*
Top:
*Campus view,
Scattergood School*
Right:
*West Branch Meeting
interior*



Photos by Wilmer Tjossem



From Mary's Journal

by Mary Mikesell

I persuaded Martha *not* to invite six other people to supper—this was our only chance to have Jesus to ourselves.

(Evening before Sabbath):

Laz came back today with the news Jesus will be coming here to Bethany for a few days soon. He'll be staying with Simon, but I hope Martha and I can get him to come over alone for dinner some night. It's so hard these days to discuss anything with him when he's with his disciples—or indeed, when he's anywhere outside; there's always such a crowd around him, all trying to talk with him at once. Poor man, he must get so tired of always being surrounded by people. I should think he'd be wishing he could have a week or two away—even from those disciples—so he could just walk out into the desert and let the birds and the wind talk to him for a change!

Mary Mikesell joined Friends in the early 1940s in Washington, D.C. Currently she belongs to Strawberry Creek Meeting, Berkeley, Calif. She has been a war tax resister for 15 years.

(A week later):

He's come! I went to see him yesterday and had a hard time getting a word in edgewise with him, but when I did, he said he'd be delighted to take supper with us and would come in three days' time!

I stayed awhile there in Simon's garden to listen, because Jesus was talking about what he calls the kingdom of God, something I find intensely interesting as he describes it. I've heard him talk about it before, and he said that unless we would become like little children we couldn't "enter" it. I'm beginning to understand it's not a place or a domain but a state of mind, sort of; and this is what I want to ask him about when he comes.

But now a complication of sorts has developed. When I came home and told Martha that Jesus would be coming for dinner, she went into a tizzy. You'd think it was the high priest himself who would be coming! (Hah! No danger of that!) She immediately started figuring out an elaborate menu and is going to clean the house from floor to rooftop. She thinks we should have a new bench just because ours is a bit wobbly. (I fixed it then and there with a little wedge, but she said that wouldn't do.) With great difficulty I persuaded her *not* to invite six other people—told her this was our only chance for a long time to have Jesus to ourselves for a few short hours! She really does love him, as I do; but she also seems to stand in awe of him, as if he's—well, like the high priest, only more so, and thinks we ought to *honor* him. Well, I'm in awe of him too, but it's different. What I'm in awe of is this marvellous understanding he has of things more important to me than any high priest's scroll. But Martha's always been sort of like this—in awe of authori-

ty and all that. But just because she's my elder sister doesn't necessarily mean she's right!

Martha wants me to spend all day helping cook this meal. I told her such an elaborate meal is just going to be a distraction from our talking. What's he going to do while we're finishing all these preparations, stand around and try to keep up the conversation? *I* don't want to have to be thinking about food *and* trying to listen to him too! I told her I'd be glad to clean the house all by myself if only she'd make things simpler when he comes. Ah, well. . . .

(Two nights later):

I did it! Carefully cleaned the whole house—by myself! I don't think it would've gotten done otherwise, for Martha was out all day arranging with this shepherd and that farmer and yet another herdsman for the food. She grudgingly thanked me when she returned—but said I really needn't have bothered, for she was going to stay up to do it after the evening meal. Poor Martha, she's looking tired already. The fragrant smell of her special herbed lamb is starting to fill the house, and she's still busy at the stove, even now. I think she's really shocked and angry with me for treating Jesus not as the renowned teacher and rabbi he is, but as a friend. I think she's even a bit taken aback by the easy familiarity between his disciples and him; but of course they're *men*, and that makes it different, she says. But Jesus is the one man I know who treats us women the same as men. Why can't she understand that to him all human souls are equal before God—and before him?

Actually, it's just this attitude of his that really worries me when I get to thinking about it. I'm afraid it's going

to get him into big trouble sometime (if it hasn't already). In fact, I've heard that some of the rabbis talk about him behind his back, wondering what kind of a man he really is. One of them was severely criticizing him for allowing women to travel with him and his disciples on these week-long trips through the villages—women not even the wives of any of them. Martha and I were talking about it the other day; she's heard that the wife of Chuzza the Steward was one of them. She asked me what I thought of it and I told her I'd been thinking of asking him if I could go some time too. I must say, Martha was shocked! Probably couldn't have startled her much more if I'd admitted to harlotry! I told her it would be the most wonderful experience and privilege to hear what he had to say when he was talking at leisure with close friends, and even more, to enter into the discussion, ask questions, and hear his answers. (Ah, here I was just a bit ago, feeling sorry for him having so many people around him all the time, and now I want to add one more!) Martha's been positively snippety these past two days. I suppose she'll say now that if I went along, probably not only Jesus but *nobody* would get anything to eat!

Well, middle of the night and she's still banging the pottery around. I'll try to sleep. Tired after all that cleaning. I'm sure she's exhausted too, but she seems to be fueled by her anger.

(Next night):

This has been the most irritating and the most precious and the most glorious day! Jesus came mid-afternoon for the early supper we had planned. Martha and I finally came to almost more than verbal blows this morning. She was cross and tired and there was much yet to do. I told her I'd work along with her *this morning*, hoping we'd have things all ready shortly after our midday meal so we could refresh ourselves and be unharried for the visit. But she said of course we couldn't be ready that soon, and that I was trying to walk out on her; far from honoring Jesus I was dishonoring him by being lazy and not willing to serve him as he should be served. I was getting pretty angry myself by that time, and told her I'd been holding all along that this wonderful time together should focus on him and our talking, not the food. I said, all right, I'd help her up to the time he came, *no longer*. If she

wanted to hold converse with the food thereafter, she could.

Well, she wouldn't speak to me after that. We were fixing an elaborate fruit platter when we saw him coming up the lane. I ran to the door to welcome him, and—strange to say—he greeted me with, "How is the kingdom of God with you, Mary?—with a wink and a chuckle! I said, "How did you know that's what I wanted to ask you about?" And we sat down right away, after he'd given Martha a warm greeting (she was gracious enough to respond, though she didn't stop working), and started a most wonderful and animated discussion. Oh, how I love that man! He never sermonizes, asks a lot of questions so I'm the one that's in danger of pontificating, is always full of delightful side-comments—which, however, are right to the point—and is altogether the most edifying, illuminating, exhilarating teacher I've ever known. Most of the time he makes *me* do the thinking, almost as if I'm teaching myself. But always at the critical point there's a brief story or parable which just opens out his meaning like sunrise breaking through from behind the hills.

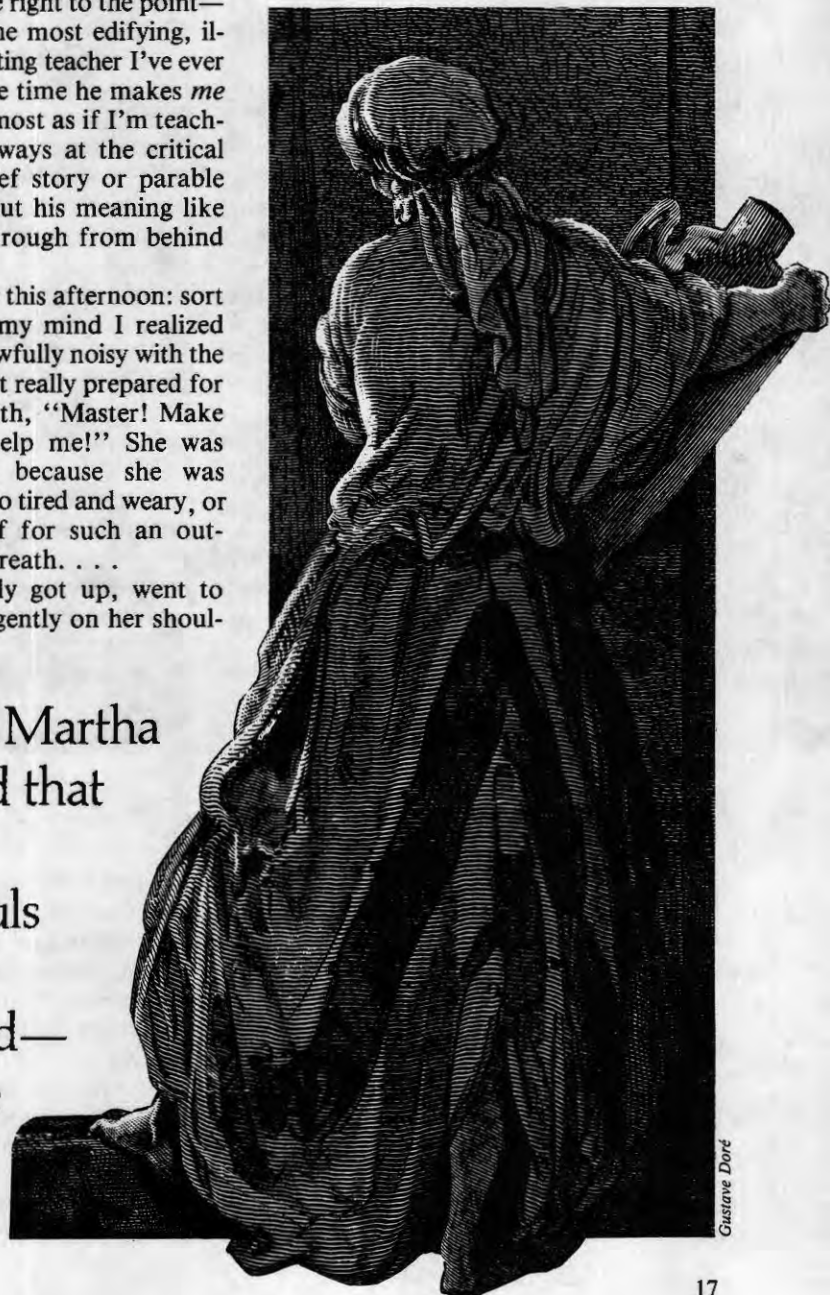
But to go back to this afternoon: sort of in the back of my mind I realized Martha was being awfully noisy with the pottery, but I wasn't really prepared for her to burst out with, "Master! Make Mary come and help me!" She was blushing. Was it because she was ashamed of me, or so tired and weary, or ashamed of herself for such an outburst? I held my breath. . . .

Jesus immediately got up, went to her, put his hands gently on her shoulders,

and turned her to face him. Then he said, so lovingly, "Martha, Martha, you're worried about so many things. Mary here has chosen better. Come on over here for a few moments before we eat and honor me with your presence!" Well, Martha just burst into sobs. She cried and cried for a long time while Jesus just held her; and there were tears in his eyes too (and in mine!). Finally she quieted, then looked up at him and said with a trembly smile, "I hope you like *cold* herbed lamb!"

I can't begin to describe here what a wonderful, tender, delightful meal it was, with much laughing and a little teasing. And when he complimented Martha on the delicious food, she said, "I hope you're enjoying the lovely, clean house, too!" □

Why can't Martha understand that to him all human souls are equal before God—and before him?



Gustave Doré

Living an Environmentally Sound Lifestyle



by Kathleen Geist and Amy Weber

Living an environmentally sound lifestyle: this is, to those of us in the Environmental Working Group of Philadelphia Yearly Meeting, an inseparable part of the Quaker testimony on simplicity. Some say it isn't possible to live a simple life anymore in our modern world. In fact, some Quakers have even shocked us with the sugges-

Kathleen Geist is former clerk of the Environmental Working Group of Philadelphia Yearly Meeting. Amy Weber and her husband Paul Weber are currently co-clerks of the group.

tion we drop simplicity from our testimonies. Certainly, Quakers no longer wear plain dress and use the plain speech of the past, but simplicity as a testimony is more relevant than ever. It may even be what saves the world—living simply that others may simply live.

Those who dismiss simplicity as an outdated concept may have a mistaken idea of Quaker simplicity. The original meaning of it was *not* merely to be uncomplicated or even to save time. It was a testimony against superficial adorn-

ments and self-indulgences. But it was plainness for a reason. It was meant to help center one's life on what was really important—the will of God and the equality of all.

Does an environmentally sound lifestyle do that? Does a life with fewer modern conveniences, more time spent recycling, searching for less environmentally destructive goods and organically raised food, and eating lower on the food chain help us center on the will of God? It does when we act with the knowledge that we are helping to slow down the plundering of the world's resources. When we realize that every day our actions affect the people and the world around us, our simpler lifestyles can remind us of how we are connected to each other, to the delicate web of life on earth, to all the cycles of nature, and to God the creator of all. To live a truly environmentally sound lifestyle, we must be constantly aware of *why* we are living this way. It cannot be merely an automatic ritual. And we must share these reasons with our children so they too can understand why.

Our tenth query says, "Are you concerned that our increasing power over nature should not be used irresponsibly but with reverence for life and with a sense of God's continuing creation?" That is the center of an environmental lifestyle—concern and responsibility for the earth.

When we recycle paper, we are not

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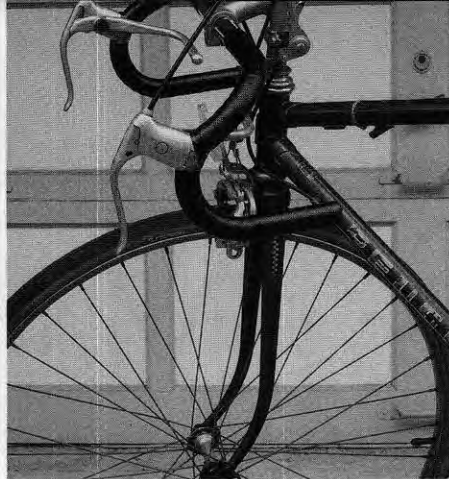
Barbara Benton

saving time, but we *are* saving landfill space. We are also showing concern for saving trees. When we decide to walk instead of driving our cars, we are not thinking of saving money, we are thinking about saving the earth as seen from outer space by the astronauts—a beautiful blue ball in space, becoming poisoned by pollution. When we turn down the thermostat and shut off unnecessary lights, we are showing a responsibility for the trees and other vegetation burned by acid rain from the coal burning power plants which produce our electricity. We are thinking of the whole beautiful earth that is so interconnected that it is like a living organism with each tiny part affecting the next. We are answering the query.

Some people are overwhelmed with the logistics of *how* to live an environmentally sound lifestyle. Indeed, there are so many possibilities that it can seem too much to handle. Living simply is not necessarily easy. There are things to consider from the moment you first get up in the morning and decide not to turn the thermostat up too high until just before bed when you use a cup of water to brush your teeth instead of letting the water run.

Luckily, there is a lot of help and support available. There is a fine booklet available from Friends Committee on Unity with Nature, 7899 St. Helena Road, Santa Rosa, CA 95404. Non-Quakers too are discovering the simple lifestyle, and putting out books with titles like: *50 Simple Things to Do to Save the Earth*, *750 Everyday Ways You Can Help Clean Up the Earth*, and *The Green Lifestyle Handbook*. There are booklets on environmental shopping, lists of substitutes for household toxics, catalogues of organic lawn and garden aids, tips on how to save water and energy, recycling hotlines, and you name it.

The important thing is not *how* you choose to try to implement a more environmental lifestyle, but *why*. George Fox said, "Your works, your lives, your conversation, your presence, and your practice both judge and preach." What do you "judge and preach," for example, when you eat a convenient fast food burger? That you approve of 55 square feet of rainforest being lost to produce that burger? That using 2,500 gallons of water to produce one pound of meat is acceptable to you? Does the fact that 60 million hungry people worldwide could be fed with the grain saved if we in the



United States cut back on eating meat by just 10 percent make you pause and think?

Today we live in a consumer-oriented, instant gratification, throw-away society, and it is terribly easy to go along with the flow. Once, we Quakers were a "peculiar people," unafraid to live by our convictions and be visibly different from our neighbors. Now we tend to blend in with the mainstream. "What can one person do?" many ask. "I'm only a drop in the bucket." Maybe, but one drop may cause many ripples. One of the finest examples was John Woolman. He knew that he alone could not end slavery, but his response to this and other social ills was to avoid any complicity in them. He did this not only to avoid adding to existing evil, and to be an influence to others, but also to live ethically for the value inherent in that action.

Most of us have heard how John Woolman would not use the products of slave labor, such as sugar, molasses, and dyed cloth. He also walked rather than used the stagecoach in England, and asked his friends not to send him letters by the post, because he learned that post-boys often froze to death at night, and the horses were killed or maimed by the grueling pace.

True, you can't save the world single-handedly: it is impossible to live without some impact on the earth; and there are modern conveniences that even Quakers would rather not give up. But every small step toward environmental living can help. For example, the residents of Medford Leas retirement community in New Jersey have revived their motto from the gas shortage days of the '70s: "S.O.S."—"Shut Off Something." Most of us *are* trying to do what we can. But you may also want to hold your efforts in the Light to see if you could do more.

Think about where the products you use come from. What resources are used in their production? Does this sit easily

on your conscience? If not, what can you do about it? Where does this product go when you are finished with it? Is there any way of extending its useful life, either in its current form, or as a raw material for a new product?

Let other people know of your concerns. Write to corporations that overpackage, pollute, or lay waste to wildlife or habitat unnecessarily. Congratulate those who are acting in an environmentally responsible manner. Write to Congress in support of environmental legislation. Use the government to foster international cooperation by supporting the United Nations Environmental Program.

Get back in touch with the natural world from which our modern life tends to disassociate us. Visit a park or zoo. Work in your garden. Take a walk in the woods. Get to know a tree. Rediscover your childlike sense of wonder.

What can we do, remembering our own experiences with nature, to make it possible for the children of our meetings and of the world to have similar experiences in the future? For the



Photos by Barbara Benton

threats encroaching on our environment are indeed serious and urgent: global warming, deforestation, loss of wetlands, extinction. The Worldwatch Institute warns that if we do not change our ways, in 40 years environmental problems will cause the economic and social structure to disintegrate.

What can we do? Don't despair. Keep doing whatever good steps you have already taken. Get a book or list and find 1,001 more possibilities. Live everyday as if it were Earth Day. Shut Off Something. Pray for the Earth and for all the people and creatures who have no other home. Seek God's guidance. I hope you will be led to make concern for the environment part of your lifestyle, and your spiritual base for the rest of your life. □

Some Questions Concerning Marriage

by Rima M. Segal

Marriage, being a life-long union of spiritual as well as temporal interests, presents considerations of vital importance to Friends.

Rochester (New York) Meeting has approved a minute in which the "Meeting affirms the goodness of committed, loving relationships that are enduring, unselfish, mutually tender and supportive. We find it consistent with Friends' belief in the Inner Light to recognize the loving commitment of two people, regardless of their sex." Our requirements of membership in the Society of Friends, clearness process, and ceremony remain the same. We took notice in our minute of the differences between legally sanctioned and unsanctioned marriages, noting heterosexuals also might sometimes choose to celebrate a marriage without legal sanction. Our

Rima M. Segal was a member of the committee that wrote the minute. She is editor of her meeting newsletter, and clerk of the Epistle Committee of New York Yearly Meeting. She is a freelance writer, and teaches English to speakers of other languages.

process was careful and lengthy; we examined the nature of commitment, the nature of marriage, the meaning of Quaker marriage. In so doing, we overturned centuries of tradition.

Our yearly meeting's Advice #11 on marriage states: "In their contemplation of marriage, Friends should seek divine guidance. They should early acquaint their parents or guardians with their intention and seek approval, that they may be preserved from far-reaching evils which might follow hasty and ill-considered marriage. It is tenderly recommended that Friends keep to the simple and solemn form of our marriage ceremony. Marriage, being a life-long union of spiritual as well as temporal interests, presents considerations of vital importance. When the parties are united in their religious faith, they find not only a firmer bond of union, but greater strength in fulfilling all the undertakings of life." (New York Yearly Meeting *Faith and Practice*, 1974). At a Quaker wedding, the couple promise: "In the presence of God and before these our friends, I take thee, (name), to be my wife (husband), promising with Divine assistance to be unto thee a faithful and loving husband (wife) as long as we both shall live."

The species must have a heterosexual bias, if it is to continue. The institution of marriage, as legally constituted, provides for (1) a man to undertake responsibility for a child he can more easily assume he has sired, and (2) support for a woman and her child, especially when they are vulnerable.

The meeting discussions have raised for me the following questions to wrestle with, some of which were aired during our discussions. They may be worth Friends' consideration.

What does it mean to be married under the care of the meeting? Does the meeting have any role after the wedding ceremony? If it does, should such role be transferred to another meeting if the couple move away?

We seem to agree that a marriage should not be forcibly maintained when love has died. As a meeting community, are there ways we can help a couple get through dry periods and find ways to help love endure? (We accept the idea of dry periods when we talk of *religion*, that is, our relationships with God.) When is endurance a virtue and when not?

What does it mean to be a faithful spouse? In the Book of Common Prayer of the Episcopal Church, the promise includes the words "Forsaking all others." At a recent wedding in Rochester Meeting, the young people promised each other to be a faithful and loving spouse "and best friend."

Is the advice to consult parents and guardians when contemplating marriage out of date? How should differences be resolved and rapprochements be made?

Have we exchanged the idea of chastity as a difficult, yet conceivable, goal within, before, and after marriage, for the idea that because sexual sharing may be the most wonderful expression of human love, love should always be expressed with sexual sharing, truthfully admitted, whether or not within the bonds of marriage? Is sexual restraint honorable, or merely prudish?

Is sexual restraint tantamount to repression, and psychologically damaging? When should sexual desire lead to action and when not?

Should sexual behavior be private? Should those openly engaged in sexual

behavior outside of marriage be honored for honesty? Do contemporary social pressures force young people to declare their sexual orientation and act on it when they are still too immature to truly know themselves or be sexually responsible? If so, how do we counter those pressures?

Is there a difference between love and lust? How do we tell? Does it matter? If there is, what do we teach about it? Are there differences between the needs of men and women, between homosexuals (male and female) and heterosexuals, that we should recognize? What is responsible sexual behavior? Has the availability of birth-control and abortion altered our relationships for the better? Has the diminished fear that a pregnancy must result from sexual intercourse freed women for more zestful, open living, or made them more prey to male power?

We may often assume these days that many adults sharing living quarters are sexually intimate. How has this change in social perception affected people's options for cooperative living arrangements, whether same sex or opposite sex? Does this change lead to greater loneliness and alienation?

Are we more likely to allow bigamous weddings when we allow weddings without state sanction? Are we opposed to bigamy or polygamy? Why or why not?

Empathizing with the pain suffered by homosexuals at the discriminations they face on many fronts, how will our minute help change the stigma society metes out to them? Does this minute satisfy their needs and desires? How and how not? Is equating their sexual behavior with that of heterosexuals more important than working for their rights to hold jobs, rent or buy homes where they choose, and be allowed to live free of harassment by others?

Are we stating with this minute our understanding that we know homosexual people within our community may be as loving, kind, and caring as heterosexual people may be, and that they are loved by us all? Are we stating with this minute our understanding that homosexuals may have loving, caring, enduring, and committed relationships with one another? Are heterosexuals simply more aware of homosexuals today because homosexuals are more open in their behavior, or is the number of homosexuals increasing because of population pressures, political ideas, or the longer life span?

Do we believe promiscuity is socially irresponsible? Are we trying to promote commitments for long-term living arrangements within a community usually observed to be promiscuous, because of such a belief? We know promiscuity may be damaging to bodily health (venereal diseases—especially AIDS). Can it be spiritually healthy? Do we believe that serial polygamy is better than simultaneous polygamy? Why or why not?

When one becomes a member of the Religious Society of Friends, does one cede any personal autonomy to the community that is the Society? In what areas of one's life? Do members understand how to use clearness committees for making significant decisions? Should all

earnest seekers be admitted to the Society? How shall we address concerns about declining membership in some areas?

Which rules and traditions are an asset to the growth of the Society today? Which are a hindrance?

Are there committed, enduring, mutually supportive, and caring living arrangements that might be entered into by adult members of the Religious Society of Friends that the meeting would not approve? How would it express its disapproval?

Does meeting approval or disapproval carry any weight for personal behavioral choices of members today?

How do we feel about unmarried heterosexual couples living together? Does the age of the couple make a difference to our feelings about their living together? If tax laws affect our thinking, are we condoning greed?

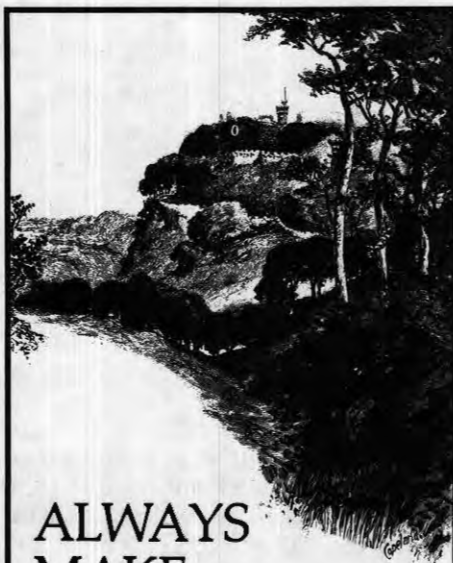
If a member of our meeting chooses to ignore our clearness process for marriage, how do we respond to his or her marriage outside the meeting? Once upon a time, people were read out of meeting for marrying out. (I make the assumption we are clear about such a marriage if a member chooses our clearness process, but a different marriage ceremony, perhaps for family reasons connected with the partner.)

Should meeting hold clearness committees for divorce? At present, we join couples but allow the state to uncouple, and we accept the state's uncoupling when we clear for a remarriage. Should we hold meetings to celebrate—or if not to celebrate, at least take notice of—uncouplings? (As well as legal divorces, Jews must get religious divorces, Catholics religious annulments, before they may remarry religiously.)

What shall we teach children? Should expectations differ for adults and children? When does someone become an adult?

What agreement is there among Friends about the sexual sphere of life that allows space for eldering, either of children or adults? In our desire to be loving to those we love whose lifestyle choices differ from the traditional heterosexual nuclear married couple and their children, have we diminished our moral authority or enlarged our ability to be loving?

I believe we must leave judging to God, and always strive to enlarge our ability to be loving, especially to those who are hurting. □



ALWAYS MAKE WINDOWS

Always make windows in
your walls,
doors in your cloistered rooms,
gates in your secret gardens.
Disdain to box yourself
behind high battlements
that leave no way
for entry or escape.
Always have windows
for the midnight stars,
doors for the dawn,
and gates for chivalry to enter in
and wake the sleeping princess.

—Alice Mackenzie Swaim

A native of Scotland, Alice Mackenzie Swaim lives in Harrisburg, Pa.

No two marriages are quite the same. They have the meanings we bring to them.

who cherish what they consider the word always to have meant and by those who cherish what they consider it to mean and long to have it accepted for same-gender unions.

As a sometime student of language, I would like to offer a few comments on the situation and the word.

It is, of course, not unusual to have profound differences hang on matters of definition. This is the very stuff of most controversy, whether theological, political, or personal. Was the Virgin Mary sexually intact by definition? or does the word in its historic context mean only that she was a young woman? Which countries of the world may rightly call themselves democracies? Is my neighbor's loud stereo making *noise* or *music*? " 'When I use a word,' Hump-

dismay, had been violated.

My resentment was surely fueled not only by the fact that the poem suffered; worse than that, one of the carefully built climaxes of my poetry course also suffered.

It took me some time to recognize that the poem had not been ruined. Its language, however, had now to be approached with the same sort of attention to context, with the same historic reconstruction, that I was used to bringing to my classes in Shakespeare. The word *gay*, as Yeats uses it, is sufficiently defined by the poem itself; indeed, the poem is engaged in defining it. I could now show the class how to arrive at that meaning in a way that still enabled them to experience the poem, and, incidentally, I could raise with them the question of what was wrong with their snicker.

I suppose it is change itself that made me uneasy. Yeats had been an immediate experience for me, and now I was having to reconstruct him for a younger generation. He still survived, however, just as Shakespeare still survives. (Just as—may I say?—marriage will still survive for those willing to work at it.)

I had long been accustomed to warning my Shakespeare classes that the words with which they would have trouble were not those that were unfamiliar. They would know they didn't know such words, and they could look them up. The words that would give them trouble were those that looked perfectly familiar but had, in fact, changed their meanings since the plays were written. They could sail right over such words without realizing they were missing the point.

Modern was a particularly useful example, for it continued changing even as my classes were considering it. Students of a few years ago were content to consider themselves modern; it meant they were up-to-date, "with it," contemporary. In Shakespeare's time, I would point out, the word would have been insulting, for it meant common or vulgar. A curious thing has happened to this word in our own time. For my generation, "modern poetry," contemporary poetry, meant Pound, Eliot, and Yeats. Instead of moving along to a new batch of poets for a new generation, as one might have expected, the word stuck to that same influential group, so that, despite the passage of time, "modern poetry" in contemporary criticism still means Pound, Eliot, and Yeats, the word still clinging to the '20s and '30s.

ON THE WORD *Marriage*

by William H. Matchett

Our meeting is perhaps not the only one that seems to be hung up on the word *marriage*. We have already had two "celebrations of commitment" for same-gender couples, and we have unity on continuing to take such relationships under the care of the meeting, if so recommended by the appointed clearness committee and accepted by the monthly meeting. We are united on wanting to treat all Friends equally. But some Friends feel very deeply that equal treatment requires the willingness to use the word *marriage* for such unions, while others feel deeply that such usage would be "contrary to the truth" since the word *means* the union of a man and a woman. We are at an impasse. Our continuing attempts to reach unity through worshipful seeking have foundered time and again on this word.

The logical suggestion that we abandon the word altogether and find another on which we can agree for all meeting-blessed relationships has met with no enthusiasm from either side. It is seen as an evasion of the issue both by those

William Matchett is a poet and emeritus professor of English at the University of Washington (Seattle).

ty Dumpty said, in rather a scornful tone, 'it means just what I choose it to mean—neither more nor less.' " How like Humpty Dumpty we all are when we are dealing with any concepts of importance to us!

As we all recognize, however, definitions do erode or shift through time, often to our regret. We find ourselves making futile protests against *hopefully* or *everyone . . . they*. Those who want to protect the word *marriage* from what they see as misuse are surely feeling an intense form of the kind of sad and righteous desperation I as a professor of English have often felt.

I particularly resented the appropriation of the word *gay*. I resented it not for any general reasons of principle but for the specific reason that the change interfered with the climactic last line of what I consider one of the finest 20th century poems, William Butler Yeats's "Lapis Lazuli." Suddenly, in the classroom, that line no longer called forth the awe it demands; it was met with a snicker. "Their eyes mid many wrinkles, their eyes,/ Their ancient, glittering eyes, are gay." The poem, to my

A new term, *post modern*, has had to be devised to take over the function *modern* might have been expected to serve. Students are now no longer content to consider themselves modern; they do not wish to be thought so old-fashioned.

Well, what has this to do with *marriage*? It is meant only to remind us that words have histories of their own and that we need to look at contexts for their meanings. The adjective *gay* as a noun meaning male homosexual was presumably adopted by conscious choice, in truth an appropriation. Is it equally an appropriation to use *marriage* for same-gender unions? I think not. Most words shift historically because some facet of their meanings comes to dominate other facets.

It is true that the etymological dictionaries tell us that *marriage* derives from the Latin *maritare*, to marry, which comes in turn from *maritus*, husband, which probably comes from various hypothetical Indo-European *mar-*, *mer-*, *mor-*, or *mas-* roots represented by various words meaning young man or young woman. (Sanskrit *maryas*, young man, lover; Greek *meirax*, a youth, a girl.) It is true that *marriage* did mean, and has primarily continued to mean, the relation between husband and wife, a relationship implying differing genders.

Is this, however, the only truth? No. Very early indeed the word was also used to refer to "intimate union," at first, no doubt, as a metaphor. When, in Sidney's *Arcadia* (c. 1590), we find, "The cruel villain forced the sword with another blow to divorce the fair marriage of the head and body," the metaphor has already been divested of any gender implications whatever. It has been held to a single concept, close interdependence. Our language is full of locutions that began as metaphors and have become so accepted that we no longer notice their origins. In all of them, the unrelated concomitants have simply dropped away. When we speak of the mouth of a river, we are no longer forced to carry the baggage of teeth and tongue, speech or ingestion. The eye of a needle carries no connotations of sight. *Marriage*, then, also *means* any intimate union, and such meaning is available to any couple, whatever their respective genders, who so wish to describe their relationship.

Naturally that does not settle the question of the willingness of a meeting to stop restricting use of the word to marriages of a particular kind. One member

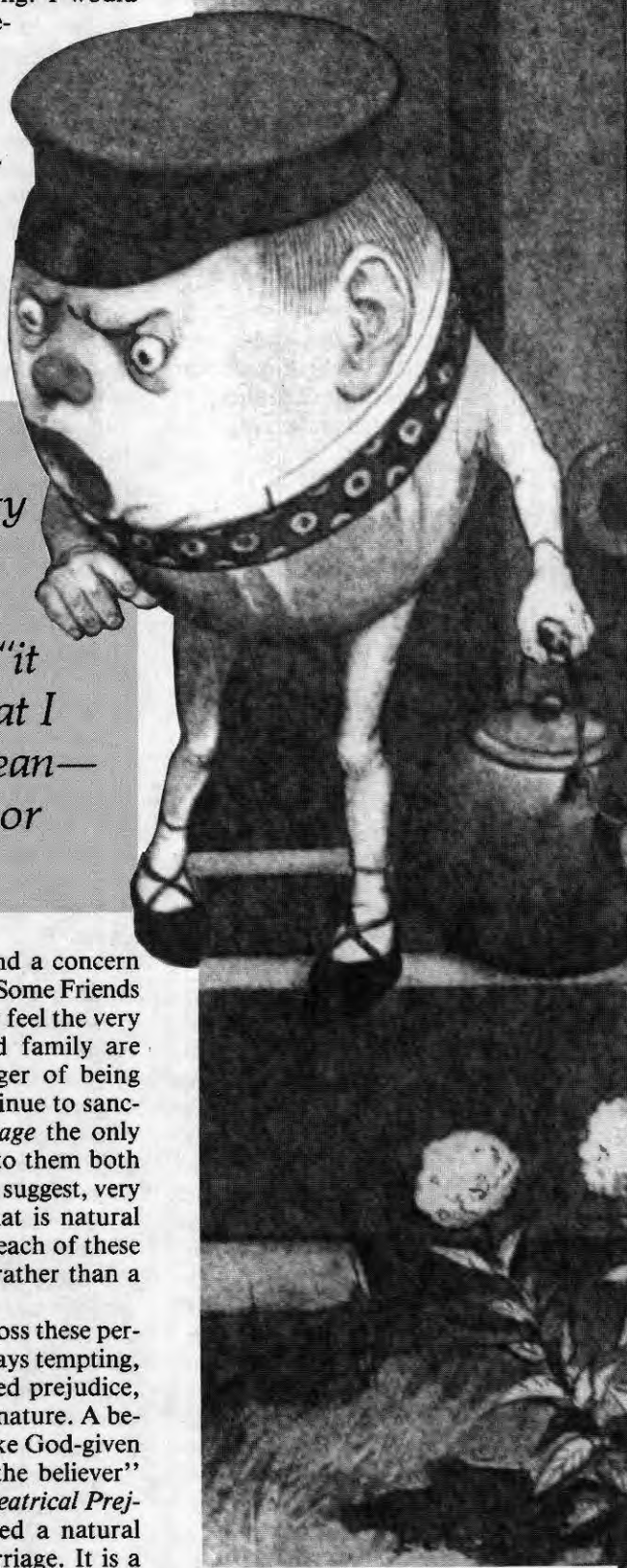
of our meeting objected, some years ago now (for this discussion has been a long one and does not go away), that to use the word for same-gender unions would be "to treat marriage as a mere metaphor." This may indeed seem to be the direction toward which the above discussion has been heading. I would say, however, that a same-gender marriage is no more or less metaphorical than an opposite-gender marriage. (Are husband and wife *literally* "one flesh"?) No two marriages are quite the same. They have the meanings we bring to them.

The objection to a broader use for the word

"When I use a word," Humpty Dumpty said in rather a scornful tone, "it means just what I choose it to mean—neither more nor less."

goes, of course, far beyond a concern for the purity of language. Some Friends are distressed because they feel the very concepts of marriage and family are under attack and in danger of being eroded. They wish to continue to sanction with the word *marriage* the only relationship which seems to them both natural and legal. I want to suggest, very briefly, approaches to what is natural and what is legal, though each of these subjects deserves a book rather than a few paragraphs.

I have recently come across these pertinent sentences: "It is always tempting, in behalf of a deeply rooted prejudice, to invoke the authority of nature. A belief intensely held seems like God-given and self-evident truth to the believer" (Jonas Barish, *The Anti-theatrical Prejudice*). Childbirth is indeed a natural result of heterosexual marriage. It is a



natural result of heterosexual copulation, whether or not sanctioned by marriage, which is a quite separate concept. Whether marriage, as an institution, is "natural" in the same sense of the word is arguable. Monogamy may well be "unnatural," biologically speaking.

Friends should not be comfortable with reducing marriage to a matter of biology. Marriage is a mutual promise made "in the presence of God and these our friends," a spiritual union blessed by the community. It is a joining of two individuals and may or may not result in children. Childless couples are no less married than those with children. We take under our care marriages that, for various reasons, will necessarily remain childless. Nor have clearness committees, aware of the circumstances, considered the matter of sufficient importance that it had to be shared with the monthly meeting before the marriage could be

Same-gender couples are not attacking marriage; they are honoring it and asking recognition of their faith in it.

approved. Clearness committees will wish to consider carefully the financial arrangements and attitudes of existing families when older, previously married Friends marry, but it does not occur to anyone that marriage should be denied to a woman because she is past the age of bearing children. Indeed, the recent tendency of some to put the whole emphasis of marriage on childbearing has seemed thoughtless and cruel to some of the childless couples in our fellowship, as though their own cherished marriages were being devalued.

It is obvious that marriage and family are indeed under great strain as patterns and pressures in our society change. The very concept of heterosexual marriage is continuing to evolve, the assumptions of patriarchal domination

giving way to varying adjustments of greater mutuality. Meanwhile, outside pressures threaten families as never before. We need all the help we in our meetings can give each other. Denying the word *marriage* to same-gender couples united in family-building can hardly be considered helpful, however. They are not attacking marriage; they are honoring it and asking recognition of their faith in it.

We are not being asked to weaken the concepts of marriage and family; we are being asked to strengthen them by extending their applicability to that ten percent of our population who, by our responses to their God-given natures, have been shut out. (How severely shut out by some segments of our republic is only now coming clear to those of us who had not faced these questions before. Counselors working with street children in our cities are discovering that a surprising number are homosexual and are not on the streets by choice but because they have been disowned by fundamentalist parents. Is this any way to honor the concept of family?) We are being asked to recognize the reverence for, and the right to, marriage and family of those we have excluded. The same processes of adoption or medically assisted conception available for childless heterosexual couples are available for, and being used by, same-gender couples. They are creating families which deserve the blessing and support of meetings.

Some object that we should not encourage such "irregular" families because "a child needs both a father and a mother." That may indeed be the ideal, but how many families are ideal? It is the quality of the relationship that counts. We are all surely aware of children who are badly served by adults in perfectly traditional families. Are not two parents of the same sex in a better position than any single parent trying to raise a child alone? Just as the single parent may try to arrange things so a child has close interaction with adults of the other sex, so same-gender couples often make such regular arrangements for their children. We cannot ask that all individuals achieve the ideal in their relationships; we can only seek to support them in doing their best.

And, last, the question of legality is a separate issue, very likely the next issue we must face. We should no more restrict our understanding of marriage to the law than we should restrict it to

biology. Nor did Friends originally do so. They arrived at their view of marriage, acted accordingly, and then sought to have their practice recognized by the law. The very certificate, with the signatures of multiple witnesses, had its origin in the desire to produce a document that, in the absence of legal sanction, attested to the reality of the contract. Again, there is much more to be said, but a brief summary from Cadbury's revised edition of Braithwaite's *The Beginnings of Quakerism* may suffice:

Fox gave forth a paper on marriages as early as 1653. According to the abstract in his *Journal*, under the date 1667, he advised Friends to lay their intentions "... before the faithful in time, before anything were concluded, and afterward publish it in the end of a meeting, or in a market, as they were moved thereto. And when all things were found clear, they being free from all others and their relations satisfied, then they might appoint a meeting on purpose for the taking of each other in the presence of at least twelve faithful witnesses." A thoroughly regular system was, however, only gradually established. Full publicity and a solemn act of contract were secured by the procedure adopted by Friends, though it was not, as we have seen, in strict conformity with the law. ... In Fox's view the right joining in marriage was the work of the Lord only, and could not be done by priest or magistrate; it was the Lord's work, and those who were present were only there as witnesses. But after the marriage a Friend might carry a copy of the certificate to the magistrate if he desired to do so.

It is, of course, true that, in the long struggle to make Friends' marriages legal, only the traditional mixed-gender marriage was at issue. Same-gender marriage had not occurred to Fox as a possibility. Friends believe in continuing revelation, however. The emancipation of slaves had not yet occurred to Fox either.

There are indeed legal questions that will require our attention if we are to achieve the same rights for same-gender couples that mixed-gender couples now have—questions of insurance and property, the custody of children, and many more. However important these questions are and will be, it is not necessary to solve them before we can in our meetings take the next step, the recognition that—after Friends have followed their usual procedures, and the clearness committee and the monthly meeting have approved—*marriage* is an appropriate word for the intimate union of two individuals. □

THE MARRIAGE OF



John and Marshall

by Leslie Hill

From the historian's point of view, "... general theories are of little value unless rooted in and supported by specific studies of particular cases ..." wrote John Boswell in his book *Christianity, Social Tolerance and Homosexuality*. This is why it is so important to record the events which history shall judge in the future when it looks back at the end of a period of severe intolerance. When historians in the late 21st century search for documents and signs of changing religious and social attitudes, the 1989 Quaker marriage certificate of John Calvi and Marshall Brewer will be important evidence that gay relationships were joyfully celebrated in a small New England community.

It was November 1988 when Marshall Brewer and John Calvi, a member of Putney (Vt.) Meeting, sent a letter of their intentions to be married "under our care." Our minutes for December show Ministry and Council appointed a committee for clearness and that meeting for business approved that committee.

Three men and three women met with

Leslie Hill graduated from Harvard Divinity School in June. She is a member of Putney (Vt.) Meeting, where she serves as clerk of Ministry and Counsel.

John and Marshall. We gathered around the wood stove in our meetinghouse and began with silent worship. Together, they told the story of how they met on a Vermont summer day. Among other questions, the committee asked the couple about the place of Quakerism in their lives. We asked how they deal with conflict; if they intend to have children; what financial agreements they share. We asked how their two careers have shaped their relationship. They told us about their families. The committee asked how they wanted the meeting to support them in their marriage. Their love was bountiful: we felt fortunate to be brought into the circle of their love for a time. Based on the recommendation of the clearness committee, the marriage request of John and Marshall was approved at the February 1989 meeting for business.

The wedding date was set for late August. The couple began to meet with a large and enthusiastic committee for oversight of the marriage. We were very serious and very festive. John and Marshall bought a wedding organizer book, but crossed out all headings entitled, "bride" and substituted, "groom B." They made lists and decisions about the usual details, such as choosing a site large enough for 200 guests, invitations,

reception and food, rehearsal, certificate, parking, greeters, flowers, hospitality and accommodations for out-of-town guests. The couple and committee met several times to deliberate the vows in a worshipful manner and finally reached a happy agreement. Marshall and John affectionately renamed the oversight committee their "aunts and uncles."

The old Rockingham Meetinghouse stands by itself high atop a bluff. The fields and woods slope away from the lawn where the large, white clapboard building stands. That summer, the foliage on the little hill and in the surrounding valley was a vivid palette of many shades of green. On the day of the wedding the sky was clear blue. It was sunny and cool with a strong wind.

Certain people arrived early: the grooms and members of oversight committee, the clerk of the meeting, the reader of the certificate, and the Friends who were opening and closing the meeting for worship for marriage. We attached dainty bouquets to the families' benches. The caterer prepared canapes under a striped tent. Two of her assistants were scooping out cherry tomatoes to fill with a salmon mousse. We carried the facing bench and certificate table inside. The calligrapher put the certificate, looking like an illuminated manuscript, on the table with a special pen. The atmosphere was light, jubilant, expectant, and also solemn.

One by one, cars climbed the steep drive and were manipulated into tight formation. We led the gaily attired guests to their seats in separate shoulder high "boxes," which were laid out in the building like a symmetrical maze. Straight, gay, and lesbian couples, single folks, elderly people, and very young children all found their places in the meetinghouse and prepared to worship in silence with John and Marshall.

At two o'clock, we all stretched and leaned in our seats to see John and Marshall walk arm in arm through the meetinghouse. They wore white suits, their eyes smiled, they looked young and strong as they slowly walked by. John and Marshall reached their bench and sat together facing their gathered Friends.

John Meyer opened the meeting by speaking about the history of gays and Christianity, and William Kreidler spoke about Quaker weddings and same-sex marriage. A large silence began. John and Marshall waited in silent worship for a short time, and then, after the

This particular wedding had a significance for many guests beyond our joy for Marshall and John. There was hope that an end to injustice, prejudice, and oppression is imminent.

manner of Friends, rose, took each other by the hand, and declared to each other what promises they could faithfully carry out, using the traditional Quaker vows.

As they spoke and in the silence after they made promises to each other, the air became charged with the thrill of everyone in the room. I was filled with such a sense of overwhelming joy, I wanted to cheer and shout. The building resonated with feeling. A sense of radiance wove through the room, encircling and lifting each person. Marshall and John sat down after they spoke their vows.

We carried forward the table and witnessed as they signed their names to the marriage certificate declaring this wedding and their vows to be recognized by God, these Friends, and Putney Monthly Meeting. After they signed the certificate, Ann Stokes read it in a loud and clear voice to those gathered. Once again, as I listened to Ann read, I felt a cheer rise not only in myself, but in the hearts of all the witnesses. We returned the certificate to the back of the meetinghouse and settled into worship. The vocal ministry began and continued for more than an hour. The presence of God, the way vocal gifts were given, and

the feeling of love that day all were integrated aspects of the vocal ministry. It was a meeting of little silence and large stillness.

This particular wedding had a significance for many guests beyond our joy for Marshall and John. There was hope that an end to injustice, prejudice, and oppression is imminent. Indeed, the immediacy of the symbolic in the presence of the actual was startling. Even when the rising winds blew one of the old windows into the meetinghouse during worship, it seemed to represent the outpouring of love, bursting from within the guests. Everyone sighed a little—some laughed—and released excitement into the air.

At the rise of meeting Tom Hoskins spoke, especially to those already married, of the ongoing challenge a couple faces in making a lifelong commitment to partnership in marriage. The hands of 200 guests clasped in unison, and the wedding party proceeded out the double front doors into brilliant daylight.

Jessica Dolan, a 13-year-old who attended the wedding, said about it, "I think it was beautiful and it was very evident there was a lot of love and respect and caring there. It was the most romantic thing I've ever been to. It was touching. . . . I don't know why it was so powerful. There was so much power buzzing around in that room. It made me want to cry. People had so many good things to say about Marshall and John. It was a perfect place and a perfect day. Everything worked out on that day. It was such a good sign."

"It changed some of my ideas about marriage. Before, I thought marriage wasn't necessary. It seemed like a frivolous thing. You dress up and get married. [But now I think] it can form a stronger bond. It seemed so good that they went through all those tests to get married. I had never known a gay couple to get married. They didn't let other people make up their minds for them. The fact they decided they wanted to get married and they did it was so good."

"I know Marshall is a good man, and when I met John and heard about his work and looked at him, he also seemed like a good man. So, I think it is right that if two good men love each other, they should be together and get married."

The marriage of John and Marshall heralds the coming of a new age in which the trees of life serve for the healing of the nations (Rev. 22:2). □

Plant Names

by Althea Postlethwaite

Whenever I am asked about learning programs desirable for nursery schools, I find the questioner believes a teacher's job is to provide *knowledge*. My own experience has made me increasingly aware of two facts to the contrary: First, children learn happily, readily, and apparently most successfully when "the right time comes," and they almost always know that time better than I do. Second, and at the very heart of the "Children's Creative Response to Conflict" program, children know better than I do *how* they should be taught.

For example, there was our study of nature. Being lofty in my familiarity with birds, trees, shrubs, and insects, I began reeling off the names of some plants in the garden and telling an interesting characteristic of each. For instance, snapdragons (or butter and eggs) could be squeezed on the sides and made to open their mouths. Two or three of the children could sometimes remember the name of such a flower as we passed them in the park, but clearly no great interest or learning took place. However, their own suggestions for learning about the flowers were unending.

Jeremy came to me quietly one morning and said he believed God wanted each child to "own a flower," and he was supposed to own the petria vine. I agreed. (Who am I to question God?) A day or two later, he brought me a flower book with a beautiful picture of a petria specimen and asked me to read the description. Soon, every tree, shrub, and vine had an owner who was not only learning about his or her foster plant at school, but after school as well from any neighbor willing to share the knowledge.

Althea Postlethwaite is retired from social work and teaching. She is a member of Orchard Park (N.Y.) Meeting and an attendee of New Garden (N.C.) Meeting.

Daniel's parents had once owned a nursery and florist shop, so Daniel became our authority, taking home questions such as why do palm trees have cockroaches in them and why does putting wires or nails in the potted plants make them more healthy? After several weeks of this, Daniel's father came to school and offered to join us on a trip to the Green Thumb Nursery, where the owners, he said, could probably answer the children's difficult questions better than he could.

And so, we spent a whole long morning at the nursery, basking in excitement and interest. Julie, when she saw that all the nursery plants wore labels for identification, asked if they might take a pile of labels back to school and attach them to all the trees and shrubbery around the meetinghouse. Every regular attendee at Friends meeting remembers the following Sunday morning! As reverent family groups arrived they read "Cbago—Joseph" or "Don't tuch, pison. Hildegarde." For me, the toughest day of that week was Sunday. Thankfully, however, one gallant grandfather caught the

sparkle of the children's interest. He came by every Monday after that and assisted with the labeling. It was his idea to place the tags in less conspicuous places, but very playfully he suggested that slips be hung in the very tops of trees, which only agile nursery school children could possibly have reached.

Then Larry came up with the idea everyone should have his or her own garden—around the meetinghouse somewhere. We managed to obtain reluctant permission from the grounds committee to do some digging under the hibiscus hedge behind the building. The owners of the plant nursery, who had become fast friends with Daniel and "his buddies" suggested green beans would be just the thing to grow there. They even offered to come some evening and sterilize the soil. We collected dimes for the seeds, planted our gardens, and then suffered our way through a period of impatient waiting.

Not even one bean reached maturity before its owner felt a sudden need for nourishment and developed a taste for "raw beans." So Jerry's mother, who



then lived a block from the school, ventured we might "own" a large uncultivated area behind her garden. Only a mother of five who had learned to live casually could have invited 12 children to invade her yard daily. Eventually, her generosity was rewarded, for after clearing away the brush, spading, and planting, it became necessary to visit every morning the garden we "owned" to see if any leaves had made their appearance yet. And when still more patience was required, Dodd suggested the group paint Jerry's fence, then straighten the flagstones leading to their garden, and finally clean out the garden shed—all of which was accomplished by the time the first plants needed watering, thinning out, and weeding.

Extensive reading aloud of our school's nature books soon led to wider concerns about the whole environment, so we took weekly trips to the library for picture books for each child. The children's librarian confessed she was challenged by their questions—about what they "needed to know."

One nearly disastrous consequence of our study occurred when we learned what we could eat and what we could not. As a member of two Audubon groups, I was quite prepared to help in this education, and soon sea grapes, pepper grass, and star apples were part of our daily diet. But when a prestigious Friend, who licensed day care centers, heard of our delight in the wild things, she presented each child with a booklet: *100 Poisonous Plants in Florida*. When these booklets went home, the children's parents began to question our consumption of sea grapes, pepper grass, and star apples. They requested nothing but meals and snacks be eaten at school. One might as well question with the wolf, "Why he has made the ewe bleat for the lamb" as to forbid picking up star apples, newly fallen from the tree. No fruit is as sweet as forbidden fruit.

Resolution of this problem in the minds of the parents was much more prolonged and difficult than any problems I ever had with the children. But of course they are adults, not so recently sent from God, and have absorbed much faulty and negative education in their more lengthy lives. Hildegard set our minds at rest one morning when she announced, "My mother says she's not going to read the poison book any more—because sea grapes and pepper grass and star apples aren't in there, and that's all we ever eat outdoors." □

Life of the Meeting

Legacy

by Catherine Peck

The Celo meetinghouse, a renovated goat barn, stands deep in the woods. In summer it is a place of incomparable serenity and simplicity. About the size of a tennis court, its bare concrete floor holds the previous night's chill and keeps the room cool. The benches are of the roughest oak, the walls and ceiling of plywood and batten. There are plenty of windows here. The North Carolina mountain forest rubs up against them. When the double doors are opened wide, they let in sunlight filtered through poplar and hemlock. During worship, we feel as much outside as in. We cannot help but feel safe here.

When Dave Salstrom sat in this meetinghouse one First Day last summer and began speaking about his wife, Frances, I had to get up courage to listen, because I had been missing her mightily. Her death, nine months before, meant that we lost a woman of remarkable personal integrity. She had been for the people of Celo the voice of practical justice. She worked for the poor and the poor in spirit. She counseled in the local prison, drove for Meals-on-Wheels, and served as our conscience in matters of human need. Whenever we talked over dinner about how awful some problem was—in the community, in the town, or in the world—she eventually asked, "What are we going to do?" And as often as not she came up with a plan.

Dave, who is Frances' equal in the campaign for peace and human dignity, spoke of her grandchildren. They are of the privileged class, he said; they have everything. Frances used to talk to them about the poor, and she tried to get them to contrast their lives with those of others. She was always afraid that she came across to them as out-of-date . . . as someone not living in the real world. She didn't think they'd listened. They were too insulated, too protected.

Dave told us that the oldest grandson went to China on a group trip last summer. His group stayed near Tiananmen Square. He had gone to see the gathering of students. Before that, he had been impressed by what he saw out the window of the tour bus, especially by the desperate poverty among people his own age.

When the shooting started, the group decided to try to leave China immediately. The

first bus they sent for was overturned and burned before it reached them. They got on the next one but had not gone far when a mob stopped them, and a young man got on the bus. In spite of his fear, Frances' grandson remembers what the man said. "Thousands of people have been killed. Tell the world. Don't forget."

For 45 minutes after Dave finished speaking, the meeting was silent. There seemed nothing to add to what he had said that would not subtract. A wood thrush, with its receding whistle, persisted in a tree just outside the window. Bees came in and went out. Local dogs panted heavily under the benches on which their owners sat. We were so very safe there—so far from the fury that was China. Yet in the absence of Frances and of the China that could be and won't, grief and serenity came uneasily together and took us on an inward journey I would hardly call safe.

A lot of us have reached a point in our lives where we can afford to live isolated from the unfortunate realities of poverty, oppression, and injustice. We are committed to protecting our children from these tragedies, and so we should be. But Frances, through Dave, reminded us of that other responsibility we have to our own privileged children—to find some way to give them a frame of reference that will allow them, though they may not know poverty, to have compassion for the poor; one that will allow them, though they may never experience oppression, to recognize it when they see it. That was Frances's legacy to her grandson. He is privileged, indeed. □

Catherine Peck is a member of Middletown (Pa.) Meeting and a former resident of the Celo community, where she still spends her summers.



Lyn Hutchinson

Reports

Citizen-to-Citizen Diplomacy is Working

Since the early 1980s, when the two superpowers lifted their iron curtains to exchange scientific information, there has been an ever-increasing exchange of peoples. All of these people, to some degree, are doing citizen-to-citizen diplomacy, networking, and sharing. They find a commonality and humanness about their lives. There is the realization that the disharmony, dissension, wars, and non-wars are all determined by just a few people at the heads of their governments.

On May 1, I participated in such a citizen-to-citizen meeting, the Soviet-American Women's Summit. Twenty-six women from across the Soviet Union and 75 U.S. women came together, sponsored by Women for Meaningful Summits. Our goal was to complete a document, "From Disarmament to Daycare: A Woman's Vision for the 21st Century," for presentation to George Bush and Mikhail Gorbachev at their June summit.

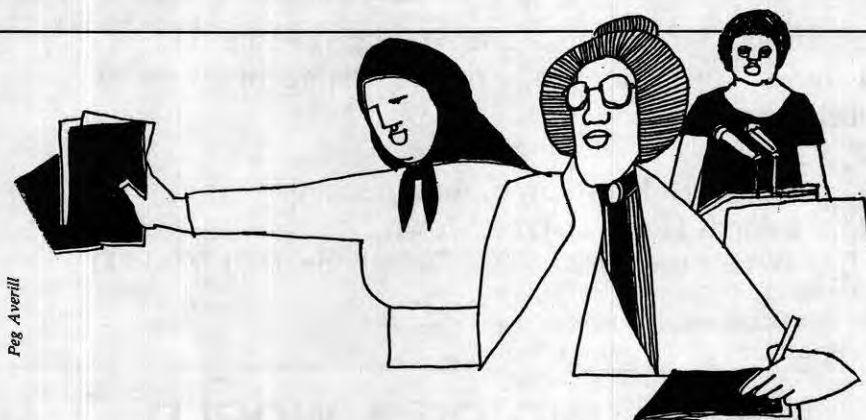
To prepare for this awesome task we first met in New York City to get acquainted: we ate meals together; spent mornings at the UN, where we were briefed by women from developing countries; and visited sites such as community centers, banks, Planned Parenthood, the YWCA, the Gay Men's Health Crisis Center, and a battered women's shelter. We also saw the homeless, poverty, and wealth.

Co-chair and coordinator, Cora Weiss, encapsulated the week's mission with the statement, "As the world is undergoing momentous changes it is essential for women to deepen our understanding of each other's societies so that we might lead our children into a peaceful and safe 21st century."

When the delegates arrived in Washington, D.C., on May 4, we began the work of creating "the document." In 2½ days, more than 100 women met in small groups, summarized their meetings, and created a list of concerns from these summaries. As a member of the drafting group, I was impressed with the concern for inclusiveness and amazed at the number who worked all night to complete the draft. This final draft will be an ongoing piece of work, since creation of a world free of wars, violence, hunger, and humiliation is a continuing effort.

Because the "Message to Presidents Bush and Gorbachev from the Soviet-American Women's Summit" is fairly long, I want to share excerpts. One part of our message says:

We are at a turning point for the fate of the earth and all its inhabitants. One road leads to environmental and economic renew-



Peg Averill

al: the other to ecocide and poverty. One road leads to war between the haves and the have-nots and the waste of precious human and natural resources; the other to a common ground of peace and sustainable development.

We call for the full and effective participation of women at every level of decision-making to ensure the comprehensive vision and democratic action needed to address the urgent challenges of our times. . . . We need both Perestroika and "Yankeestroika."

Another part of our message presents "our vision of some of the keys to a decent life in a sustainable world" as follows:

1. Ensure the full participation of women at all levels of decision making. . . .
2. Immediately enact a comprehensive nuclear test ban. . . .
3. Demilitarize our societies. . . .
4. Convert from military to socially and ecologically responsible economies. . . .
5. Halt human destruction of the Earth's environment and fragile ecosystems; implement a global action plan for environmental restoration. . . .
6. Respect human rights including economic, political, social, civil, and health rights of all peoples. . . .
7. Put into practice the non-intervention principles of international law. . . .
8. Promote citizen diplomacy and cultural exchange to help reinforce the climate of superpower cooperation following the summit, and support the United Nations as an international institution. . . .

These eight visions were weighted and prioritized by the responses of the delegates. The final statement of the message says:

We, the delegates of the Soviet-American Women's Summit, believe it is possible to create a world free of wars, violence, hunger and humiliation. Otherwise, people would not have dreamed of it for generations. It is time for the world to be free of fear, hatred, poverty, and injustice.

I was uplifted to see citizen diplomacy at work between the Soviet and American

women. I was heartened to see the inclusionary process willingly used. I was elated when the final draft evolved. My frustration and anger have been replaced with feelings of hope, excitement, and empowerment. How prophetic Dwight D. Eisenhower was when he said, "I think people want peace so much that one of these days governments better get out of their way and let them have it."

Marcia L. Mason

East German Friends hold yearly meeting

This was a very special yearly meeting (March 30-April 2) for Friends in the German Democratic Republic, being the first after the months which have profoundly changed the face of our country. This change could also be felt by our guests from abroad—it's now much easier to enter the GDR.

The keynote talk of our yearly meeting was given by Peter Zimmermann of the Karl Marx University in Leipzig who, together with conductor Karl Masur and three others, launched the appeal which helped prevent violence during the important demonstration on October 9, 1989, in Leipzig.

His talk fitted in well with recent discussion on social development. It dealt with the religious socialist movement, which began in the late 19th century in Switzerland. The Protestant pastors who were part of this movement deeply believed that God would prepare a future kingdom on earth with the help of humankind. This belief, together with the experience of social injustice that could be seen under early capitalism, led them to take clear positions in favor of workers and poor farmers. Many of their ideas on pacifism and ecumenism have been influential to the present day.

West German Friends were able to give a summary to their work with *Quäkerhilfe* for the last 30 years. Being asked about our ideas on future *Quäkerhilfe* projects was a new challenge for GDR Quakers, as our activities have been focused for many years on peace

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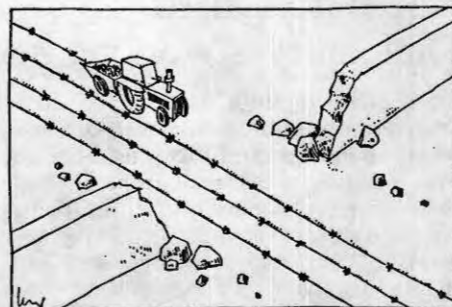
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Reports *continued*



and mediation work at home and outside the GDR, and since 1988 on the Conciliar Process for Justice, Peace, and the Integrity of Creation.

The facts pointed out by Barbara Forbes in her report on the work of Quaker Council for European Affairs in Brussels made clear that there is another new field of direct interest and activity for GDR Quakers, because of the increasing importance of European institutions for our country. The variety of topics covered indicates the many new possibilities which have arisen for GDR Friends with the recent changes in our country.

Christof Huth

Dialogue with the Taproot

There is a taproot going deep into the soil of experience which connects us with the living God. It grows from an understanding of Christianity distinctive to Quakerism. It can be seen in people who are centered, who speak with authority, whose lives demonstrate the accumulated wisdom of our Quaker tradition. Fifty-five Friends who are seriously engaged in this life of the Spirit met for most of four days at Olney Friends School in rural Ohio on April 19-22 in a conference called Dialogue with the Taproot: A Gathering to Deepen our Life in the Spirit. Some Friends were more experienced than others; some were better able to name their experiences; some were hungry for companionship and instruction on the Way. All, I think, came away refreshed and deepened. Our bonds of love were strengthened as we began to know each other deeper than our surface differences, "in that which is eternal."

Quakerism, as we all know, is not a creed or dogma, but an invitation to an intimate relationship with the Inward Christ. How does one learn how to be a Quaker? One way is by observing more experienced Friends who are centered, whose words and actions demonstrate the authority under which they come forth. Because "unprogrammed" Friends have no paid clergy, the faith community—our meetings—must contain sufficient peo-

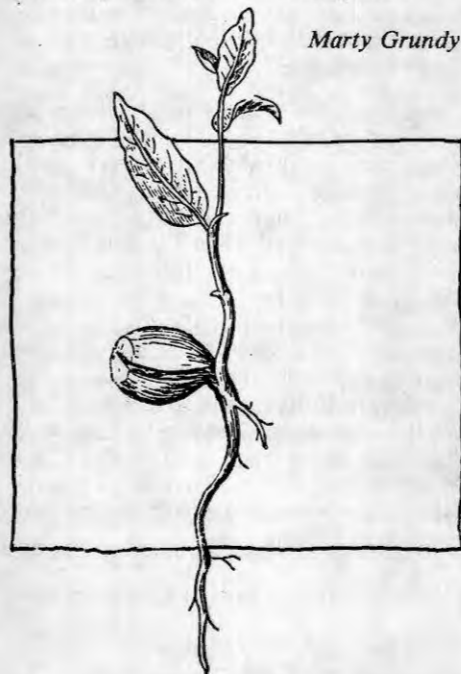
Bulletin Board

ple who are actively working to bring more and more areas of their lives into conformity with the Spirit. As this happens, gifts will be given for use of the group. As this happens, gifts will be given for use of the group. Friends used to understand the process by which gifts were acknowledged and nurtured. They understood, for example, the relationship between ministers and elders; what they do for each other, how they function as a unit, and how the meeting can sustain them in order to be nurtured by them.

Fran and Bill Taber, staff members on leave from Pendle Hill, facilitated the work in large sessions, small groups, and triads, as Friends shared their experiences in ministering, eldering, and spiritual nurturing. There were many opportunities for one-on-one prayer and deep sharing. The conference was funded with a bequest from Harold Williams, a member of Cleveland (Ohio) Meeting and an ordained minister, who spent more than 50 years as a social worker. Participants included members and attenders of Cleveland Meeting, recorded ministers, and other Friends from Ohio Yearly Meeting (Conservative), and a few Friends from Lake Erie, New England, Philadelphia, and North Carolina (Conservative) yearly meetings.

The gathering provided an opportunity to get below our differences of language and culture to explore the spiritual depth and wisdom and experience still present in Wilburite Quakerism. We more modern, busy, intellectual, tolerant, activist Friends have much to learn about simplicity; the living presence, authority, and power of Christ's spirit; and rock-solid faith demonstrated in the lives of these ministers of the old style and other Friends deeply rooted in this stream of Quakerism. I trust that the catalytic effects of this gathering will be felt for a long time.

Marty Grundy



- Short manuscripts are sought containing sound Christian doctrine consistent with Quaker tradition by the Tract Association of Friends. For more than 100 years the Tract Association has evaluated and published materials relating to religious thought and practice trying to speak clearly to both Friends and non-Friends. Controversial subjects are welcome. Each piece is read by a number of people, and, to save photocopying and mailing costs, the association prefers submissions to be single-spaced with margins of at least one inch. Submissions may be mailed to Tract Association of Friends, 1515 Cherry St., Phila., PA 19102.

- Erimias, a center for experiential religious study, is now open in Cokedale, Colorado, under the guidance of Bill and Genie Durland, former teachers at Pendle Hill and advocates of radical Christian activism. *Erimias* means *wilderness* in Greek, and was chosen to describe this place of spiritual, physical, and intellectual renewal for people of all faiths. Located in the hills of southern Colorado at an elevation of 6,300 feet, Erimias will offer classes, seminars, workshops, and space for personal and group retreats and meetings. Subjects addressed include reconciliation and confrontation with God, society, and earth, and the self. Some of the workshops offered this year are "Creative Spiritual Journaling," "The Image of Christ through the Ages," and "Learning about Grace through Experimental Watercolor Painting." Doug and Joyce Holdread and Don Malin will facilitate some of the workshops, along with the Durlands. The building that houses Erimias is a 22-room miners' boardinghouse built in 1911 with overnight capacity for 15 and camping space available nearby. Renovation is ongoing and contributions are needed. For information, write to Erimias, P.O. Box 308, Cokedale, CO 81032, or call (719) 846-7480.

- Encouraging the Soviet government to recognize conscientious objection and establish alternative service is the goal of a petition being circulated by members of the Quaker U.S./USSR Committee. The petition was drawn up at the request of a newly elected deputy of the Moscow City Council. He also requested that the signatures be presented to Moscow by a small delegation from the West in early September. The statement of support on the petition reads: "We, the undersigned citizens of the United States of America, give full support to the petition of The Peoples' Deputies of the Moscow City Soviet that calls for 1) taking legal steps to free from military service those who wish to



Peg Averill

refuse on religious or ethical grounds and for 2) establishing an alternative civilian service for all conscientious objectors." Those who sign are asked to provide their names and addresses. Janet N. Riley, coordinator of the project, asks that six copies of each petition be sent to her by August 28 at the Quaker U.S./USSR Committee, 1515 Cherry St., Phila., PA 19102.

- War tax resisters and peace taxpayers will hold a third international gathering in Aosta, Italy, September 21-23. The conference will examine religious and legal aspects of the military tax issue. There will be formal presentations and small group discussions. The conference contact person is Gianfranco Pozza, Via Berthet, 12, 1100—Aosta, Italy.

- Do you or others in your meeting have information or experiences to share about prison visitation? Peter Saint James, of Multnomah (Oreg.) Meeting would like to hear from you. It would be helpful to also know whether the visitation project is with a federal, state, or local prison. Write to Peter at 8074 S.E. 6th Ave., Portland, OR 97202.

- Is your meeting or are individual meeting members involved with helping people who have AIDS? FRIENDS JOURNAL would like to hear from you, with an explanation of what's being done, who's helping, and whom to contact for more information. The information will be compiled and presented in a future issue. Please send information to Melissa Elliott, FRIENDS JOURNAL, 1501 Cherry St., Phila., PA 19102-1497.

- Were you involved in projects for the American Friends Service Committee between 1920 and 1940? If so, you may have stories to tell that would be of interest to the AFSC Oral History Project. Joan Lowe, who is organizing the effort, would like to hear from people who would be willing to have an interview taped and preserved in the AFSC archives. Possible projects from those days would include peace caravans, peace institutes, home service placements, and students in industry. Anyone interested should send the name, address, telephone number, type of project to Joan Lowe, AFSC Oral History Project, 1501 Cherry St., Phila. PA 19102.

News of Friends

A fund to meet the immediate needs of Friends living with AIDS or HIV infection has been set up by Friends for Lesbian and Gay Concerns (FLGC). To find out more or make a donation, write to Box 222, Sumneytown, PA 18984.

The acquittal of three Trident II missile protesters in Utah may set a new precedent. The three, including Diana Hirschi of Salt Lake (Utah) Meeting, were charged with "trespassing to disrupt production" at the missile plant in West Valley City, Utah. In a rare decision, the judge allowed the jury to hear expert witnesses testify about the dangers of nuclear weapons, the application of international law, and the right to free speech. The jury determined that the protesters were justified in their actions and cleared them of all charges.

The new resource secretary of the International Young Quaker Committee is Katherine Lee Clark. This is a new position created to provide a structure to encourage contact among young Quakers worldwide. As the contact person, Kate will act as the information person for Young Adult Friends (ages 18-35), and will organize conferences for them in Kenya, Honduras, and the Netherlands to follow the triennial conferences of Friends World Committee for Consultation to be held at those sites in 1990. Kate would like to hear about Friends' insights, resources, and concerns for young adult Quakers. Personal stories about how programs for Young Adult Friends have helped individuals in their spiritual paths would be most appreciated. Write her at 14 Walcott St., Maynard, MA 01754, or call (508) 897-8822.

To help support Soviet people as they face changes in their government and economy, Friends in Yardley (Pa.) Meeting are starting a People-to-People Fund. They are asking for money contributions of \$1-\$3 from Friends of all ages to offer dollars to alleviate shortages by importing from the West. The amount of the suggested donations is small to encourage more people to participate, thus showing support in numbers as well as in money. The idea has been cleared with state and federal authorities, and the meeting received an encouraging and helpful letter from the U.S. State Department. Organizers hope people in Russia will hear of this effort by individuals to reach out to them and offer support, understanding, and encouragement. Contact Francis Irwin, 910 Sandy Run Road, Yardley, PA 19067, or call (215) 293-4253.



World Friendship Center Celebrates 25 Years

Twenty-five years ago in Hiroshima, Japan, survivors of the atomic bomb were seen as the lowest class of citizens and often treated no better than animals. Disfigured, weak, and slowly dying, they were denied basic rights to food and a place to sleep. In 1965, Barbara Reynolds, a U.S. Quaker living in Hiroshima, founded the World Friendship Center, hoping one day the world would see there should never be another bomb dropped anywhere on earth. When the center first opened, survivors of Hiroshima made small crafts to earn money and told their stories to visitors.

Many of the founders of the center, both Japanese and U.S. citizens, have since died, but the center has grown to become a hostel and study center for thousands of peace activists. Visitors to-

day can hear lectures, borrow books, walk around the Peace Park, attend a coffee house, or bring their children to a cross-cultural experience play day. Survivors still make themselves available to tell their stories. A quarterly newsletter is published in both languages, and every summer the center sponsors groups of teachers from the two countries who travel as ambassadors of goodwill.

In the 25 years since it began, the center has had Quaker directors and volunteers, as well as Mennonite and Brethren. The current directors, Bill and Jeanne Chappell, hope to see old and new faces at the anniversary celebration on August 7. Those interested may contact the American Committee of the World Friendship Center, 1201 Vernon Dr., Dayton, OH 45407.

Adult education and literacy work will be the assignment of Emily Appleby Grizzard, a member of Carlisle (Pa.) Meeting, when she goes to work in Harlan, Kentucky, for the Mennonite Central Committee. The two-year assignment is one of MCC's service projects taking place in North America, Africa, Asia, Europe, the Middle East, and Latin America. About 475 people are assigned to projects each year. Emily's last job was as an ambassador's secretary in Guatemala City, Guatemala.

The new director of campus ministry at Guilford College is Max Carter, a Quaker who has taught at Friends Central School in Philadelphia, Pa., since 1984. He received his doctorate in American religious history from Temple University in 1989 and has a master's degree in ministry from Earlham School of Religion. In his new job, he will set up retreats, workshops, speakers, and worship opportunities to advance inter-religious dialogue on campus. The position is financed by contributions to Friends Center at Guilford.

News from the West is that numbers of members are increasing at Friends meetings. Honolulu (Hawaii) Meeting reports it has 93 members, with 60 people regularly attending worship. Honolulu Friends are in touch with Big Island Preparative Meeting, and worship groups in Windward, Maui, and Kauai—the latter meets under a palm tree on occasion! Back on the continental United States, Albuquerque Friends (N.M.) are mulling over starting a Friends school, Durango (Colo.) Friends are discussing the possibility of having their own meetinghouse as they celebrate their tenth anniversary, and Lubbock (Tex.) Worship Group is close to becoming a monthly meeting, once it decides with which yearly meeting to affiliate.

Nonsense of the Meeting

• Notes are drifting in from all over in response to the FRIENDS JOURNAL editor's suggestion to put more humor in meeting activities. We've received pictures of perfectly serious Quakers in Arizona with their faces painted like cats. From elsewhere came several versions of mock minutes. Some of it even takes the form of subterfuge, as illustrated in a letter from Down Under, signed by Ronis Chapman on behalf of the Canberra (Australia) Regional Meeting Oversight Committee. Instead of irreverence toward Quaker process or tradition, however, this prank poked fun at another grand old Quaker custom: appetite for shared food. Ronis and her children took a beautifully iced confection to share at coffee time after meeting. While other mouths may have watered in anticipation, only she and her family were prepared when the cake cutting came to a grinding halt. The confection she and her family had iced wasn't a cake but a cake pan.

• How do you describe *manna* in Zaire? That was the problem faced by a team translating the Bible into the native language in southwestern Zaire, according to the *Mennonite Weekly Review* of April 19. Looking for a solution, the translators turned to the original Scriptures for clues. There they found *manna* described as being "like coriander seed." A localized version presented itself in an

unexpected form: Rolled oats are a familiar food to people in that part of Zaire. Quaker Oats is the most popular brand, and so people shorten the name to "Quaker." The translators picked up the idea, and now *manna* in the Zairian Bible will be referred to as something "like flakes of *kwakere*."

• From Gainesville (Fla.) Meeting's newsletter come new names for common Quaker events: June 10—Kitchen Surprises; June 24—Meeting for Learning. Now, the school children among us may be hard-pressed to tell the difference between *leaning* and *learning*, especially on difficult days. But, as for "kitchen surprises," Quaker potluck by any other name would still taste as sweet. (Thanks to Gene and Dick Beardsly of Gainesville, Fla.)

• If you're traveling in the name of Friends this summer, the Internal Revenue Service has a few words of wisdom to help you do things its way. You *may not* deduct travel expenses as contributions "... while away from home unless there was no significant amount of personal pleasure ... in the travel." A rejoinder to that uplifting edict appeared in the Mt. Toby (N.J.) Meeting newsletter: "Friends, therefore, on thy way to Committee Day, drive glumly over the asphalt, muttering morosely."

Young Friends

Stop, Look, and Listen . . .

. . . when you're headed down the spiritual path. That was part of the message young Friends at Germantown (Pa.) Meeting delivered at meeting for worship in April. After playing the game of Red Light/Green Light with spiritual journeys in mind, the youngsters, ages six to ten, came up with seven practical tips. Their First-day school teacher, Ayesha Clark-Halkins, says the children repeated the game a number of times, which gave them a chance to see patterns, things that helped, and things that caused people to lose ground. Then they sat down and wrote their observations:

1. You've got to know where you're going.
2. You need a reason—something that makes you want to go.
3. Be aware.
4. You have to listen, to pay attention to what gives you guidance.

5. You have to know when to stop.
6. You have to be willing to start over, if necessary.
7. You have to be willing to take a risk and not be so afraid of losing or succeeding that you freeze up.

The youngsters spent the year in First-day school discussing and learning about their spiritual journeys. According to Ayesha, their studies included Bible stories, games, projects, and chances to reflect and talk with each other about what was going on inside of them and how to listen to the inner Voice. Their presentation to meeting for worship reflects Ayesha's belief in the ministry of children to adults. "They really have a way of being clearer about spiritual things, things we need to hear, things we don't see anymore," she says.

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Books

The Cancer Industry: Unraveling the Politics

By Ralph W. Moss. Paragon House, New York, N.Y., 1989. 502 pages. \$21.95.

Although this book is copyrighted 1989, the nucleus is a revision of *The Cancer Syndrome*, which Ralph Moss wrote in 1979-80 based on research he did just after being fired by the Memorial Sloan-Kettering Cancer Center for refusing "to collaborate in falsifying research evidence." His experiences with Sloan-Kettering lend credence to the book but also promote a bias in the author's viewpoint of which the reader should be aware. For that reason, it is especially important to read the preface before launching into the main text.

Although the fields of cancer research and treatment are rife with coverup, "there are elements within each institution who argue for prevention, open-mindedness, and change," says the author. These elements provide hope for a revolt of concerned patients seeking methods that work and not just those that are orthodox and often do not work.

In the author's own words, this book is "not a definitive history or survey of the field [of cancer treatment] . . . there is no end to revising because the cancer field continues to revise itself as I write." Rather, this book focuses on the control of legitimate but not "orthodox" research/treatment by big money industries, such as drug and medical equipment companies, the tobacco industry, and others whose members sit on the boards of our major research institutions. It provides specific examples of cases where, "in the name of orthodoxy, both new and traditional scientific theories are suppressed, medical records seized, clinics shut down, and innovative clinicians thrown in prison." In the process the author does a fine and detailed job describing the background, the controversy, and the standing (as of 1987) of each issue addressed. The reader is made aware that money truly does talk, and what it says very often deprives patients of options which should be available, and which may be much more supportive of health and well-being than those "choices" most frequently presented as the only choices by the medical establishment.

This book may especially interest Friends with concerns such as nuclear energy, the ecology, or nutrition for prevention of illness. The reading list provided is invaluable.

Rebecca Young

Rebecca Young is a freelance writer and editor with experience in medical and cancer issues. She is newsletter editor at Haddonfield (N.J.) Meeting.



Peggy Fogarty/AFSC

The Global Factory

By Rachael Kamel, American Friends Service Committee, Phila., Pa., 1990. 94 pages. \$7.50/paperback.

This book links the problems caused by transnational manufacturing corporations in the Third World with the problems of workers in the United States. A joint project of the Nationwide Women's Program and the Community Relations Division of the American Friends Service Committee, the book poses questions and issues rather than stating solutions. The point of this approach is that asking the critical questions and generating discussion is the gigantic first step toward practical resolution of problems.

Written as an aid to U.S. organizers who are planning action programs around issues of plant closings, the book might well be used in meeting forums and discussion groups. By providing a global picture of transnational manufacturing and giving examples of organizing successes, the book dispels the sense of futility that too often grips workers and communities losing their economic base. It sets forth a broadly accessible analysis that does not use foreign workers as scapegoats but consistently points to the realities at the base of economic dislocations.

The responsibility for restraining the ravages of capital is placed squarely with the people whose lives are affected: the one solution that the book endorses wholeheartedly is organizing and dialogue that crosses national borders and includes women and men of all races.

My reservations about the book concern the absence of some of the progressive

feminist and environmental material which would lay out a broader array of ideas for change. I would like to have seen deeper and more radical probing.

The strength of the book is in the connections it makes between the economies of the United States and the Third World. It offers no detailed program of change; a workable program is yet to appear. *The Global Factory* invites us to be part of the development process.

Deborah Fink

Deborah Fink, a member of Ames (Iowa) Meeting, is on the national board of the Nationwide Women's Program Committee and on the Iowa committee of the AFSC.

From Warism to Pacifism: A Moral Continuum

By Duane L. Cady. Temple University Press, Phila., Pa., 1989. 159 pages. \$19.95.

An intruder breaks into a house and assaults the sleeping grandmother. The son, a pacifist, stands idly by, hamstrung by his pacifist beliefs. All he is able to do is plead with the attacker to cease; but he does not physically intervene.

This common caricature of pacifism is one of many that Duane Cady corrects in this useful little volume. By examining the nature of violence and how it is related to force, power, and coercion, the author shows that while most pacifists oppose violence—especially the lethal mass violence of war—they do not all oppose force or the use of physical strength.

Perhaps Duane Cady's most helpful contribution is the construction of the "moral continuum" indicated in his subtitle. He places a full range of moral positions on war and peace on the same value continuum, thereby making it easier to see not only the differences, but the many, often surprising similarities. On the one extreme of the continuum is absolute pacifism; on the other is war realism (the belief that ethics simply do not apply to war and that morality is restored after war is over). Somewhere in between, readers are likely to find their own moral positions.

The usefulness of this book for the general public lies in the careful, clear, and balanced manner with which Duane Cady presents the various moral positions on war. He requires that the reader set aside uncritical assumptions and preconceived values about war and peace that accumulate in a culture and in a mind.

The author is sympathetic to the partial truths inherent in the various positions, creating a climate where readers are likely to engage the strengths and weaknesses of their own beliefs on this crucial social issue.

Patrick G. Coy

Patrick G. Coy is director of the Lentz Peace Research Laboratory in St. Louis, Mo., and is chairman of the Fellowship of Reconciliation-USA.

Women for All Seasons

By Catherine Foster. University of Georgia Press, Athens, Ga., 1989. 230 pages. \$25, \$12/paperback.

The Women's International League for Peace and Freedom (WILPF) has survived for 75 years with chapters in 23 countries and with 30,000 members worldwide. Women have rejoiced as members of WILPF collected two Nobel peace prizes, led countless marches, lessened the tension in troubled areas where they served as a presence, won numerous awards, and published many books.

In this book, Catherine Foster doesn't stop at the well-deserved glorification of the group's heroines; she conducts a thorough self-examination and reassessment of the role and goals of the powerful WILPF movement. By asking 49 active members to talk about what got them involved, what keeps them going, what problems are yet to be addressed, and the inextricable link between peace and gender, the author goes beyond a historical review to offer a personal look at some radical women who are far from ordinary. At a time when pacifism was a shocking idea and feminism was ridiculed, these women risked scorn, arrest, exile and even death to speak about the social, economic and political changes that must happen if we are to end all war.

Feminists today owe a lot to the groundbreaking work of WILPF, and WILPF owes a lot of its success to the business practices of its Quaker roots. The author offers sensitive insight into the conflicts and resolutions of this "gentle bureaucracy." Like many peace groups, WILPF must look at the predominantly white, middle-class, First World make-up of its rapidly aging membership.

This text will be useful to historians, peace activists, feminists, and anyone who shares WILPF's hope for "A nuclear weapons and hunger-free twenty-first century."

Eileen Coan

Eileen Coan, a freelance writer, lives in Swarthmore (Pa.) and does volunteer editorial work for FRIENDS JOURNAL.

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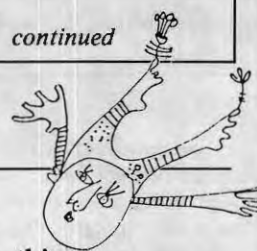
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Books *continued*



In Brief

A person is many wonderful, strange things

By Marsha Sinetar. Paulist Press, Mahwah, N.J., 1989. 64 pages. \$5.95/paperback. Once again this insightful educator, psychologist, and author offers a book that dares us to be creative, as it helps us rejoice in our work and live with our struggles. The difference between this work and her previous self-help volumes (such as *Do what you love, the money will follow* and *Elegant Choices, Healing Choices*) is that she has kept her words sparse to leave room for pages of delightful pen and ink drawings. This conversation with cartoons would make an excellent gift for someone who "has really really Neat Things in their heads" but sometimes suffers from a "how-did-I-get-into-this-mess?" feeling!

At the Center of the Seesaw: Childhood Meditations

By Carolyn Bauer. Stewards Publishing, Bar Mills, Maine, 1988. 56 pages. \$6/paperback. Choosing ten topics of interest to spiritual seekers, Bauer condenses a wealth of learning on each into a few paragraphs for meditation in this pocket-size booklet suitable for adults or children! These reminiscences draw from simple stories about the playground, the garden, or a pet dog, and adults will find the meditations will speak to their "child within" as well.

Cancer and Hope: Charting a Survival Course

By Judith Garrett Garrison and Scott Sheperd. CompCare Publishers, Minneapolis, Minn., 1989. 185 pages. \$8.95/paperback. Formerly published as *The Cancer Survival Kit*, this gem of a book, though originally designed for those facing cancer, will prove invaluable to anyone struggling with a serious illness. It helps patients and their families understand the emotions they will experience and suggests concrete actions to take. The concern is to treat the emotional, spiritual, and physical selves with equal care, moving from the status of patient/victim to seeing oneself as a person and regaining much of the control of life that shock and illness remove. The book's format is designed for ease of use for someone whose energy and ability to concentrate may be limited. Friends may find the affirmations, visualization, journaling exercises, and focus on turning to inner power for healing to be of special interest.

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Resources

• First Friends Church in Whittier, Calif., has published transcripts of three lectures by Joshua Brown as part of their Quaker Lecture Series in 1989. Under the theme of "Testimony to Our Times: Recovering our Quaker Witness," his three talks focus on what Friends today have to say about truth, peace, and love. Send \$3 to First Friends Church, 13205 E. Philadelphia St., Whittier, CA 90601.

• Did you know? The National Coalition on Television Violence publishes a newsletter six times a year. The 16 pages are filled with updates on which shows, movies, books or sponsors to boycott because of their promotion of excessive violence, pornography, or substance abuse. Up-to-date research findings are presented, and other news of non-violent public accomplishments are featured. Write NCTV, P.O. Box 2157, Champaign, IL 61825.

• *War at Home: Covert Action against U.S. Activists and What We Can Do about It*, by Brian Glick, documents the government's ongoing covert war on domestic dissent and outlines a strategy for public response. Reviewing the "secret" FBI and police campaigns to "discredit, disrupt and neutralize" the activism of the '60s and today, *War at Home* details how activists can limit the impact of this harassment. Send \$5 to South End Press, 116 St. Botolph St., Boston, MA 02115.

• *People Power* is a comic book offering practical ideas on grassroots organizing for change in one's neighborhood. It can help communities move beyond the feeling of paralysis in the face of problems seen as beyond their control. In three parts, the comic book presents a story of one group of tenants and some basic ideas about people, power, and groups. Available for \$1.50 from Paulist Press, 997 Macarthur Blvd., Mahwah, NJ 07430.

• *Until We Are Free: Study Guide to South Africa's Moment of Truth*, by Patricia and John de Beer, who are priests in the Episcopal Church of the United States. Designed to be used in 1½-hour lessons, this guide is particularly strong in the connections it draws between biblical text and contemporary situations. Portions may be photocopied for group use. A bibliography and list of film and video resources offer additional possibilities for study. The guide is available from Friendship Press, Room 772, 475 Riverside Drive, New York, NY 10115, for \$3.95, plus postage.

• Three recent publications by Quaker Home Service, publishers for Friends House in London are: *Truth and God*, by Martyn Grubb, is a personal view of God that unites the sacred and secular, the Christian and the Universal; *Creeds and the Search for Unity: A Quaker View*, by Rex Ambler, is a guide for Friends facing the prospect of becoming members of interfaith councils that subscribe to a statement of beliefs; *Mothers for Peace: Lucy Behenna*, by Sheila Ward, is the story of a woman in her 80s who started Mothers for Peace and raised money for an exchange program for mothers in the United States and the Soviet Union. For information on these and other titles, write to Quaker Home Service, Friends House, Euston, Road, London, NW1 2BJ, England.

• When teenagers at risk for pregnancy and other problems are able to contribute to their communities in voluntary service, it can improve their skills and raise their self-esteem. *Service Opportunities for Youth*, a May 1989 report from the Children's Defense Fund, describes how successful service projects help young people. It also gives names and addresses of groups to contact. Send \$4.50 to CDF Publications, 122 C St. NW, Wash., DC 20001.



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Milestones

Births

Neumann-Stone—*Katrina Rose Neumann-Stone*, on April 26, to Gretchen Neumann and Philip Stone in Salinas, Calif. Philip and Gretchen attend South County Worship Group, Santa Cruz Friends Meeting; Gretchen is a member of Miami (Ohio) Meeting.

Nicholson—*Nathan Fox Nicholson*, on May 16, to Gay and Thomas Nicholson of Pendle Hill. Gay is a member of Olympia (Wash.) Meeting, and Tom is a member of Germantown (Pa.) Meeting, where his parents, Helen and Chris Nicholson, are also members.

Rider—*Sean Christopher Rider*, on April 27, to Christine and John Rider. John is a member of Rye (N.Y.) Preparative Meeting.

Ridgway—*Conrad Tyler Ridgway*, on Dec. 19, 1989, to Shawn and Conrad W. Ridgway of Audubon, Pa. Grandfather Henry W. Ridgway, Sr., is a member of Mickleton (N.J.) Meeting.

Marriages

Work-Provost—*Mary Louise Provost and Pamela Kay Work*, on May 26, under the care of Stillwater (Okla.) Meeting, where both are members.

Deaths

Bohne—*John Bohne*, 35, on Oct. 15, 1989, in New York, N.Y., of AIDS-related pneumonia. He was an active member of Morningside (N.Y.) Meeting, where he served on the Ministry and Oversight Committee, as assistant clerk, and once drafted the State of the Meeting report. He participated in the meeting's retreats and spiritual gatherings and introduced many thought-provoking and meaningful issues for the meeting's consideration. A graduate of Union Theological Seminary, his job experiences included roustabout on an oil rig, cook, artist, and AIDS activist. He was an avid roller-skater, biker, and mountain climber, with a wry, sometimes whimsical sense of humor. His ashes were placed near those of his spouse, William McCann; they were married under the care of Morningside Meeting in 1987. John spoke many times of his gratitude to the meeting for honoring his and Bill's request to be married. Theirs was a deeply loving relationship, which meant much to them and to the meeting.

Carpenter—*John Stauffer Carpenter*, 85, on April 29, in Salem, N.J. He was a prominent farmer who was active in community service in Mannington Township, where he was born on his family's farm. He was the first farmer in New Jersey to successfully store potatoes to be shipped out during winter months. His many involvements included active roles in the Board of Directors of the New Jersey State Potato Growers Association, the Turkey Lake Citrus Company in Florida, the American Red Cross, the United Fund, the Mannington Township Board of Adjustment, the Rotary Club, and the Magna Charta and the Knights of the Crusaders. He was a member of Salem (N.J.) Meeting, where he taught the men's class in First-day school and served on the Building and Grounds Committee for many years. He is survived by his wife, Mildred Yates Carpenter; a son, John S. Carpenter, Jr.; a step-daughter, Sandra S. Golterman; a sister, Mary Carpenter; six grandchildren; five great-grand-



Margaret Reynolds

children; two step-granddaughters; and two great step-granddaughters. His first wife, Mildred Wadlington Carpenter, died in 1955. A daughter, Barbara Carpenter Knight, died in 1989.

Naysmith—*Catherine (Katie) Naysmith*, 72, on April 26, in Philadelphia, Pa. She received undergraduate and graduate degrees from the University of Pennsylvania and worked at the Curtis Publishing Company and the University of Pennsylvania before joining the staff of the American Friends Service Committee in 1946. Her career with the AFSC's national office spanned 44 years. She started as a secretary in personnel and later became assistant personnel secretary and associate head of the personnel department. She retired in 1983, but served as an active volunteer until her death. Executive Secretary Asia Bennett said Catherine was "loved and admired by colleagues because of her hearty laugh and her willingness to sort out complex matters. . . . She was the most generous of colleagues." She was a life-long member of the Episcopal church and was known for her love of classical music, good plays, light-hearted movies, mysteries, and train rides. She is survived by a cousin, James Naysmith Stone.

Nelson—*William G. Nelson III*, 80, a retired stockbroker, on May 6, at the Hospital of the University of Pennsylvania. A birthright Friend, he attended Valley Meeting in Wayne, Pa. He was active in the Society of Friends throughout his life. He is survived by his wife, Helen; two daughters, Eugenia Dilg and Marion Squilanti; four sons, William G. Nelson IV, T. Lane Nelson, Quentin Nelson, and Michael Nelson; 19 grandchildren; and 11 great-grandchildren.

Pennell—*Clarence Edward Pennell*, 92, on May 26, in Olney, Md. Born in Philadelphia, Pa., he spent his early years in Lansdowne, Pa. He graduated from Westtown School in 1915 and the University of Pennsylvania in 1921, where he majored in engineering and was a member of the championship varsity soccer team for three years. He married Dorothy Cocks in 1928, and they made their home in Madison, N.J., before moving to Silver Spring, Md., in 1985. In 1962 he retired from New Jersey Bell, culminating a 42-year career with the Bell System. He was a long-time member of the Telephone Pioneers of America. As a conscientious objector, he spent a year in France working with the American Friends Service Committee and the Red Cross. In

that role he helped construct and rebuild civilian housing that had been destroyed or damaged during World War I. In later years he became a founding member of Summit (N.J.) Meeting. Many will remember him for the countless hours he devoted to the planning and construction of the Summit Friends Meetinghouse, which was completed in 1970. He is survived by his wife of 62 years, Dorothy; two sons, Kenneth and Donald; and three grandchildren.

Peters—*Joseph Theodore Peters*, 84, on April 1, at Bryn Gweld in Southampton, Pa., after a long illness. He was born in Friendsville, Tenn., the youngest of six children. His family were members of Friendsville Meeting, and he graduated from Friendsville Academy, Earlham College, and Penn State University. He taught physics at Nebraska Central College, Drexel University, and in Philadelphia schools. From 1941 to 1950 he was director of the College Settlement and its farm camp. He was headmaster of Friends Select School for five years. A member of Southampton (Pa.) Meeting, he served as treasurer and on the Board of Trustees. He was active on the Racial Concerns Committee of Philadelphia Yearly Meeting, in Right Sharing of World Resources, Friends Housing, Common Cause, Pennsylvania Equal Rights Council, and the Pennsylvania Abolition Society. He was a tireless demonstrator for peace and civil rights and a frequent visitor to his legislators' offices. With the late Phillip Smith he circulated a petition to outlaw war and carried the thousands of signatures to Washington, D.C. He was loved and respected for his dedication to the greatest as well as the smallest tasks, for his caring, helpfulness, humility, and sense of humor. He is survived by his wife, Maria Dehn Peters; two nieces; a nephew; and several cousins.

Russell—*Joan Russell*, 50, on May 18. She was the daughter of Josiah Cox Russell and Ruth Winslow Russell, who survive her. She was a member of Jacksonville (Fla.) Meeting and a former member of Albuquerque (N.M.) Meeting.

Correction

In the death notice for Harry J. Tischbein, Jr., published in our July issue, we mistakenly omitted the name of a surviving son, Geoffrey Tischbein, of Montrose, Colorado. Our apologies for this oversight. —Eds.

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CREMATION

*Friends are reminded that the
Anna T. Jeanes Fund
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(Applicable to members of
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Calendar

AUGUST

July 28-Aug. 2—Evangelical Friends Church Yearly Meeting at Malone College, Canton, Ohio. Contact John P. Williams, Jr., 1201 30th St., N.W., Canton, OH 44709, or call (216) 493-1660.

July 29-Aug. 4—Pacific Yearly Meeting, at Craig Hall Complex, Chico, Calif. Contact Jane W. Peers, 608 Melba Road, Encinitas, CA 92024, or call (619) 753-6146.

1-4—Iowa Yearly Meeting, at William Penn College, Oskaloosa, Iowa. Contact Del Coppinger, Box 703, Oskaloosa, IA 52577, or call (515) 673-9717.

1-5—Illinois Yearly Meeting, at the Illinois Yearly Meetinghouse, McNabb, Ill. Contact Paul Buckley, 2137 West 110th St., Chicago, IL 60643, or call (312) 445-2391.

1-5—Iowa (Conservative) Yearly Meeting, at Scattergood Friends School, West Branch, Iowa. Contact Martha Davis or Bill Deutsch, 678 38th St., Des Moines, IA 50312, or call (515) 279-5802.

3-5—"Celebration of Conscience," a national conference to be held at Bryn Mawr College to commemorate the 50th anniversary of enactment of legislation providing for alternative service for conscientious objectors, coinciding with the invasion of Europe in World War II.

3-6—August Desert Witness in commemoration of the bombings of Hiroshima and Nagasaki. To be held at the Nevada Test Site and in Las Vegas. Theme: "Desert, Demons, and Daily Life." Contact Nevada Desert Experience, Box 4487, Las Vegas, NV 89127, or call (702) 646-4814.

4-9—Indiana Yearly Meeting, at Earlham College, Richmond, Ind. Contact David R. Brock, 4715 N. Wheeling Ave., Muncie, IN 47304, or call (317) 284-6900.

6-12—Baltimore Yearly Meeting, at Shenandoah College and Conservatory of Music, Winchester, Va. Contact Frank Massey, 17100 Quaker Lane, Sandy Spring, MD 20860, or call (301) 774-7663.

7-12—Western Yearly Meeting, at the Western Yearly Meetinghouse, Plainfield Ind. Contact Lester D. Paulsen, P.O. Box 70, Plainfield, IN 46168, or call (317) 839-2789.

8-11—North Carolina Yearly Meeting, at Guilford College, Greensboro, N.C. Contact Billy M. Britt, 5506 W. Friendly Ave., Greensboro, NC 27410, or call (919) 292-6957.



Barbara Benton

8-12—Ohio Valley Yearly Meeting, at Earlham College, Richmond, Ind. Contact Barbarie Hill, 6921 Stonington Rd, Cincinnati, OH 45230, or call (513) 232-5348.

10-19—Central Yearly Meeting, at Central Friends Camp, southeast of Muncie, Ind. Contact Ollie McCune, Rt. 1, Box 226, Alexandria, IN 46001, or call (317) 724-3587.

11-16—New England Yearly Meeting, at Hampshire College, Amherst, Mass. Contact William Kriebel, 901 Pleasant St., Worcester, MA 01602, or call (508) 754-6760.

12-16—"Rebuilding New York: Nonviolence at Work," a conference on using nonviolence to address social issues, sponsored by the New York State Martin Luther King, Jr., Institute for Nonviolence. To be held at Hofstra University in Hempstead, New York. Cost: \$250, including tuition, course materials, food, and lodging. Write to the institute at 41 State St., Albany, NY 12207, or call (718) 834-9300.

12—Meeting on Modern Suffering, 2 p.m. at the Outdoor Meeting Place of Shelter Island (N.Y.) Executive Meeting. Topic: Family violence. Speaker: Sherry Wolfe. Reception following at home of George and Kate Nicklin. For information, call (516) 283-3981.

13-19—Canadian Yearly Meeting, in New Brunswick. Contact Anne Thomas, 91-A Fourth Ave., Ottawa, Ont. K1S 2L1, Canada, or call (613) 235-8553.

14-19—Jamaica Yearly Meeting, in Jamaica. Contact Angela Johnson, 4 Worthington Ave., Kingston 5, Jamaica.

15-19—Ohio (Conservative) Yearly Meeting, at Stillwater Meetinghouse near Barnesville, Ohio. Contact Ed Kirk, 182 Bethesda St., Barnesville, OH 43713, or call (614) 425-4109.

15-19—East Africa Yearly Meeting, at Chavaro Friends Church, Kenya. Contact Solomon Adagala, P.O. Box 160, Vihiga, Kenya.

15-19—Elgon Yearly Meeting, at Teremi Quarterly Meeting Place, Kenya. Contact Timothy Bilindi, P.O. Box 4, Lugulu, via Webuye, Kenya.

16-19—Peace Brigades International conference at the Peace Abbey, Sherbourn, Mass. Workshops for skill-building, ways to found support groups, reports from projects in Sri Lanka and Central America. Some financial aid available. Contact PBI, Box 1233, Harvard Square, Cambridge, MA 02238, or call (617) 491-4226.

24-Sept. 10—Fourth Annual Friends Peace Tour of the USSR will visit Leningrad, Novgorod, Tallinn, Kiev, and Moscow. Contact Melissa Lovett-Adair, East-West Relations Committee, Pacific Yearly Meeting, 1570 Lena, Arcata, CA 95521.

29-Sept. 2—Nairobi Yearly Meeting. Contact Stanley Ndezwa, P.O. Box 48581, Nairobi, Kenya.

31-Sept. 3—France Yearly Meeting, at Chateau de Charbonnières, Paris, France. Contact Georges Elias, 114 rue de Vaugirard 75006, Paris, France.

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

Casa Heberto Sein Friends Center. Reasonable accommodations. Reservations. Asociacion Sonorense de los Amigos, Felipe Salido 32, Hermosillo, Sonora, Mexico Friends Meeting, Sundays 11 a.m. Phone: (011-52-621) 7-01-42.

Washington, D.C., Accommodations for sojourners/seminar groups. Capitol Hill location, reservations advisable. William Penn House, 515 E. Capitol St., SE, Washington, DC 20003. Telephone: (202) 543-5560.

Books and Publications

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More than 250 unprogrammed Friends attended the Friends Bible Conference last year. Most found it an exciting and enriching introduction to the Bible as a spiritual resource for Friends today. Now you can share the excitement and enrichment in *Reclaiming a Resource: Papers from the Friends Bible Conference*. Twenty Friends contributed essays to the book. Publication date is May 15, 1990. Copies are \$12.95 postpaid (two or more copies, \$11.95 each post paid) from Kimo Press, Dept. CL4, P.O. Box 1361, Falls Church, VA 22041.

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Opportunities

Christmas in Vermont. Person needed to house-sit and dog-sit for us December 14-January 1. Write: Jane and Bruce, P.O. Box 36, South Londonderry, VT 05155.

The FGC Directory for Traveling Friends (1990-91) lists over 890 families, worldwide, offering hospitality to Friends traveling with letters of introduction from the meetings they attend. Send \$18, postpaid, to Friends General Conference, 1216 Arch St., 2B, Philadelphia, PA 19107, or call (800) 966-4556.

Consider a Costa Rican study tour. February 7-18, 1991. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabana, OH 45169. Phone: (513) 584-2900.

Study Spanish in Quetzaltenango, Guatemala. Individualized instruction, family living, excursions, social/cultural conferences. CASA, Box 11263, Milwaukee, WI 53211. (414) 372-5570.

Personals

Single Booklovers gets cultured, single, widowed, or divorced persons acquainted. Nationwide, run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. 1 (800) 233-CMLS, Box 31, Pelham, NY 10803.

Concerned Singles Newsletter links compatible singles concerned about peace, justice, environment. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

Wardens/Resident Friends in Melbourne Australia. We are looking for a couple to serve as wardens for our meeting house for one to two years from October 1990. The meeting house is central to the city, in a pleasant area, and has an attractive garden. Travelling Friends are accommodated. The duties are not arduous, but the time required would be full-time for one person, or part-time for both. Suitable for the active or recently retired, although people of any age group are welcome. Unfortunately, we have no accommodation for children. For further information please contact: Maureen and Guy Powles, 16 Gipps St., Richmond, Victoria, Australia, 3121. Phone: 61-3-428-6492.

Wellington Meeting (New Zealand) is seeking wardens for its Friends Centre. No remuneration, but flat and utilities provided. Suggested term is 9-12 months. Would suit retired couple. Details available from Warden's Committee, Box 9790, Wellington, New Zealand.

Dean of Program at Pendle Hill. Seeking experienced teacher/administrator for program of religious and social studies. Pendle Hill is a Quaker adult study center with residential, extension, and publication programs. Candidates should have demonstrated achievement in scholarly, teaching, and administrative areas and commitment to religious, especially Quaker, values. The dean of program exercises leadership in planning and carrying out Pendle Hill programs with core teachers and other program staff. The dean lives on campus and takes part in all aspects of the residential community. Position available September 1, 1990. For further information call Margery Walker (215) 566-4507.

Editor for Quaker Society of Economic Democracy newsletter. The QSED is based on the British Quaker Socialist Society. This is an opportunity for someone to learn about the necessity for social change and what can be done to promote it. It will have to be a volunteer position. No cost or expenses involved. If you are interested and would like a booklet about the BQSS, please write: Tom Todd, 3713 West Main, Kalamazoo, MI 49007-2842.

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CCCC—An agency for military and draft counseling has three openings: Executive Director: duties: fundraising, administration, financial management in Philadelphia. Qualifications: leadership, management, fundraising. Salary: \$25,000 plus benefits. Youth Outreach Program Director: duties: develop resources and maintain counselors-activist network. Qualifications: organization/communication skills. Salary: \$20,000 plus benefits. Contact Ms. Smith, CCCC, 2208 South St., Phila., PA 19146. (215) 545-4626 for job description. Program/Development Director. Duties: fundraising, financial management, fundraising and organizational skills. Salary: \$20,000 plus liberal benefits. To apply: submit resume and cover letter to: Gary Wolf, CCCC, Western Region Box 42249, San Francisco, CA 94142.

The American Friends Service Committee seeks, in Philadelphia, an associate secretary, Information Services (starts late '90), assists director with information about the interpretation of the AFSC to the public and overall direction of the department, including planning and implementing communications projects; professional assistance to colleagues in writing and editing; assumes responsibility for the department in the absence of the director. Requires extensive work experience, with a minimum of 5 years in the field of communications; experience in public relations and marketing; ability to write at professional level; ability to imagine, conceive and implement interpretive projects; administrative experience; prior experience with Friends or the AFSC helpful. Send resume: Lydia Wilcox, AFSC, 1501 Cherry Street, Philadelphia, PA 19102. The AFSC is an affirmative action/equal opportunity employer.

Pledge of Resistance seeks national coordinator beginning August 15 in new national office in Bay area. Health care, paid vacation, child-care, \$18K/year. Send resumes to Darla Rucker, 4228 Telegraph Avenue, Oakland, CA 94609. (415) 655-1181.

Earlham School of Religion is now receiving applications for an appointment in Old Testament, to begin in the fall of 1991-92. The appointment will require teaching the introductory course, exegesis, upper level seminars, and Hebrew. The appointee will need to be at home in the world of scholarship and also sensitive to and knowledgeable of the concerns of pastoral ministry. In addition, the appointee will have to be supportive of women in ministry, and conversant with feminist literature in the area of Hebrew scripture studies. Review of applications begins in September, and will be continuous until an appointment is made. Earlham is an equal opportunity, affirmative action employer and encourages applications from women, minorities, and Quakers. Salary will be commensurate with the level of the appointment. A Curriculum Vita and names of three references should be sent to Clerk, Personnel Committee, Earlham School of Religion, Richmond, IN 47374.

Alternatives to Violence Project seeks intern to develop dynamic workshop program on conflict resolution for youth in New York metro area. Includes some office work. Stipend & health insurance. Contact AVP, 15 Rutherford Place, New York, NY 10003. (212) 477-1067

The Weekend Workcamp Committee of the Philadelphia Yearly Meeting seeks to hire a person (3/5ths time) to assist the program director. Primary duties include supervision of weekend workcamps (12-15 per year), office responsibilities, assisting with maintaining the network of organizations and individuals with whom the workcamp interacts. The annual salary is between \$9,448-13,699, plus liberal benefits. For application materials, contact Michael Van Hoy, 1515 Cherry Street, Philadelphia, PA 19102. (215) 241-7236. Application deadline is August 31, 1990 with the position to be filled as soon as possible.

Positions Wanted

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Schools

The Meeting School, celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regardless of age. Teenagers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, Rindge, NH 03461. (603) 899-3366.

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Quaker Universalist Fellowship is a fellowship of seekers wishing to enrich and expand Friends' perspectives. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write QUF, Box 201 RD 1, Landenberg, PA 19350.

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

Meetings

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

MEETING NOTICE RATES: \$12 per line per year. Payable a year in advance. No discount. Changes: \$8 each.

CANADA

CALGARY—Unprogrammed worship. Sunday, 10:30 a.m. Old Y, 223-12 Ave. S.W. Phone: (403) 247-2145.

EDMONTON—Unprogrammed worship each first day, in the basement of the Seventh Day Adventist Church, 10131 111 Ave. Phone: (403) 459-4231.

HALIFAX, NOVA SCOTIA—469-8985 or 477-3690.

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 61-09-56 or 61-26-56.

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—First and third Sunday. 367922 evenings.

JORDAN

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

MEXICO

MEXICO CITY—Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, 06030, Mexico 1, D.F. 705-0521.

NICARAGUA

MANAGUA—Unprogrammed Worship 10 a.m. each Sunday at Centro de los Amigos, APTDO 5391 Managua, Nicaragua. 66-3216 or 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.

WEST GERMANY

HEIDELBERG—Unprogrammed meeting 11 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06223-1386.

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting. 10 a.m. Sundays at 1155 16th Ave. South. (205) 933-2630 or 939-1170.

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. 943-5831 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 (unprogrammed), 10 a.m. 931 N. 5th Ave. Information: 884-5155 or 327-8973.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school and adult discussion at 9:45 a.m., worship at 11 a.m. at Quapaw Quarter Methodist Church, 1601 S. Louisiana. Phone (501) 224-5267.

California

ARCATA—11 a.m. 1920 Zehndner. (707) 677-3236.

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.

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 10 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 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 382-1226.

MONTREY PENINSULA—Friends meeting for worship, Sundays, 9:30 a.m. Call (408) 899-2200 or 375-0134.

OJAI—Unprogrammed worship. First-days 9 a.m. Call 646-4497 or 646-3200.

ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

PALO ALTO—Meeting for worship and First-day classes for children 11 a.m. 957 Colorado.

PASADENA—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting. Unprogrammed. Call (714) 682-5364 or 792-7766.

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

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 465-3520.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 9:30 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 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0408.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-0995.

SANTA BARBARA—Marymount School (above the Mission), 10 a.m. Children's program and child care. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: 965-5302.

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

SANTA CRUZ—Meeting for worship 10 a.m. Loudon Nelson Center; Laurel & Center Streets. 336-8333.

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

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

WHITTIER—Whitleaf 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.

COKEDEALE—Worship and religious studies, 10 a.m. to 12 noon. Every First Day. 3 Elm Street. Clerk: Bill Durland (719) 846-7480.

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult religious education 9 a.m. Worship and First-day school, 10:30 a.m. Worship at 12100 W. Alameda, Lakewood 10 a.m. Phone: 777-3799.

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

ESTES PARK—Friends/Unitarian Sunday Unprogrammed worship 10 a.m., followed by discussion 11 a.m. YMCA of the Rockies' Library. Telephone: (303) 586-2686.

FORT COLLINS—Meeting for worship and First-day school 10 a.m. 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. Center for Humanities, 10 Pearl St. Phone: 347-0866.

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.

POMFRET—1st and 3rd First-days of each month. 10:30 a.m. 928-6356 or 928-5050 for more information.

STAMFORD-GREENWICH—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 637-4601 or 869-0445.

STORRS—Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.

WILTON—Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.

WOODBURY—Litchfield Hills Meeting (formerly Waterwood). 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—First-day school 9:30 a.m., worship 10:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (302) 368-7505.

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

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, 328-7763.

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 9:30 a.m. on First Days. First-day school at 11:20 a.m.

*Interpreter for the hearing impaired at 11 a.m.

QUAKER HOUSE—2121 Decatur, adjacent meetinghouse. Worship at 10 a.m.

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.

TACOMA PARK—Worship group, worship third First-day in members' homes. Contact Nancy Alexander (301) 891-2084.

Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Co-Clerks: Paul and Priscilla Blanchard, 8333 Seminole Blvd #439, Seminole, FL 34642. (813) 397-8707.

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 672-6885 for information.

FT. LAUDERDALE—Worship group. (407) 495-9642 or (305) 523-6169.

FT. MYERS—Worship 11 a.m. Contact (813) 481-4239 or 455-8924 (Naples).

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

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

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

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 622-6031.

MELBOURNE—10:30 a.m. FIT campus (Oct.-May). (407) 676-5077 or 777-1221. Summers call.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Doris Emerson, 1551 Slavatierra Drive, Coral Gables, FL 33134. (305) 661-3868.

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, First Day School, and Teen Group 10:30 a.m. 130 19th Ave. S.E. Phone: (813) 896-0310.

STUART—Worship group. (407) 286-3052 or 335-0281. May through October (407) 287-0545.

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. 238-8879.

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

Georgia

AMERICUS—Plains Worship Gr. 11 a.m. Fran Warren, Koinonia, Rt. 2, Americus 31709. Phone Fran (912) 924-1224, or Gene 824-3281.

ATHENS—Worship 10 to 11 a.m. Sunday, 11 to 12 discussion Methodist Student Center at U. of GA campus, 1196 S. Lumpkin St., Athens, GA 30605. (404) 548-9394 or (404) 353-2856.

ATLANTA—Friends Worship Group: 10 a.m., 2nd and 4th First-days at Little White House in the Country 30 miles north of Atlanta. Call (404) 889-9969 or 993-4593.

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

CARROLLTON—Worship-sharing, every third Wednesday of month, 7:30 p.m. Contact Marylu: (404) 832-3637.

MACON—Worship Group, 4 p.m. Sundays, Unitarian Universalist Church. Contact: Susan Cole, 1245 Jefferson Terr., Macon, GA 31201. (912) 746-0896, or Karl Roeder, (912) 474-3139.

NORTHSIDE—Friends Worship Group, Atlanta area. 10 to 11 a.m. in homes. Contacts: Mary Ann Doe, 5435 Bannergate Dr., Alpharetta, GA 30201; (404) 448-8964 or the Kenoyers, (404) 993-4593.

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

STATESBORO—Worship at 11 a.m. with child care. (912) 764-6036 or 764-5810. Visitors welcome.

Hawaii

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 Akemi Daniells, 572-8007, 150 Kawelo Rd., Haiku, 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 at Gardenia Center, 4 p.m. Sundays. Various homes in summer. Call Elizabeth Willey 263-4290.

Illinois

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

CARBONDALE—(So. Illinois). Unprogrammed worship. Meets at Inter-Faith Center, 913 So. Illinois Ave., Carbondale. Discussion every First Day at 10:15 a.m. Worship at 11 a.m. Child care provided. Contact: Katie Medwedeff, (618) 687-2958.

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

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

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call (312) 929-4245.

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: (312) 234-8410.

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

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

OAK PARK—Worship 10 a.m., First-day school (children and adults) 11 a.m., Hephizbah House, 946 North Blvd. Phone: 386-5150.

PARK FOREST—Thorn Creek Meeting. 10:30 a.m. Sunday. (708) 748-0184.

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

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

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 10:30 a.m. Moores Pike at Smith Rd.

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

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. David Hadley, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship 9:15 a.m. Clerk: Hugh Barbour (317) 962-9221.

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—Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

Iowa

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

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 11 a.m. 749-1316, 843-4895.

MANHATTAN—Unprogrammed. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. School year: 10 a.m. silence, 11 a.m. discussion. June/July: members' homes, 9:30 a.m. 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 1:30 p.m., discussion following. St. Paul's United Methodist Church, 13th and Topeka. 262-1143 or 682-8735.

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

Kentucky

BEREA—Meeting Sunday 9:30 a.m. Berea College: (606) 988-1745.

LEXINGTON—Meeting for worship 10 a.m. (Summer—9 a.m.) Sundays. Box 186, Lexington, KY 40584. Phone: (606) 223-4176.

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: Marshall Vidrine, (504) 629-5362.

NEW ORLEANS—Unprogrammed meeting for worship, Sundays 10 a.m. 7102 Ferret 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.

EAST VASSALBORO—Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meetinghouse, China Road, Gerald Robbins, clerk. (207) 923-3088.

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

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Miles Memorial Conference Center, Damariscotta. 563-3464 or 563-1701.

ORLAND—Narramissic Valley. Unprogrammed meeting for worship 10 a.m. at Davis' home, River Road. 469-2476.

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 8:30 and 10 a.m. Sunday. Sunday school 10:20 a.m. (10 a.m. fourth Sun). Adult 2nd Hour 11:30 a.m. 1st/3rd/5th Sun. Nursery, 2303 Metzgerott, near U. of Md. (301) 445-1114.

ANNAPOLIS—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. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8681.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Joseph Whitehill, P.O. Box 1020, Chestertown, MD 21620. (301) 778-1130.

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

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (301) 820-8347, 820-7952.

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 11 a.m. First-day school and adult class 10 a.m. Holly Center, intersection Rt. 12 and College Ave. (301) 543-4343, or 289-6893.

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

SOUTHERN MARYLAND—Patuxent Preparative Meeting. Worship 10 a.m. Call Ann Trentman 884-4048 or Peter Rabenold 586-1199.

SPARKS—Gunpowder Meeting. (18 mi. north of Balt. off rte. 83). Meeting for worship every First-day, 11 a.m. Phone (301) 472-4791 or 343-0258.

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: Sibylle Barlow, 241 Holden Wood Rd., Concord. (617) 369-9299.

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 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 Wednesday 6:00 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.

FRAMINGHAM—Worship 10 a.m. First-day school. 841 Edmunds 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 10:30 a.m. Location varies, call 693-0512 or 693-0040.

NANTUCKET—Unprogrammed meeting 10 a.m., June 15–Sept. 15, Fair Street Meeting House. After Sept. 15, 15 Maria Mitchell Library, Vestel Street, 228-1690, 228-0136, 228-1002.

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, Quesset House, 51 Main St., North Easton. (508) 238-2997.

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. (508) 747-0761.

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: 237-0268.

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

WESTPORT—Meeting, Sundays, 10:45 a.m. Central Village. Clerk: Frances Kirkaldy, 636-4711.

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. Clerk: Margaret Blood, (313) 769-0046.

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) 942-4713 or 454-7701.

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

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

Minnesota

MINNEAPOLIS—Unprogrammed meeting 8:45 a.m., First-day school 10 a.m., semi-programmed meeting 11:15 a.m. (Summer worship 9 & 10:30 a.m.) W. 44th St. and York Ave. S., Phone: (612) 926-6159.

NORTHFIELD-SOON-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. 1114 S.E. 9th Ave.

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 a.m. Phone (612) 777-1698, 777-5651.

Missouri

COLUMBIA—Meeting for worship and First-day school 10:30 a.m., First-day school 9:30 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: (314) 442-8328.

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) 449-6663 or (406) 449-4732.

MISSOULA—Unprogrammed 10 a.m. Sundays. 432 E. Pine. (406) 728-8643.

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

RENO—Unprogrammed worship 10:30 a.m. Youth Center next to YMCA, 1300 Foster Drive. 747-4823.

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: Chip Neal, (603) 742-0263, or write P.O. Box 243, Dover, NH 03820.

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

HANOVER—Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Jack Shepherd: (603) 643-4138.

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 10:30 a.m., First-day school 10:45 a.m. Discussions, singing, etc. may precede or follow worship. Judy Brophy, clerk (603) 673-4821, local contact, 924-6150.

WEST EPPING—Unprogrammed. 10 a.m. on 1st and 3rd First-days. Friend St. directly off Rt. 27. Clerk: Fritz Bell (603) 895-2437.

New Jersey

ATLANTIC CITY AREA—Worship 11 a.m., 437A S. Pitney Rd. Near Absecon. (609) 652-2637 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) 964-9649.

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

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

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

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

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

GREENWICH—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 10 a.m. 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. (609) 423-9143 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.

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

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

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 10 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 848-1990.

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. Clerk: Allison Abraham, 843-6450.

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. Chamisa Friends Preparative Meeting, at Brunn School. Worship and First-day school, 5 p.m. (505) 983-2073.

SILVER CITY AREA—Gila Friends Meeting. 10 a.m. Call 388-3388, 536-9565, or 535-4137 for location.

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

New York

ALBANY—Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 438-8812.

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) 271-4074 or 737-3775.

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.

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

CATSKILL—Study 10 a.m., unprogrammed worship 10:45-11:30 a.m. Grahamsville Route 55. Clerk: Charles Piers 985-7409. Winter in homes.

CENTRAL FINGER LAKES—Penn Yan, Sundays, Sept. through June, 160 Main St. rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone (315) 789-2910.

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.

EASTERN LONG ISLAND (3 worship groups)

Shelter Island—10:30 a.m., summers, Circle at Quaker Martyrs' Monument on Sylvester Manor, (Inclement weather, George Fox House, end of George Fox Lane. Winters, to be arranged). Phone (516) 725-2547.

Southampton—Administration building, Southampton College. (516) 287-1713. Southold—2060 Leeward Drive. (516) 765-1132.

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

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

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

Locust Valley—**MATINECOCK**—10 a.m. all year, FDS Sept.-June. Duck Pond and Piping Rock Rds.

MANHASSET—Adult class 10 a.m., FDS 11 a.m. (winter) (Worship 10 a.m. June through August). St. James—

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

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (Worship 10 a.m., July 4th through Labor Day)

MT. KISCO—Croton Valley Meeting. Meetinghouse Road, opposite Stanwood. Worship 11 a.m. Sunday (914) 666-8602.

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—Butternuts Monthly Meeting. Worship 10:30 a.m. First Sunday. (607) 432-9395. Other Sundays: Coopers-town, 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.

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—Labor Day to May 31, Meeting for Worship 9 a.m. and 11 a.m. First-day school 11 a.m. June 1 to Labor Day worship at 10 a.m. with babysitting available. 41 Westminster Rd., 14607, (716) 271-0900.

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

RYE—Unprogrammed meeting for worship 9 a.m., 624 Milton Road. Phone (914) 967-0539.

SARANAC LAKE—Meeting for worship and First-day school 10:00 a.m. Phone (518) 891-0299 or 523-9270.

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 10:30 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 374-0369.

STATEN ISLAND—Meeting for worship Sundays at 11 a.m. Information: (718) 816-1364.

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.

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. Clero: Martha Gwyn. Phone: (919) 929-3458.

CELO—Meeting 10:45 a.m., near Burnsville, off Rte. 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 for worship and First-day school 10 a.m. 1402 Eden Place. 758-6789 or 355-7230.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:45 a.m. Gary C. Dent, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (919) 292-5487.

RALEIGH—Unprogrammed. Worship 10 a.m. 315 E. Jones.

WENTWORTH/REIDSVILLE—Open worship and child care 10:30 a.m. Call (919) 349-5727 or (919) 427-3168.

WILMINGTON—unprogrammed 11 a.m. Sundays, 313 Castle St.

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

North Dakota

FARGO—Unprogrammed meeting, 10:30 a.m. Sundays, 1239 12th St. N. 234-0974.

Ohio

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

ATHENS—10 a.m. 18 N. College St. (614) 592-5789.

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

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

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

TOLEDO—Rilma Buckman, (419) 385-1718

CINCINNATI—Clifton Meeting, 3798 Clifton Ave., Seventh Day Adventist School (behind church). Sunday 10 a.m. 793-9242.

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

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

COLUMBUS—Unprogrammed meeting 10 a.m. 1954 Indiana Ave. Call Rod Warren (614) 863-0731 or Jean Stuntz (614) 274-7330.

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

KENT—Meeting for worship and First-day school 10:30 a.m. United Christian Ministries Chapel, 1435 East Main Street. 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. Phone: (614) 373-2466.

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) 345-8664 or 345-7650.

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

ZANESVILLE—Area worship group meets first and third Sundays 10 a.m. For information, call Charlie Swank (614) 455-3841.

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 a.m. Quaker study group, midweek. (405) 632-7574, 631-4174.

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

TULSA—Green Country Friends Meeting (unprogrammed), FGC/FUM, 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First Day. Call for location (918) 473-6827.

Oregon

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

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

EUGENE—Meeting for worship 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

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. (215) 794-7299.

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.

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

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

DUNNINGS CREEK—First-day school/Meeting for worship begins 9:30. 10 mi. NW Bedford at Fishertown. 623-5350.

EDINBORO—Erie area worship group. Call (814) 734-3488.

ELKLANDS—Meeting for worship 11 a.m. May through Oct. Rte. 154 between Forksville 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.

GLENSIDE—Unprogrammed, Christ-centered worship. First-day 10:30 a.m., Fourth-day, 7:30 p.m. 16 Huber St., Glenside (near Railroad Station) Ph. 576-1450.

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

GWYNEDD—First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Summerville 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) 232-2822 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.

KENOA—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 & Sickles. Betsy McKinstry, clerk, (215) 444-4449.

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

LANDSOWNE—First-day school 9:45 a.m., worship 11 a.m. (10 a.m. July and Aug.). Lansdowne 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.

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

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

MEDIA (Providence Meeting)—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 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. 358-3212.

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

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

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

NEWTOWN SQUARE (Del. Co.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 566-4808.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Elizabeth Rieger, 279-3765.

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

PENNSBURG—Unami 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.

CHELSTENHAM—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., 10:30 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.

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

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

QUAKERTOWN—Richland Monthly Meeting, 244 S. Main Street, 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. Box R 196, Radnor, PA 19087 (215) 682-8730 or 688-9205.

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

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

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

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

UPPER DUBLIN—Worship 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, 425 N. Hight St. Carolyn Helmuth, 696-0491.

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

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

WILKES-BARRE—North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m., except summer and vacations. Phone: (717) 675-2438 or 474-6984.

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.

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

YORK—Worship. 11 a.m. Clerk: (717) 854-8109.

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.

WOONSOCKET—Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Unprogrammed worship 9:30; pastoral worship 11 a.m. (401) 762-5726.

South Carolina

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

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m. 2311 S. Center Ave., 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 a.m., then discussion. (615) 484-6059 or 277-5003.

FARRAGUT—Worship group. St. Elizabeth's Episcopal Church. 690-5491.

JOHNSON CITY—Tri-cities, 11 a.m. Sunday; Clerk, Betsy Hurst. Home: (615) 743-6975. Work: (615) 743-5281. Catholic-Episcopal Center, 734 West Locust St.

MEMPHIS—Unprogrammed meeting, child care 11 a.m. Special Studies Bldg. N. Pkwy at University, 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 a.m. in the home of George and Martha Floro. Call (915) 837-2930 for information.

AUSTIN—Forum 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. Glenna Balch, clerk 452-1841.

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

CORPUS CHRISTI—Unprogrammed worship 10 a.m. Call Charles Arguelli, (512) 991-2505.

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 at Wesley Foundation, 2750 West Lowden, 11 a.m. Discussion follows worship. (817) 428-9941.

GALVESTON—Meeting for worship, First-day 10 a.m. 1501 Post Office Street, 765-5996.

HILL COUNTRY—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Sue Rosier (512) 698-2592.

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 862-6685.

LUBBOCK—Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 745-8921.

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

RIO GRANDE VALLEY—Winter worship group Sunday afternoons. For place call Laurie Rodriguez 381-4163 or Carol Brown 686-4855.

SAN ANTONIO—Discussion 10:00 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; Gail Gilbert, clerk, 14415 Brook Hollow, S.A., TX 78232. (512) 494-5839.

Utah

LOGAN—Unprogrammed meeting and First-day school. Sundays, 10:30 a.m. 220 N. 100 E. Call 563-3345, or 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Friends Meeting House, 161 E. Second Ave. Phone (801) 359-1506, or 582-0719.

Vermont

BENNINGTON—Worship, Sundays, 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) 864-7364, or (802) 863-3014.

MIDDLEBURY—Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (802) 388-7884.

MONADNOCK—The Meeting School, Rindge. Summer, 9:30. Clerk: (603) 673-4821 or 924-6150.

PLAINFIELD—Each Sunday at 10:30 a.m. Call Hathaway, (802) 223-6480 or Gilson, (802) 684-2281.

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

WILDERNESS—Sunday meeting for worship at 10 a.m. in Wallingford. Rotary Building, N. Main St. Phone Kate Brinton, (802) 228-8942, or Leo 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—Discussion 10 a.m., Worship 8:45 and 11 a.m. (childcare available) except summer. Worship only 8:45 and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

HARRISONBURG—Unprogrammed worship, 5 p.m. Sundays, Rte. 33 West. (703) 433-8574 or 885-7973.

LEXINGTON—Maury River Meeting, 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.

NORFOLK—Unprogrammed worship and First-day school at 10 a.m. Phone (804) 627-6317 or (804) 626-3861 for information.

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

ELLENBURG—10 a.m. Sundays. 925-3529.

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. 747-7275 or 534-0793.

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

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

PARKERSBURG—Unprogrammed worship, first and third First Days at 10:30 a.m. 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 Jill Hardy, clerk, (414) 337-0904.

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249.

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

Wyoming

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

CHEYENNE—Worship group. Call (307) 778-8842.

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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Steven Barth/courtesy of George School

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