

October 1991

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

**Children Attending
Meeting**

**Scattergood's
Centennial Celebration**

**Thinking Locally;
Acting Globally**



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**Among Friends**

New Semesters

A number of our articles this month are written on the themes of education, youth, and nonviolence—our recognition, in part, of autumn's arrival and the reopening of schools. We include a report, for instance, on the summer's centennial celebration at Scattergood Friends School in Iowa (and don't overlook Leonard Kenworthy's review of the school's wonderful centennial volume in our books section). Carolina Friends School this past year engaged in a unique decision-making process on the issue of smoking. Quaker process and consensus worked, and Connie Toverud shares this experience with us. Other articles explore such subjects as Education for Parenting, U.N. efforts on behalf of the world's children, the value to young people of Friends worship, a Quaker approach to working with nursery school children—and more.

As the threat of war in the Mideast escalates, and world leaders increasingly hold up violence as the most suitable way to settle international disputes, George Lakey's article on Peace Brigades International seems particularly timely. Small teams of PBI volunteers have affirmed the value of human life in Sri Lanka, Guatemala, and other dangerous places in the world, and lives have been saved. Likewise, Phil Esmonde's description of the role of observers at Akwesasne shows that Friends can play a helpful role at times of tension and potential violence.

We welcome in particular a number of new readers of the magazine this month. Many meetings have given subscriptions to students away at colleges and boarding schools. We are making copies of the October issue available as well to a number of Friends schools to share with parents, staff, and students alike. To each of you we say welcome. We hope you will consider as well becoming regular JOURNAL readers, also contributors to our pages in the coming months.

We start off our own "fall semester" of publishing by announcing that FRIENDS JOURNAL, beginning with our September issue, is now being printed on 50 percent recycled paper. The decision was made after long and careful study by our staff and board. We learned, for instance, that the whole subject of recycled paper is a complex one. Friends may be pleased to know, however, that the decision to use recycled paper will not affect either the appearance of the magazine or the cost. We are grateful to our printer, Sheridan Press, for assisting us in this change to recycled paper. We commit ourselves as well to exploring other ways to be more environmentally conscious in the work place.

Vinton Deming

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FRIENDS JOURNAL

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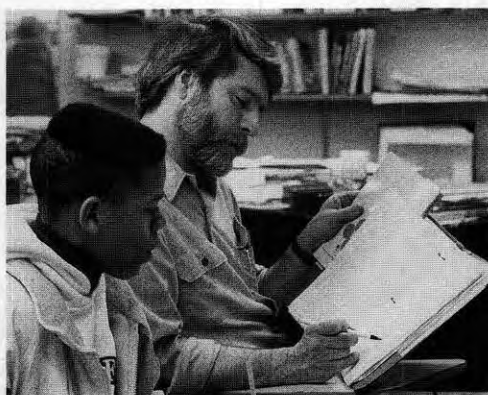
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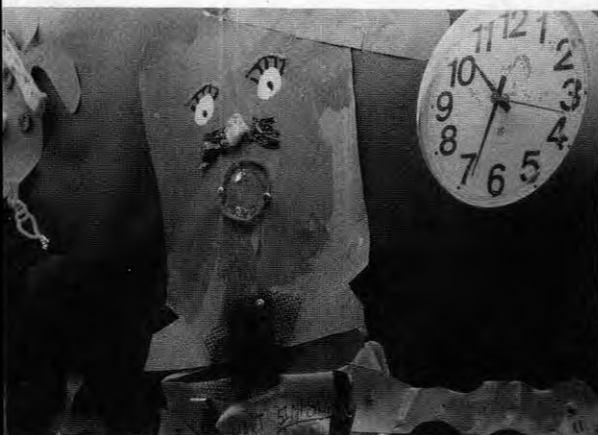
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by Ruth Hultman



Courtesy of Friends Select School

Front and back covers: Chore crew heading for the farm at Scattergood School, 1960, courtesy of Leanore Goodenow

Forum



Joseph Levenson

On Punctuality

I'm sure other meetings also have the problem of persuading people to arrive on time for meeting for worship. This photo [above] might be a helpful reminder. Yours in the nick of time,

Joseph Levenson
New York, N.Y.

Skepticism toward power

In an admirably balanced article by Phillips P. Moulton on the Nicaraguan situation (*FJ* July) there appeared this statement: "Naturally, we tend to idealize those our government opposes (in this case, the Sandinistas) and to denigrate the other side."

Phil Moulton is quite right. That's the way we Friends do tend to behave. So customary is this behavior that his use of the word "naturally" is well chosen. But is it not possible such automatic side-taking can lead us into unfortunate associations? Early Friends were careful to keep governments at arm's length, recognizing that it was in the nature of power to do whatever was necessary to perpetuate itself. Why are we inclined to abandon our healthy Quaker skepticism toward power when dealing with regimes our own government finds obnoxious?

Harold R. Hogstrom
Holland, Pa.

Views on abortion

The complete irony of the abortion views held by some Friends couldn't have been better represented than in the June Forum. While a few Friends sought to justify the slaughter of innocents before their birth, on the same page—in a box—

was a letter emphasizing how the death penalty is unfair and unjust.

How can we tolerate *in utero* violence and out of the same mouths decry the injustice of capital punishment?

We believe the soul of a person is holy and sacred and worth saving from the electric chair, or whatever death machine the state chooses: a soul who may have raped, murdered, kidnapped, treasoned, abused, and otherwise molested other humans. We believe he/she can be reformed, if given the opportunity. We don't believe the violent sins he/she may have committed justify violence in return.

At the same time, a soul who did nothing except begin living, a marvelous embryo of potentiality, a fetus full of life and grace, is up to the knife and whim of his/her mother.

Would a Friend help me understand this? By our very nature, Friends must be pro-life. All of life.

Brian Daniels
Portland, Ind.

Upon viewing RCA/Columbia Pictures' movie *Listen to Me*, I was compelled to write this letter. The movie pointed out some extremely important thoughts concerning abortion.

Roe v. Wade granted women the much-deserved right to have full control over their bodies. However, this right put upon women's and men's shoulders a much too burdensome cross, because they were given the Creator's power to destroy life. According to the movie, abortion is biologically the woman's responsibility but is ethically the responsibility of both men and women.

One of the hardest obstacles in the abortion issue is the fact men prefer to ignore the problem of abortion and women shy from the responsibility of the actions they are taking. Both sexes go through much denial. People must quit running from the issue and fighting each other and must sit down and listen to each other. Men need to learn about women and what they are going through.

Education is essential. We must teach the young about sex and birth control. "Making one gender pay the price for our [sexual or other] sins is wrong. Not valuing human life whether it is born or unborn is wrong."

Kevin Olive
Knoxville, Tenn.

Friends and Steiner

I just read a reprint from *East West Journal*/March 1984 on "The Legacy of Rudolf Steiner," by Ronald E. Kotzsch. I

was reminded of Quakers—by Steiner's experiential, deep understanding of Christianity and his practical approaches in many fields. His lectures, writings, and work led to biodynamic gardening, Waldorf schooling, the Camphill movement for the mentally retarded, and anthroposophic medicine, which treats the social and spiritual dimensions as well as the physical.

Steiner founded the Anthroposophical Society, which, though modest in numbers, is still very active with hospitals, clinics, farms, and schools worldwide. Anthroposophism promotes the evolution of one's whole being with a deep awareness of individual freedom.

Has anyone explored Rudolf Steiner's work from a Quaker perspective?

Lynn Bornholdt
P.O. Box 62
Springdale, UT 84767

Not out of step

In response to Richard Counihan (*Forum FJ* July): You do not need counseling, nor should you beat your head against the wall. (There is enough pain in the world already.) The system is overdue for change. If your "loving Friend" feels the larger society is correct, however, you may want to hold that Friend in the Light.

Please *do* insist you "ain't going to take it anymore," especially to elected officials. Just first pray for peace in your own heart. After all, those who support the war system are in a delusion and require care, which they will only be open to accepting when it is offered by someone clearly better situated than they are. Remember, however, that those in powerful places have a vested interest in rejecting treatment.

All things are possible in Christ.

Barbara Harrison
Chestertown, Md.

Friendly entrepreneurs

George Webb in "Drag or Dynamo?" (*FJ* July) makes brief reference to paid staff of yearly meetings or related Friends work. He asks, "Are we as clear in stating the areas of responsibility and the extent of authority of staff we hire?" as for officers, such as trustees, of local meetings. He cites particular need for clarity in authority, responsibility, accountability, and leadership in all Quaker work. To this list I would add "process" as being often the only clear

Viewpoint

Letter to a young Friend

This past year the author received a wonderful, well-thought-out letter of questions about Quakerism from a 15-year-old Friend who had heard the author speak in meeting. What follows is her response:

Dear Friend,

Your very thoughtful and well-expressed letter came yesterday. I was very touched that you felt I could answer your questions about Quakerism and its beliefs.

There are no easy answers. First off I can assure you that between ages 15 and 25, and sometimes later, one can lose faith in one's beliefs, but they often come back. Brought up in a very Quaker home (with several generations of Quaker ancestors on both sides), I went to Swarthmore College at 17, and on contact with much new and different knowledge, I rebelled and threw all my beliefs away, only to come back to them happily ten or fifteen years later.

The great French scientist-mathematician Blaise Pascal (1623-1662) once had a religious experience in which he thought he heard Jesus say to him: *Tu ne me cherchais pas si tu ne m'avais déjà trouvé* (You would not be searching for me if you had not already found me). I think that is the heart of the matter. Your sincere seeking (and remember, the Quakers in 1660 were called "Seekers") shows you have already found a lot.

You asked if Quakers are Christian. You will find universalist Quakers and trinitarian Quakers, but Christ's divinity is not the question. Both kinds believe that Jesus' teachings are the guiding light in our lives. And we do not need to dispute whether he was divine or just a very great teacher with an exceptionally large portion of the Light within, which is in all of us. I tend to be of the latter opinion but do not think theology is important in all this.

You said your mother was a Quaker (a convinced Friend) but had gone back to her original Christ Church and that your father is Catholic. My father used to say he felt Catholics and Quakers were closer to each other than to any of the other Protestant

groups because of their basic mysticism. As a French teacher, I often spent summers in France and found that in the little side chapels of Notre-Dame-de-Paris, for instance, when I sat with a handful of other people in quiet meditation in the mystical Presence. It was like a Friends meeting.

Try to remember always the basic lesson of Christ's teaching, which appears also in the Old Testament. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and greatest commandment, and the second is like unto it: Thou shalt love thy neighbor as thyself" (Matt. 22: 37-39). (It appears in variations in the other synoptic Gospels, Mark 12:31 and Luke 10:27.) This means to start with yourself. You have to accept and love yourself in spite of faults and weaknesses, or you cannot reach out lovingly and compassionately to others.

You spoke of reading the Bible. Remember it is a library of books written by different authors with different conceptions of God who wrote hundreds of years apart. One of my favorite books is Ecclesiastes, whose author, "the Preacher," (name unknown) is a bit cynical, but he is a realist who writes great truths in great poetry. Read especially chapters 3, 9, and the wonderful last two chapters, 11 and 12. Try reading here and there in Psalms and Proverbs. Among my favorite Psalms I would list 1, 19, 23, 91, and 121. As you read, mark those passages you enjoy. And skip over the terrible Psalms of vengeance with an unloving, unlovely God! The Psalms were written by a number of different authors.

Read some in the New Testament, especially the life and teachings of Jesus in the synoptic Gospels. Mark is the earliest version, based on an earlier lost text. Then read from Matthew and Luke (who was physician to Paul on his travels recounted in the book of Acts). The Gospel of John was written much later and is a philosophical book.

You spoke of reading the "manual." I think you must mean *Faith and Practice* of New England Yearly Meeting (1986), the

latest revision based on earlier ones. Take it in small doses. I think pages 65-71 contain answers to several of your questions in selections from founder George Fox, great 20th century Quaker Rufus Jones, and the always admired *Faith and Practice* of London Yearly Meeting in England. I think you might check some of the numerous books on Quakerism by Howard Brinton of Pendle Hill, such as his *Friends for 300 Years* on Quaker history and *The Religious Philosophy of Quakerism*, based on the Gospel of John. These books are in the Friends Center Library in Cambridge.

Above all, in your search try to keep a sense of humor about life in general, and don't expect miracles. I used to think when at last I reached 70, I would become wise and serene. But not so! I'm 79 and still hoping and seeking!

Your letter is remarkably well thought through, and you should feel proud of being able to express yourself so well. The search you have started will continue all your life. As you wisely said in your P.S., "I know that a lot of my questions are answered best by time."

All through life there will be times when you are shaken by circumstances and wonder what direction to take. Remember the old Quaker dictum: "The way will open." It does not say "perhaps" or "maybe" but "will open," and it does! Faith! One of my favorite quotes is in Paul's letter to the Hebrews: "Faith is the substance of things hoped for, the evidence of things not seen" (Heb 11:1).

Please feel free to write me again anytime. I feel close to you because you are just the age of my grandson Daniel in Canada (Montreal Friends Meeting). You are both going through one of the hardest stretches of living—ages 15 to 25—as I very well know from looking back on my own stormy years, so long ago. All my loving good wishes go with you on your journey.

Affectionately,

Betsy Maxfield-Miller
Cambridge (Mass.) Meeting

authoritative guide to the work and intention of Friends being carried out. Ambiguities in what constitutes authority, leadership, and areas of responsibility are particularly thorny where staff is employed for general, ill-defined needs and may initiate programs that don't find eager energy at the local meeting level.

With budget crunches in staffing, I foresee more of our institutional tasks

being performed by independent entrepreneur operators—mailings and mailing lists, publications, statistics, word-processing, bookkeeping, etc.—than is the case now. These tasks need to be clearly defined, and I'd hope for more small Quaker home businesses equipped to perform high-caliber work. Staffing probably needs to move away from a collegiate/campus, or pastoral/

counseling/clinic model towards a business/facilitator model wherein many specific tasks and skills are separate from the facilitator (and coordinator) role even where the same person fills both roles.

The facilitator/coordinator person creatively helps meetings accomplish their necessary institutional tasks, their pastoral care, religious education, training for

Continued on p. 6

leadership, etc. Too much "drag" is occasioned by diffuse "job descriptions" and general expectations that are not matched closely to specific tasks, skills, and responsibilities.

Let's admit that many Friends today don't cherish spending their free time effort (volunteers) or work effort (staff) in sub-professional institutional tasks. Though all jobs include some less enjoyable elements, let's not appoint people to tasks they really aren't interested in performing. Let's get a reliable entrepreneur to take them on—and at the local meeting level this is happening (groundskeeping, newsletters). When can we have a seminar or conference where many Friends can pool experiences and brainstorm new approaches for taking the drag out of the dynamo?

Candida Palmer
Worcester, Mass.

To be shared by all

Thank you for presenting Mary Gilbert's "The Bible and Homosexuality" (*FJ* July). So often our discussions involving faith and homosexuality (or even sexuality in general) regress into book, chapter, and verse quotation. We thereby justify our discomfort, our hatred, and our harmful actions, forgetting our simple search for the love, truth, and understanding that is the Light of God within each of us. We forget the sadness of a past in which our spiritual ancestors used similar biblical reference to support actions we now recognize as racial bigotry, sexism, or religious persecution. Our combined energies are focused on a matter of suppression and denial. Let us come through this crisis of conscience without repeating the kind of pain that divided us over slavery, and move on toward creating a world in which God's love and bounty are shared by all.

Jim Gilkeson
Durham, N.C.

Seeing new connections

This morning I finished reading Howard Brinton's *Light and Life in the Fourth Gospel*. Last week I finished reading Charles Vaclavik's *The Vegetarianism of Jesus Christ*, which I found very interesting. The two publications seemed to dovetail into each other. I felt I wanted to share this with other readers; perhaps others have had the same experience.

Alice E. Walker
Paia, Hawaii



Arthur Wortman

A population crisis

Amy Weber (*Forum*, *FJ* June) defends her concern about population growth. I too remember when a more fair distribution of wealth seemed all that was needed to feed all the people in the world. She correctly reminds us that exploding numbers of people create more garbage, toxic waste, poisoned air and water, crowding.

While the population of the Earth has been doubling, about 50 million people have been killed in the people-produced violence of wars, disappearances, and famine. Suppose all people stop trying to control the wealth of the world and the lives of other people in this manner, and we really have peace. Would we have 50 million more people producing children and grandchildren in a period of 30 or 40 years—and that number increasing exponentially every succeeding 30 or 40 years? What is better for the conscience and for the planet, conscious control of reproduction and every child a wanted child, or fighting and killing over who gets to live comfortably?

A friend in Teheran wrote recently: "Our population [in Iran] has become an urgent concern. . . . The majority of the 55 million live in the six largest cities. Statisticians assure us the population will double every 20 years. Since Iran is at the present time far from being able to feed and house its inhabitants, not to mention other amenities, that prospect is worrisome. You will recall that at the inception of the revolution Khomeini urged his eager followers to marry as young as possible and produce as many Moslems as they could. That harvest has now created shortages of everything. According to *Kayhan*, one of our largest

Persian language dailies, 250 of Teheran's elementary schools operate three shifts a day, while another 22 have four shifts. Things are even worse in the war devastated areas to the south, where many schools have six shifts a day, with 50 to 60 students in a class. . . . With life as tough as it is for the working majority, it shouldn't be hard to convince the populace of the crisis at hand."

Heidi Brandt
Tepoztlan, Mexico

Remembering Cal Nelson

There are many Friends in the States and elsewhere who read *FRIENDS JOURNAL* and who knew Cal (John Calvin) Nelson, a Canadian Friend who traveled widely and had friends around the world. By now I feel sure most of Cal's friends are aware that he died in July 1988 after a lengthy illness, in Hamilton, Ontario, his home. What some people may not know is that there exists a memorial fund for Cal in Canadian Yearly Meeting, the monies from which are designated for his beloved Camp NeeKauNis. The fund will be used to restore the fine piano at Camp, which Cal played for decades, and also to build a permanent lifeguard chair at the waterfront, where Cal was often lifeguard as a youth. Anyone wishing to donate to this fund may do so by sending donations to:

Cal Nelson Memorial Fund
Canadian Yearly Meeting
Anne Thomas, General Secretary
91A Fourth Avenue
Ottawa, Ontario Canada K1S 2L1
Checks or money orders should be made payable to Canadian Yearly Meeting, designated for the Cal Nelson Memorial Fund.

Carol Leigh Wehking
Burlington, Ontario

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

Scattergood's Centennial Celebration and Reunion

by David Rhodes

Scattergood Friends School in West Branch, Iowa, operated by Iowa Yearly Meeting (Conservative), recently observed its centennial, celebrated in a progression of well-attended class reunions. Beginning with classes prior to 1932 on June 19-20, and concluding with classes from 1981-1990 on June 28-29, the small rural campus opened its dormitories to a flood of increasingly younger alumni and former teachers. Those wanting to re-experience a broader spectrum came before and stayed beyond their own scheduled dates.

Organized and directed by Wanda Knight (class of 1946) and others on the school's Centennial Planning Committee, there were community meals and kitchen crews, coordinated by Judy Cottingham; daily morning worship in the 124-year-old Hickory Grove Meetinghouse; historical displays arranged by Elsie Standing Kuhn and Robert Berquist; alumni art exhibits coordinated by Ron Knight and Lucy Hansen; fluorescent T-shirts, coffee mugs, stationery, and other memorabilia emblazoned with a school logo; folk dancing with Ben Hole and others; theatrical presentations by Nancy Duncan; Andean folk music performed by Alma Iowana, a local group including alumna Alice Hampton; night swimming; and numerous slide shows. A recently published history, *Scattergood Friends School, 1890-1990*, was also available, and contributing authors Robert Berquist, Carolyn Smith Treadway, and David Rhodes autographed copies. [See the review of the

David Rhodes graduated from Scattergood Friends School in 1965. He is clerk of Valton (Wis.) Meeting, lives with his wife and two daughters, and writes novels.



Photo from Scattergood Friends School, 1890-1990

The Scattergood Friends School class of 1896

book, written by Leonard Kenworthy, which appears on page 38. —Eds.] Everyone, in one way or another, attempted to put the little school into a larger perspective.

Many of the founders of Scattergood, the centennial book explains, migrated into Iowa in the mid-1800s, some from Ohio (members of Ohio Yearly Meeting). Hickory Grove Monthly Meeting, in Cedar County, Iowa, was established in 1863, its meetinghouse erected in 1866. Iowa Quakerism flourished, and two years later Hickory Grove Quarterly Meeting formed, still under the wing of Ohio Yearly Meeting. At Hickory Grove Quarterly Meeting's request, Ohio Yearly Meeting "set over" Hickory Grove to Iowa Yearly Meeting [C] in 1917. Soon thereafter, 12 acres of land were earmarked and nearly \$10,000

subscribed for establishing a secondary boarding school, but Hickory Grove took no immediate action—it was reluctant to endanger relations with Ohio Friends by no longer sending their teenagers to the Quaker school near Barnesville, Ohio (Olney). In an excellent example of Friends-in-transition, Hickory Grove deliberated almost 20 years before way opened and building commenced. As legend has it, suggested names for the school were placed in a jar and "Scattergood" chosen. (Joseph Henry Scattergood was a Philadelphia Friend who had encouraged Hickory Grove to strike out on its own and further aided them by raising funds in Philadelphia Yearly Meeting.)

The early school was directed by a superintendent and matron, usually a married couple (the first were Richard

and Sarah W. Mott) and several teachers, with a student body of roughly 20 to 30. Enrollment tapered off substantially in the late 1910s and 1920s (three graduated in 1920), the school was laid down in 1931, during the Depression. In 1938, in a joint effort by the American Friends Service Committee and both Iowa Yearly Meetings (programmed and unprogrammed), the campus was prepared for use as a hostel. In the words of Levi Bowles in a 1939 pamphlet, "The Story of Scattergood," this hostel was a place where European refugees "could go for a few weeks or months to recover from the effects of their recent experiences . . . improve their English, learn to drive a car, and, if need be, start retraining themselves for some new line of work before seeking a permanent place in [U.S.] society." The refugee hostel operated for nearly four years until wartime employment opportunities supplanted the need for it, and in 1943 the campus was again abandoned.

But idle buildings were anathema to Friends serving on the Scattergood Property and Educational Committee, and the school reopened in 1944 with 22 students, five staff members, low tuition (\$200 per year, including room and board), daily work crews, and college-preparatory academic standards. An innovative feature was a student/staff operated farm: 160 acres adjacent to the campus, where all students (and most faculty) learned about farming. During many years this



Photos from Scattergood Friends School, 1890-1990

Above: Cottage, or "Little Schoolhouse," ca. 1917
Right: The class of 1987



included a dairy herd and other animals, field work, machinery operation and repair, large-scale gardening and canning, marketing, and construction.

Leanore Goodenow (who had served briefly on the hostel staff) directed and taught at Scattergood from 1944 to 1967; during this time enrollment climbed from 22 to 66, with accompanying expansion of facilities. Robert Berquist (another former hostel staff member) joined the faculty in 1946 and along with his wife, Sara, the school nurse, remained for 33 years, and beyond. Also joining the staff in 1946, Don and Lois Laughlin taught classes and supervised farm activities for well over a decade; Lois currently serves as school librarian, and Don drove more than 1,000 miles as reunion chauffeur. Alice Michener Schaefer (class of 1952) returned to teach in 1957, married Thomas R. Schaefer (director from 1967-72) in the school meetinghouse in 1966, supervised the creation of a 30-acre prairie and wildlife area, and remained until 1972. All of these "stalwarts" (with the exception of Sara Berquist, who died in 1985) were able to attend the reunion, along with 1989-90 director, Christopher Hinshaw (also an alumnus), who conducted tours and patiently answered questions about the present-day school. Lorene Stanley Standing was the earliest graduate in attendance (class of 1921). Ruth Edgerton Hoge, almost 93, had the distinction of being the oldest former teacher present (faculty member from 1923 to 1926). Her husband, Harold J. Hoge, also present, graduated in 1926 and taught from 1928 to 1930. Michael Deutsch, former refugee, attended the reunion; he and his sister Hanna had lived at the hostel with their parents and later graduated from the school.

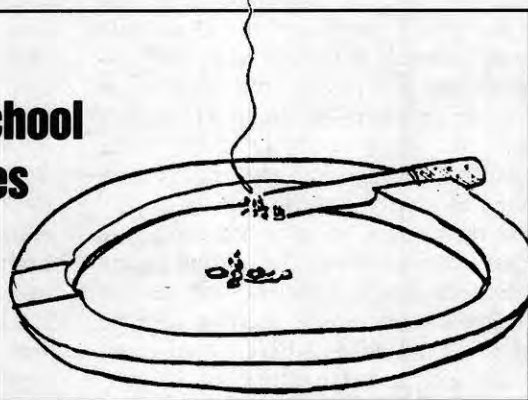
Deeply committed to Friends ideals, practices, and social awareness, Scattergood continues to send a small but steady stream of graduates to Earlham, Haverford, and other Quaker-related colleges. An equally steady stream of Friends teachers and administrators from all over the United States (and world) has flowed through the staff of the school, connecting it to the lifeline of Friends at large. The reunion gave many the opportunity to reaffirm this, and though the essence of reunions and centennial celebrations remains beyond the scope of generally shared information, all those who attended shared personal experiences and strengthened old friendships. □

CONSENSUS IN PRACTICE

A New Smoking Policy

by Connie Toverud

Disagreement at Carolina Friends School helped clarify issues and contributed to deeper unity.



"I know smoking is bad for your health, but a person has the right to choose what he puts into his body."

"No one has the right to pollute my space. In warm weather the windows in the lab are open and the smoke from The Pit drifts in and makes me sick!"

"I'd never make it through the school day without a cigarette. I've tried to stop smoking twice, but I'm addicted."

"A few kids start smoking at school. Some do it because they think it's cool, some because their friends smoke and they hang out at The Pit with them."

"I think allowing smoking at school divides the community. The group at The Pit spends their free time there, and the rest of the students don't get to know them."

"I think forbidding smoking at school will divide the community. People who smoke will go off campus at lunch to have a butt. Or sneak one in the woods and burn down the school!"

"If we're going to ban alcohol, nicotine, and other drugs, why do we stop there? What about the coffee machine in the staff room or the Coke cans kids bring? Why do we sell candy in the basement?"

Connie Toverud is the upper school counselor and has been a staff member at Carolina Friends School for 17 years. The article appeared in the winter 1990 issue of We and Thee of CFS, and is republished with permission.

What a tangle of emotions. What diversity of opinion. What a mess! Would it ever be possible to reach consensus on a smoking policy for the upper school at Carolina Friends School (CFS)?

Opinions were not divided along "party lines." There were non-smokers who argued in favor of allowing people to smoke, and smokers who wondered if a no-smoking policy might help them stop. Staff members (some of whom are smokers) faced the same dilemma as the students.

What do we do at CFS when a matter of deep concern elicits such disagreement? Because the school's philosophy is based on the testimony of Friends, we try to honor that testimony in our procedures. According to Philadelphia Yearly Meeting's *Faith and Practice*:

Friends frequently find themselves in sharp disagreement about particular attitudes and actions. Such disagreement is not necessarily to be deplored; it may help to clarify issues and contribute to a deeper unity than results from too easy agreement.

It is important that all who disagree continue to strive together to find more information about the problem and more insight as to right ways of meeting it. Meanwhile, all concerned should maintain respect, courtesy and affection toward one another, refraining from any effort to impose decisions.

Friends who disagree about specific policies may at the same time find themselves united in concern. When each is prayerfully seeking light, all may attain to fuller

CONSENSUS IN PRACTICE

understanding of the right course. They may even find that their understanding is increased by the variety of insights and emphases brought to bear on the problem.

The concern regarding the existing policy on smoking was brought to the upper school staff by several members of the staff. The present policy permits upper school students and staff to smoke twice a day—at morning break and during lunch—at an area (The Pit) near the upper school. Other staff members and campus visitors are also asked to smoke only in this area.

In response to the concern, the upper school staff reviewed the present policy at several staff meetings and finally reached consensus that, starting with the school year 1990-91, there would be no smoking on or in the vicinity of the campus (i.e., the surrounding woods and neighboring roadways) during school hours.

The staff recognized that any new policy would have implications for the entire school community and therefore requested that the School Life Committee discuss the matter and report back to the staff before any final decision was made.

The School Life Committee is a committee of the board and meets monthly. Membership includes representatives from the board, from the parent meeting, staff members representing each unit of the school, and four students from the upper school. The staff clerk and the principal also attend. Confiden-

tiality is observed to facilitate open discussion.

To ensure that student opinion was presented to the committee as fully as possible in this particular matter, the issue of smoking was first discussed at a town meeting of the whole upper school. In addition, the student members of the committee prepared and distributed a questionnaire to all upper school students to allow them to express their opinions confidentially and in writing.

The first discussion at the School Life meeting was completely opinion-oriented. All the viewpoints expressed at the beginning of this article, as well as many others, were presented. Everyone could see both pros and cons. The students were particularly conscientious in trying to reflect as many aspects of student opinion as possible. At the end of the evening there was no clear sense of the meeting, and certainly we had not reached consensus.

The second meeting began in much the same way, with the same unanswered questions. How would the CFS community be affected? Was it right to encourage the use of a mood-altering drug? If there were no smoking, what would happen to those who were physically addicted? Were younger students in the school influenced because upper school students smoked? Should the school prepare students for the increasingly smoke-free workplace? How should the fire danger influence our decision?

them from their best or may harm others.

Besides alcohol, there are other mood-changing drugs whose use produces some degree of intoxication. Medical science is as yet unable to determine the causes of proneness to addiction or to identify individuals who are likely to have this problem. Such individuals are often unable to recognize themselves as addicted. . . . Friends urge their members to manifest intelligent compassion toward victims of addiction and to encourage them in seeking appropriate therapy.

Friends are warned against the psychological hazards in the use of alcohol and other mood-changing drugs. They are also urged to consider the social implications of their use.

As medical evidence mounts that tobacco, especially cigarette smoking, is injurious to health, Friends urge their members to refrain from its use.

The committee sat in silence when the clerk finished reading. Finally someone said, "If we are truly a Friends School, our course seems clear."

Other voices chimed in. "The point isn't rights or rules, it's a way of looking at why we do things here."

"With no smoking on campus, we will need to help those who wish to stop. We could offer a withdrawal program and continuing support."

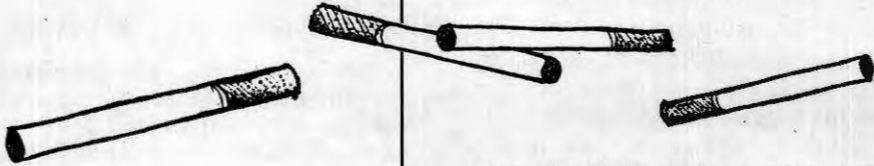
"It will be important for us students to help other students understand that this isn't just a policy made for convenience, but a real part of our education."

"We have to make sure smokers don't feel judged, or that their right to smoke is taken away. It's just that they can't smoke on campus."

Everyone recognized a shift in focus had taken place. We felt the unity that comes from the group wisdom that is more powerful than the ideas of individuals. We experienced the miracle of consensus that is achieved because of respectful listening and seeking for truth.

We had approved a smoking policy in a way perhaps best expressed by this quotation from a Meeting of Elders in Yorkshire, England, in 1665:

Dearly Beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all, with the measure of light which is pure and holy, may be guided, and so in the light walking and abiding, these may be fulfilled in the Spirit—not from the letter, for the letter killeth, but the Spirit giveth Life. □



Finally someone said, 'If we are truly a Friends school, the course seems clear.'

Then the clerk of the meeting suggested that we examine the issue in the light of Friends' testimony as written in Philadelphia Yearly Meeting's *Faith and Practice*. She began to read quietly:

God would have us lead lives of joy and radiance and be good companions without indulging in customs which are harmful to us or which are annoying or hurtful to others. . . . There is urgent need for Friends to stand boldly against practices and habits which they in good conscience feel may keep

A Student View of School Philosophy

This document was written using a consensus process by Carolina Friends Middle School students on retreat at Camp Kanata in the fall of 1988.

Belief that truth is continually revealed:

Do what you know is right. Don't do what you know is wrong. You have to have an open mind. Look under the skin, not just at the surface. Look for the way to the truth and not just for the answer. Search for people's special gifts: look for the talents in others. Do what you know is right inside—even though it isn't always easy. Have an open mind. The search or process to finding an answer is often more important than getting the right answer.

Belief in seeking peace with oneself and others:

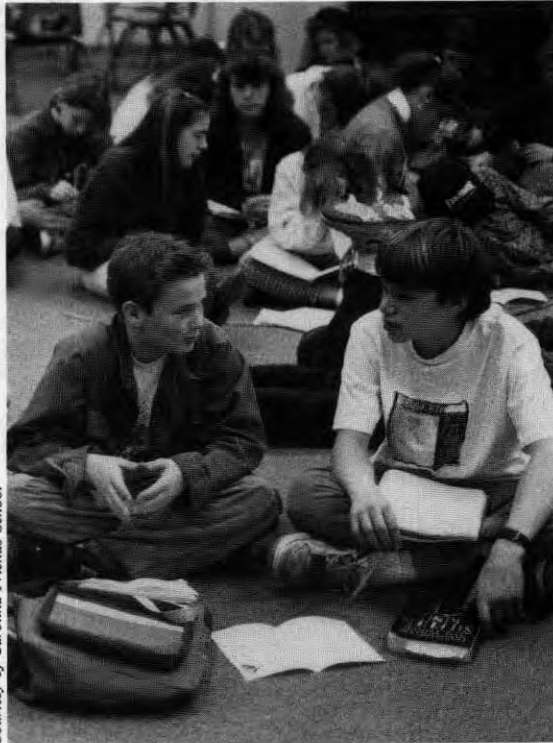
Be free. Be at one with the cosmos. Have a good attitude toward yourself. Like yourself. Do not be "un-at-peace" with others. Do unto others as you would have others do unto you. The Golden Rule. Compromise—come between the opposing forces. Consider the feelings of others. Stand up for your beliefs. Think positively. Treat other people as equals.

Belief in accepting and respecting each individual's uniqueness:

A promise to hire and accept different kinds of people. Students and teachers have different backgrounds and experiences. We have the chance to choose our own classes and to take responsibility for our own education. People can't be forced to learn what they don't want to. Students sometimes have an opportunity to have a say in what happens in classes and to plan activities. A shared idea never to leave anyone out because of the way they look or act. Anyone can be considered for enrollment at CFS Middle School. Classes and other activities are offered to show our talents and interests. Community members provide experiences for each of us to get to know each other. We go to places like Camp Kanata; play name games; have dances, talent shows, and plays; help people in class by working in small groups; and invite people to join our games.

Belief in the spirituality of life:

We make efforts to teach respect for nature and to have a cooperative attitude toward living things. Rather than having a self-centered attitude toward life, we try



Courtesy of Carolina Friends Middle School

to help others appreciate the special qualities within each person. We recognize the fullness of each person's inner self.

Belief in the value of simplicity:

Simple things are important; big things come in small packages. Dependence on what is available to us. Commitment to say what you think and not what others think. Watchfulness and avoidance of fancy things. Desire to use what is necessary and useful. Keeping attention focused on learning instead of walls and dress codes.

Belief in the power of silence:

We use silence in settling in and settling out every day. We also use it, throughout the day, as a tool for focusing. We meet in silence at times that are important to the middle school, such as on Martin Luther King, Jr., Day. Silence gives us a time for thinking about things when we are trying to reach consensus. Silence is a state of mind, quiet is a state of being. Quiet is forced, while silence is voluntary. Silence implies listening. Silence has power. □

Children Attending Meeting

by Herb Lape

Our family is what I like to call a family of faith, not biology. My wife and I are both previously divorced. Our family consists of two children by her previous marriage, my stepchildren, and an adopted boy. Our Quaker/Christian faith has become central to our marriage, as both my wife and I have seen our lives as experiencing the truth of the Crucifixion and Resurrection; in the midst of pain, suffering, and brokenness there is the possibility of a redemptive new beginning. We see our family in similar terms. We have tried the best we could to communicate the importance of our faith to our children through family grace, devotionals, Bible readings, and attendance at meeting for worship, hoping that they at some point in their lives would receive this gift of faith and make it their own.

It has never been an easy thing to keep religious practice as part of the family routine. As the kids got older, they became aware that very few of their friends' families maintained religious observance as family ritual. The desire to sleep later on Sunday morning and be like everyone else began to encourage our kids to question our practices, but this was more mild complaint rather than open rebellion.

But then one Sunday morning, a father of four children spoke in meeting about how he and his eldest son, a ninth grader at the time, had had a long discussion in which it was decided the son was now old enough to decide for himself whether he wished to accompany the rest of the family to meeting for worship. The father expressed the hope that his son would continue to attend, but felt he was now old enough for this to be his personal decision.

I was sitting next to my stepson, who was then an eighth grader. Normally in meeting for worship at this time he was all slouch and distraction, giving the appearance he was a million miles off, but I could sense immediately that here was a message that "spoke to his condi-

tion." After meeting, on the way home in the car, he drew our attention to this message, making it clear he thought it divinely inspired, and that my wife and I should begin to adjust to the fact this should be his last year of required meeting attendance.

The battle line, so to speak, had been drawn, and we had to decide how important this issue was, because we were clearly in for a struggle with precious little support from the surrounding society. We already had to protect Sunday meeting time from birthday parties, youth athletic leagues, and other events for young people that assume no one

**It's not an
easy thing to
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part of our
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goes to church anymore except Catholics with numerous opportunities to schedule church time around other events. It now became clear we did not have much support within meeting, since our only high school student had been given free choice, which in the eyes of my son, at least, established a precedent that should be followed. He also knew enough about other meetings to realize that few had high school students in attendance.

We decided it was important and began developing arguments to try to con-

vince him to continue. First was the conviction that our Christian faith was at the very heart of what redeemed and made possible our fragile family of faith. It was one of the few activities we did together as a family. A family that prays together stays together. Second was the duty argument. There were certain duties we owed each other that we were not free to opt out of. Visiting grandparents, even when a favorite basketball team is on TV, is one of those duties. Worshiping God is another, no matter how personally inconvenient. The guilt argument: "You can't spare one measly hour out of your whole week to be with your family and worship God?" Needless to say, none of these arguments was convincing, and in the end we simply asserted raw parental power. "You are going because we say so!" I know that this kind of display of parental authority is very much out of fashion today, but we took comfort in our Quaker heritage that often encourages witness that goes against the fashion of this world.

It was a rough first year. Lots of sulen looks and passive resistance (slowness in getting dressed or walking to meeting). It was during this year he developed his favorite argument that he knew cut right to the quick: By forcing him to attend meeting, we were making him resent religion in general, and thus he would be less likely to attend when he was older and on his own. Ouch!

Our son is now a senior and still attending meeting. He would no doubt stop next week if we gave him the option, but we don't, and he has by and large accepted this as the way it is until he is away from our direct supervision. Attending meeting has become a habit he simply accepts as he does taking out the trash, doing dishes, going to school, and other habits. Of course, we wish he would have some profound experience that would make meeting meaningful, but we have embraced a now counter-cultural notion that there is nothing wrong with steady habits of attendance out of a sense of duty and obligation. It is older members, who have such habits, who keep our meeting going. On the positive side, he has heard some good messages that we have even

In addition to teaching duties at Friends Academy, a Quaker secondary school on Long Island, N.Y., Herb Lape works with the Parent Council on Parenting Concerns.

discussed after meeting. He is also known by all the members and feels an active part of the meeting. He even attended on his own one morning (we attended another meeting, and he took the option of attending the local meeting) and seemed to be pleased by the notice he got for attending on his own even if it was not without a little parental coercion. He even came close to speaking at a memorial service for a woman he had grown to respect through her message and concern for him in meeting for worship—something that would never have happened had he followed his own desire.

What have we learned from this experience? First, there is no such thing as a private family decision that does not affect other families within a given meeting community. Children always have their eyes and ears open to see how other

families handle similar situations. Meeting families should try to work toward some common understandings about attendance at meeting and other issues that directly affect the youth program.

Second, parents can get their kids to accept attendance at meeting without continual power struggles if they work with other parents and communicate clear resolve that this issue is not continuously open for renegotiation. We have a similar situation with required attendance at weekly meeting for worship at the Friends school where I teach. We continually communicate the central importance of meeting for worship to the life of the school, and students understand this is not an issue for challenge. They not only accept meeting attendance but many, if not most, look forward to it by the time they are seniors. The same can happen in meeting on First Day.

A third concern relates to the matter of free choice. We live in a culture that encourages us to see religion as a matter of personal choice. As a result, many parents are uneasy about imposing attendance on their children and are thus prone to back off quickly when they meet the inevitable resistance. However, I have known few young people who, when given "freedom of choice," actually choose to attend regularly. Is this decision to stay home really a freely-arrived-at decision or merely laziness—"Sunday morning is my only opportunity to sleep late!"—and peer pressure—"only nerds looking for friends or religious weirdoes go to church on Sunday." It is my experience that meeting attendance, even for adults, is seldom shaped by lofty metaphysical or existential decision making.

Because I worked for several years teaching adult high school to prison inmates, I ask myself, what if I were living in an inner city environment where the culture questions the value of a high school diploma much as my middle-class, liberal culture questions church attendance? What would my response be to my ninth grade child who suddenly announced to me that she saw no value or purpose in school and wanted to drop out? I would like to believe I would have the strength to say to my son or daughter, "No way, school is much too important for me to give you that decision. It would be like giving a four-year-old the choice of playing in traffic or with matches."

I think we need to realize that when we give a child the freedom to attend meeting, we are clearly communicating the unimportance of meeting in the life of a child. Let's face it, we never give our children freedom of choice about things we believe really matter.

I constantly hear Friends complain about the lack of attendance in First-day school. The most frequently mentioned remedy is to make the programs more appealing to young people. But the truth of the matter is that no exciting program can be maintained with sporadic attendance. I believe youth attendance and programs are weak in Quaker meetings because we as parents don't really believe religious education, worship, and involvement in a religious community are really very important for the development of our children. Things will not change until parents begin to believe religious training is a matter of survival in a world gone mad. □



Michael Somerson

Rebecca Cadwallader and her two long-legged girls were late. They stood on the threadbare carpet in the hall until opening silence was ended. Then, embarrassed, they tiptoed across the squeaky floor of the meeting room to sit on a sofa near the back. Only their footsteps and the ticking of an ancient clock in the corner interrupted the quiet.

Half a hundred Quakers sat in the room—stony-eyed, tight-lipped, jut-jawed; older men with hair grandly uncombed; older women in flat black hats, flat black shoes, and dark expressions. These were the followers of the Inner Light, letting little of it show outwardly as the latecomers settled down.

It was the time of year for the main gathering of the organization's members. From New York, Baltimore, Washington, and points local, they had come to this place in Philadelphia. They sat like delegates from Madame Tussaud's wax works, on steel folding chairs strung precisely across the room, blinking impassively into lights fastened high against the dull-colored walls of the vault-like room around which, 15 feet high, ran a balcony on three sides.

One or another of three men at a battered table up front droned off the minutes of the last meeting, the treasurer's report, and two new proposals for the action of attenders.

Clerk George Thomas now looked expectantly into the company of empty faces before him. "What do Friends think of these proposals?" he asked suddenly.

Silence.

"Well, I suppose this means you approve heartily of both actions," he quipped, eyes twinkling. George was youthful, perhaps 50.

More silence.

"I approve," roared a wizened man in darkly elegant attire from the rear of the room. Near him, on the sofa, the girls jumped.

More silence. The clerk played deliberately with his gold watch, on the table, waiting.

"I approve," muttered a white-haired woman wearing pince-nez glasses.

One of the girls on the sofa leaned

For many years active in Philadelphia Yearly Meeting, Paul Blanshard lives in retirement in Florida, where he is a member of Clearwater (Fla.) Meeting. He says he wrote his article "as a bit of whimsy" about 30 years ago in the early days of FRIENDS JOURNAL. "Of course," Paul says, "it is based on truth and reality."

The Organization Gathers

by
Paul Blanshard



over to the other and whispered: "You see what I mean, Jenny, stiff as boards!"

"Shhhhh! Now thee stop it, Rachel," warned Rebecca Cadwallader, sitting next to the whisperer.

Clerk Thomas, handling papers, looked steadily at the mute faces. "Well, let us say the first measure has your approval anyhow. But I wondered, myself, if Friends might care to discuss the second one. We are told there is widespread concern about making the work of the Society more meaningful to young Friends. . . ."

A gaunt giant of a man in dark, shiny suit with white, wavy hair pulled himself slowly to his feet. "We are concerned with this concern about young people, too," he declared. "We . . ."

"Could thee state thy meeting, Friend, so Friends will know thy point of reference?" interrupted George.

"Hilltown Meeting," snapped the big man irritably. "We cannot understand why young Friends seem to drift away, and I would welcome some enlightenment." He remained on his feet.

The girls sat up straight. George did not see them. "Would others care to comment on the point Friend Jones has raised?"

Silence.

"Cold as frozen mackerel," whispered Rachel. "Why are they so serious?"

"Now you shush," warned Jenny.

"Thee just stop it, Rachel, this minute," hissed her mother.

A round ball of a woman, her hair looking as if it had been combed with a vacuum cleaner, arose. "Chestertown Meeting. I think it's this music, this—what do you call it?—rock and roll," she said stoutly. "This music and those gangs . . ."

"Too much money around," belled the wizened man from the rear.

A spare woman in black clutched his shoulder. "Someone else was speaking, Horace," she shouted in his ear.

"Oh, bother all that," he cried, snorting. "They have cars a few years after they learn to walk. All they think of is money and cars and clothes."

"Perhaps Friend Smith is speaking from his own experience," said a man

in the front row, rising. "Oh yes, New York Meeting. I think the reason is more basic. Young people have lost their bearings. Don't care about religion any more." He sat down very quickly. The tall man sat down.

Silence.

Clerk Thomas searched the faces. "Any other reactions?" His eyes fastened on the girls. "Girls?" he said invitingly.

Rachel and Jenny froze. The eyes of their elders swung in a painful arc toward them—bold eyes, stoic, probing, Jenny finally shook her head.

A tall woman got to her feet. "Corkscrew Bend Meeting," she announced in a monotone. "We conducted a high school class last year in First-day school. Teachings of the New Testament. Only four of our teenagers showed any interest." She gasped for air and continued. "Talked about it in Religious Education Committee. We felt that young Friends seem interested only in what they can *get out of* religion, not what they can give." She sat down.

Silence.

"Is this true, Friends?" asked George, smiling.

The man beside him at the table said quietly: "I wonder if we have failed to relate the past and present in their terms?"

"And how is thee going to do that, William, if they are not interested in the past?" inquired a tweedy man nearby.

"Go ahead, Jenny," whispered Rachel, "tell them about the sputnik. Tell them we want religion but not the moldy kind and . . ." An elbow in the ribs cut her short.

Silence.

Unsmiling, looking at his watch, the leader said, "Well Friends, there are other matters to attend to. Perhaps we might appoint a subcommittee of the committee to look into this matter and report back next year?"

Silence.

"Would Friends like to suggest names?"

More silence.

Four names were eventually offered, two of the people being in the meeting and consenting to serve. George ran swiftly through the rest of the agenda, eliciting from those present only an occasional cryptic comment. As the ancient clock struck ten tinny notes, he lifted his head, smiling serenely, and concluded the final period of devotional silence at the meeting.

Instantly, the room was full of animated conversation spoken from warm, happy faces.

"Thee must come and see us, Henry."

"... and so I said to Emma, I said ..."

"But what can you expect of a lame-duck president?"

"... for only a dollar twelve a yard at Wanamaker's."

Rebecca Cadwallader held the girls seated with a restraining arm. "Rachel," she said sternly to the younger one, "I was ashamed of thee. Has thee forgotten thy manners?"

Rachel cast down her eyes. "But, mother," she whined. "Does the business of Quakerism have to be so cold? Here they were talking about what drives off young people, and I was only

saying what I feel inside, like you always told us. . . ."

"Never mind that," snapped her mother. "Thee had thy chance to speak when George Thomas asked thee."

"Yes, but no one really wants to hear what we say and . . ."

"Now, don't be silly, dear! Of course we want to hear, at the right time, but . . ." She broke off speaking to the girls and whirled toward an elderly woman. "Oh, hello, Henrietta. It's so good to see thee!"

It was 10:30 before the animated, noisy crowd broke up. They left, arms linked, faces bright, in twos and fours, via the narrow hall, scuffling over the threadbare carpet.

The ancient clock ticked on in the bleak, deserted room, in a rhythm only the girls had heard. □



From the Mouths of Quaker Children



by Jhan Robbins

Friends are usually elated when youngsters offer spoken messages at meeting. Unfortunately such moments do not occur very often. But when they do we're quickly reminded how enriched we are by the presence of our youthful worshippers. For years I've been collecting remarks Quaker boys and girls have made during meeting. I think you'll agree that the gift of ministry is not confined to any age group and that much of what they've said is a simple affirmation of truth. These messages are pre-

A writer of numerous books, Jhan Robbins is a member of Wilton (Conn.) Meeting. He and his family currently attend Columbia (S.C.) Meeting.

sented uncensored in their original ungrammatical honesty:

"God is love and He loves everybody even if you're good or bad. Or even if you do or don't do anything even for yourself or anybody. But He likes it best when you do something for other people."

"It's hard to be a Quaker because you have to be good all the time."

"My uncle went to prison because he believed against fighting. At first I thought he was yellow. Now I don't think so anymore. He wasn't a soldier but he was a pretty brave man."

"I know why we have a facing bench. It's because we can look at what it will be like when we get old. Then we'll be wise and have wise wrinkles, too."

"It's nice to have silence in meeting so it will give me time to think about what I'd like the world to be like."

"It's a good idea never to toss your garbage out the car window. After all, the whole earth belongs to God and He lets us use it."

"Our teacher said that lots of children all over the world go to sleep being hungry. So we should give them some of our food. Especially turnips and cabbage." (Silence, and then the youngster popped up again.) "The truth is turnips and cabbage are not my favorites."

"A house is made from bricks and solid wood. Our lives should be like that."

"Some kids get rewards for doing things like bringing home good report cards. My grandfather doesn't believe rewards should be given for that. Maybe he's right. When you do good like getting an A, you get the reward yourself. What you've done makes you feel good."

"The painting we have in our meetinghouse shows animals sitting down with children. What it really means is that everybody can get along with everybody else if you give them a chance."

"The best thing about going to meeting instead of to other churches is that you don't have to dress up fancy. God doesn't care what clothes you wear."

"We should never step on ants or spiders or things like that because God invented them."

"I once went to a cemetery where colored people are buried. I read all the gravestones and the dates and was sad because the people who are buried there when they lived never had a chance to be somebody. Now it's good that it's different."

"The benches we sit on are very hard. But I guess that's okay. Because if they were too soft to sit on we'd all fall asleep and never be able to do anything good."

"I'm glad our meeting has got a fireplace. Sometimes when I look at it for a long while I see God."

"Last night I answered the telephone. A lady was calling to sell things made by blind people. She said the things they were selling were as good or maybe better than things made by people who have good eyes."

"Quakers who lived a long time ago wouldn't take off their hats to show they thought nobody was allowed to be higher than they were. Now my mother makes me take off my hat when company comes. Things sure change—maybe that's good." □

Silence For Our Youth

by Ruth Hultman

*Sit still.
Be quiet.
Stop swinging your feet.*

*Is this the silence we offer
our young?*

*As we welcome these little
people
Into the Quaker Community
And into our hearts—*

*I hope we can help them
find the big Silence . . .
The Silence alive with energy
and love . . .
The Silence aglow with light.*

*Written for a ceremony welcoming babies born
into San Jose (Calif.) Meeting.*

"And a Little Child Shall Lead Them"

The Best Things in Life Are Free . . .

by Althea Postlethwaite

What follows is the sixth in a series of stories about nursery school children. The stories are based on the author's teaching and learning experiences in both Miami (Fla.) Meeting and Friends School in Greensboro (N.C.). In her work with children she seeks to implement a program called Children's Creative Response to Conflict, originally established in 1972 by the New York Quaker Project on Community. The program taught children skills in cooperation, communication, affirmation, and conflict resolution. —Eds.

The question was uppermost in the thoughts of the Rainbow Class of Friends School. These eager little five and six year olds had heard the third grade sing the words, and they were trying to figure what the song meant: "The Best Things in Life Are Free."

"Can we wait for our art work and

Althea Postlethwaite is retired from social work and teaching and is a member of Orchard Park (N.Y.) Meeting and attender of New Garden (N.C.) Meeting in Greensboro.

story hour and talk about it right now?" they asked as they met me in the school's parking lot. They knew the answer would be affirmative, for, as a volunteer, I was not bound to curriculum or lesson plans. In fact, I once heard George telling Brad that "Althea talks about anything, even getting born and dying."

So after settling on the rug in front of my chair, they began again, for they had reached consensus (before I came) that there was nothing in the world that was free.

"Let's think about it a little more," I suggested. After a moment of silence, Harry asked, "Can we count things that cost only a penny? That's almost free." The group vetoed the penny candy idea, and again there was silence as they considered everything they knew in the world.

Finally Bonnie spoke up: "God is free." Everyone was astonished but that revelation brought forth a long list of things God made: the sky, the ocean, the beach, mountains, birds, trees, dandelions. Many suggested everything Noah took into the ark was free, and the list included things we didn't like: rain, poison ivy, snow, wind, spiders.

The things we buy were dwindling in importance until Howard brought us back to the world we live in. "Then why, Althea, do grown-ups like things

that cost money better than things that are free?"

"Do they?" I questioned.

Doug had an illustration to prove Howard's thought. "Yes, they do," he declared positively. "Our back yard is full of dandelions. My sister and I pick a whole bunch every day and sometimes my Mom puts them in a glass of water at the kitchen window—she never puts them on the dining room table like she does the flowers in the garden. But last week Mom and Dad went to a special plant store and bought a very expensive rosebush. And they told everyone about it. The greenhouse man said it would certainly have 20 or 30 roses this summer, but it would have to be watered every evening and fertilized every month and sprayed every Saturday. He said maybe Dad could use the spray on the dandelions and kill 'em all, and Dad bought a big can and said he hoped it would. But we have *millions* of dandelions and they don't need watering and fertilizing, but Mom and Dad like roses so much better, even though they have thorns."

Mary is our little philosopher, and she ended the conversation with the observation, "Well, we can think about it some more, and when we're grown up we can like those things that are free better if we still want to." □



Quaker Insights Support Education for Parenting

by Sara Park Scattergood

A ten-year-old boy says, "Yes, I know someday I will want to be a father, but, hey—taking care of a baby now wouldn't leave me much time for baseball." A third-grade girl remarks, "I have learned in parenting classes that the more babies you have, the harder it is to raise them, because they give you a pain in the neck. I didn't know it was such a big responsibility!"

Across the country in elementary and middle schools, a program, Education for Parenting, has produced thoughtful and delightful reflections from students in public, private, and Friends' elementary school classrooms. A typical scene in these classrooms is this: a mother and her baby, Emily, visit monthly as a regular part of a fifth-grade classroom experience. The students have carefully prepared for this occasion by predicting how the growth and behavior of the infant may have changed since mother and baby's last visit. To observe the infant and mother more closely, the class plans to sit on the floor in a circle at the baby's level. The students have agreed that during the visit they should be quiet and sit still so the baby will not be frightened and the mother can be comfortable and at ease.

Mother and baby are greeted warmly by the teacher and escorted to the middle of a rug around which the young students are sitting. There, "Mom" peels off Emily's blankets while with shining

eyes the baby looks curiously around at the ring of children. The students, leaning forward, appear entranced. They are completely attentive—smiling.

On the wall is displayed a large chart. The teacher directs the students' attention to it. The first item for students to observe and record on the chart is "What the Infant Does With His Body and How the Parent Facilitates This." They note that after the mother has helped her into a sitting position Emily can now sit alone. "I like how the baby talks in that nice little voice. I like how Emily turns to her Mom," whispers one student. Teacher records on the chart students' observations of behavior of both baby and mother. At one point during each visit, students with measur-

Courtesy of Education for Parenting



Sara Park Scattergood, a member of Germantown (Pa.) Meeting, is founder and executive director emeritus of Education for Parenting. She has many years of teaching experience and makes her home in Philadelphia, Pa.



ing tapes and scales measure Emily's height, weight, chest, and head circumference. At the end of each lesson, they perform two simple experiments by offering the baby first a ball and then a book. Emily grasps the ball in both hands and puts it immediately into her mouth. Discussion follows about why. One student astutely observes, "Because the baby thinks with her mouth." The students agree that at this stage of development this is one important way babies explore their environment.

Emily reaches for a small, thick-paged cardboard book one of the students offers her. As with the ball, first it is lifted to her mouth. Then with eyes and hands, she explores its bright cover. The book flops open. The baby is attracted by the

flapping pages. "Mom," smiling, gathers baby and book onto her lap, establishes her comfortably, and by turning the pages helps her to focus on the pictures, pointing to and naming objects in the book. For a period of several minutes, the very young baby can concentrate and is fascinated by this activity.

One student asks the mother, "Why do you read to the baby before she can even talk?" The mother smiles and asks the class, "Why would I do it?" The students offer many possible reasons:

"She is showing the baby that reading books is a happy time because she is cuddling so close to her mother."

"The baby is hearing sounds that connect to the things she sees. Soon she will

try to say these things herself. The mother is teaching her to talk."

"Yes, it looks like her mother is an important teacher for Emily."

Later, in further discussion, the teacher will pursue the students' observations and, by questioning, lead them into understanding that language development in infants begins long before they are actually able to talk themselves, and that it takes place best in an emotionally secure environment. In the words of *Faith and Practice* of Philadelphia Yearly Meeting, "Love reaches further than words and is understood long before words have meaning."

After mother and baby have departed, students and teacher together reflect on how well they had planned the visit.

Schools must prepare children not simply for work outside the home, but for that work, even more valuable to society, which is concerned with creating a healthy family life.

What changes could be made to improve the next visit? They predict how they think the baby will develop in the next four weeks. In this very regular and structured manner, young students from kindergarten through eighth grade are taught about infant development where they begin to learn firsthand what it means to care for another and to be a responsible parent.

Education for Parenting is not designed to teach people already actively parenting; rather, it prepares young students to think about parenthood and what is required to be a "good enough" parent. This helps them become responsible parents in the future and teaches them the importance of caring and compassion.

The program helps dispel young students' fantasies about babies, because they see firsthand some of the stark realities involved in raising a child. It makes them realize that although rewarding, being a parent is a never-ending job with, as one teacher commented, "no vacations." Being a responsible, caring, compassionate parent means anticipating the needs of infants and being mature enough to meet these needs before taking care of one's own. It requires emotional and physical maturity and basic financial security. Young persons who understand this at an early age will not be apt to assume parenthood thoughtlessly, and as mature adults, they might even opt not to undertake such a difficult role.

Schools now customarily prepare students for future careers as doctors, lawyers, teachers, business people, etc. Introducing Education for Parenting in schools adds parenthood, a previously ignored career, to this list of professions. Yet, parenting may be the career most likely to be undertaken by all students and is of great importance. Almost all students at some point in their lives will have to decide whether to undertake it or not. How intelligently, compassionately, or inadequately children of the next generation are raised may well determine the future of this society. In this age and time of disruption of family life with the concurrent issues of teenage pregnancy and rising incidence of child abuse, it is none too soon, formal-



Courtesy of Education for Parenting

ly, to instill in young students the kinds of parenting attitudes, knowledge, and skills which Friends have always advocated to ensure a generation of "good enough" parents.

The new role of schools must be to teach knowledge, skills, and spiritual values of parenthood which will help children deal with the conditions described above. Schools must now prepare children not simply for work outside the home for pay, but for that work, even more valuable to society, which is concerned with creating a healthy family life. In a society where family structure is not dependable, schools can and must become family resource centers. Here is where Education for Parenting's outreach into the public sector can bring insights and teaching of

Friends about family life to strengthen a weakened society.

Education for Parenting is a non-sectarian, not for profit organization. The idea, however, was conceived by a Friend, and its curriculum was written by two Friends and a Jewish mother of three children who were attending a Quaker school. There are also Friends actively working on both staff and board of the organization. All these persons have had influence in forming its basic philosophy.

Education has always been a central concern for Friends, and another major concern has traditionally been the well-being of families. In the words of *Faith and Practice*:

The child's first teachers are his parents.

The home is founded upon love and depends constantly upon loving sympathy, understanding and cooperation.

Society is experiencing a devastating epidemic of uncaring, thoughtless, and uneducated parenting, which is producing a generation of emotionally disconnected children. Through the non-sectarian Education for Parenting program, Friends can provide an important outreach by teaching youngsters the family values society so desperately needs. □

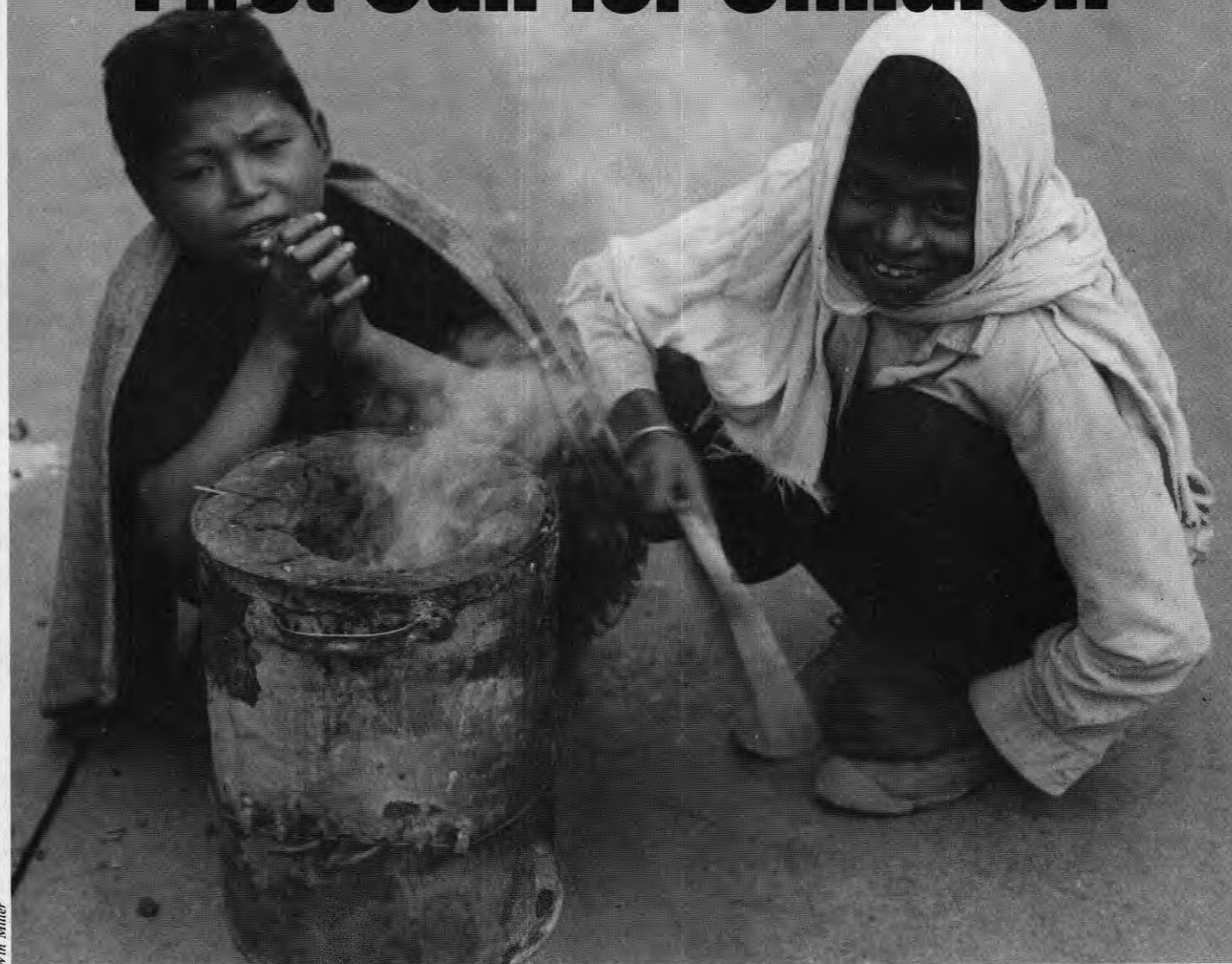
For more information, contact Education for Parenting, 31 W. Coulter St., Philadelphia, PA 19144.

Friendly Funnies



Signe Wilkinson is a member of Willistown (Pa.) Meeting and is editorial cartoonist for the Philadelphia Daily News.

First Call for Children



Win Miller

by Ingeborg Jack

Now that the cold war is over, nations, organizations, and individuals can focus on the most vulnerable section of the world's population—its children. They are totally dependent upon adults and cannot secure their rights for themselves. Children are our responsibility. In UNICEF's "The State of the World's Children 1990," the principle is stated that "the lives and the normal development of children should have

Ingeborg Jack represents the Friends World Committee for Consultation at the NGO Committee for UNICEF and is a member of Swarthmore (Pa.) Meeting.

'first call' on society's concerns and capacities and that children should be able to depend upon that commitment in good times and in bad."

Already in 1924, the League of Nations adopted the "Geneva Declaration," a five-point text, which had been drafted for the protection of children by the Save The Children Fund International Union. Later, the UN used this text as a basis for the UN Declaration on the Rights of the Child, which was adopted by the UN General Assembly in 1959. This was a benchmark, but a UN declaration has no force of law; it is only a guideline.

The International Year of the Child

was widely observed in 1979, with UNICEF as the lead agency. At the end of that year, the Polish Government presented a draft convention for the rights of children to the UN secretary general. Ten years later, on November 20, 1989, the UN Convention on the Rights of the Child was unanimously adopted by the UN General Assembly. At the time of this writing it had been signed by almost 100 states. (Signing a treaty indicates the acceptance of its principles and the intention to seek ratification.) Thirty days after its ratification by 20 countries, the convention will enter into force and will be legally binding for those countries which have ratified it.

A committee of ten experts will be established to receive regular progress reports from the countries which are parties to the convention to show their compliance with this new international law. Non-governmental organizations (NGOs) will also be invited to present their observations.



The UN Convention on the Rights of the Child provides a forceful tool to work on the most important issue of our time: the survival, protection, and development of children. Its 54 articles outline their social, political, economic, cultural, and civil rights.

Early in 1990, the heads of state or governments of Canada, Egypt, Mali, Mexico, Pakistan, and Sweden had taken the initiative to call for a World Summit for Children. All heads of government were invited to this summit to be held September 29-30 at UN headquarters in New York. The planning committee consisted of 30 nations. Javier Perez de Cuellar, the UN secretary-general, stated: "The purpose of this World Summit for Children is to bring attention and promote commitment at the highest political level to goals and strategies for ensuring the survival, protection, and development of children as key elements in the social, economic development of human society." He predicted that the summit would "stimulate new initiatives throughout the world."

A sufficient number of states are likely to ratify the convention by the end of the summit so this "Bill of Rights" for children can be implemented.

Many non-governmental organizations around the world are planning activities to focus attention on the summit. Already events have been held in many countries to acquaint adults and children with the convention. Candlelight vigils to highlight the summit are planned in Australia, Bangladesh, Brazil, India, Kenya, Peru, the Philippines, the United Kingdom, and the United States of America. (For information on the U.S. vigil, contact Children's Vigils, 236 Mass. Ave., N.W., Washington, DC 20002, telephone (202) 546-1900.) In the states, the World Conference on Religion and Peace, an international, inter-religious organization, held a conference of "The World's Religions for the World's Children" at Princeton University on July 25-27. Religious leaders as well as children's advocates from around the world established an interreligious strategy for practical action, based on religious and ethical traditions to present to both the secular leaders at the world summit and to religious leaders around the world.

UN statistics show that:

- More than 90 million children live on the streets of the world.
- More than ten million children are refugees due to war and other conflict situations.
- More than 100 million children work under hazardous, often life-threatening conditions.
- Each day 40,000 children die from malnutrition and preventable diseases.
- More than 60,000 children are becoming handicapped each day for lack of food, shelter, and primary health care.
- Approximately 2.4 million cases of child abuse have been reported during 1989 in the United States alone.

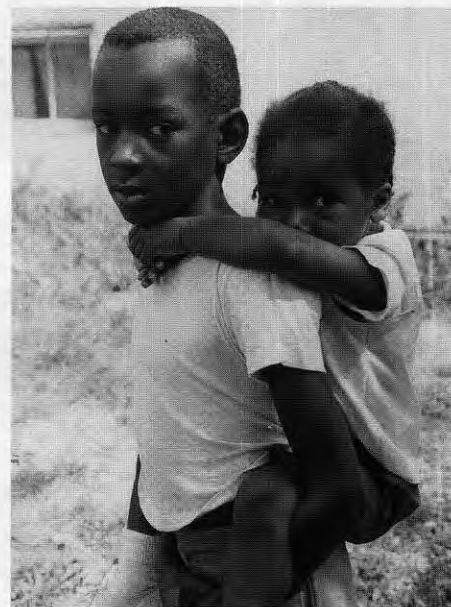
We can expect that once the UN convention has become international law, its implementation ultimately guarantees a healthier, safer future for children everywhere.

During the decade-long effort to draft the convention by the 43 members of the UN Commission on Human Rights and by NGOs in Geneva, much time was spent on Article 38, which discusses the age when children could be drafted for the armed forces and take part in hostilities. The United States alone insisted that the age be 15 years, not 18, whereas in the convention anyone is considered a child up to the age of 18. Despite hard work on this issue by the Quaker UN Office in Geneva and other NGOs, and

several governments (such as Sweden), the 15-year age was kept, for this article only, in the final text. Many regret this compromise, but feel that the convention as drafted is too important to delay signature or ratification on this account.

A number of important countries have not yet signed the convention, including the United States, despite the belief expressed by President Bush that "our national character can be measured by how we care for our children." Several Republicans and Democrats in the U.S. Congress, as well as NGOs (including the Friends Committee on National Legislation) are pressing the White House to sign the convention.

Everyone can help by writing to President George Bush and urging him to sign the convention and send it to the Senate for early ratification. Also, members of Congress should be prevailed upon to continue their pressure on the White House for this purpose. It is vitally important that the Bush administration be aware this convention has the support of the citizens of this country.



The UN secretary general recently stated that "the way a society treats its children reflects not only its qualities of compassion and protective caring but also its sense of justice, its commitment to the future, and its urge to enhance the human condition for coming generations." Javier Perez de Cuellar added that "this is as indisputably true of the community of nations as it is of nations individually." □

Thinking Locally; Acting Globally



by George Lakey

**Our assignment:
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The threats from the drug pushers had worried her somewhat, but the Philadelphia neighborhood leader shrugged them aside until a bullet nearly hit her and her children. That was too much.

"What shall I do?" she demanded to know in the meeting the night after the gunshots. The response from her neighbors was heartfelt: we will protect you, they said, by holding a demonstration at your house and accompanying your children to the school bus. They did just that, and the threats stopped.

The struggle for safety at the grassroots level in 1989 created this example of nonviolent intervention. In the same year the West Virginia coal miners conducting a nonviolent strike of the Pittston Coal Company got some relief from the threat of violence when ministers and nuns—dressed to show their vocation—showed up to join the picket line.

Under some conditions, nonviolent intervention reduces violence in local situations. Can it work internationally as well?

I was part of the first Peace Brigades International team to hit Sri Lanka in October. Our assignment: to accompany Sri Lankans who were risking assassination by doing human rights work. By escorting them, we foreigners were hoping to reduce the chance that they would be killed. We also hoped to stay alive ourselves in the process!

The Sri Lankan Bar Association invited Peace Brigades International (PBI)

After his time in Sri Lanka, George Lakey taught nonviolent strategy this summer in a jungle university in Burma. Author of Powerful Peacemaking, he is a member of Central Philadelphia (Pa.) Meeting.

to do this work because of its track record of nonviolent intervention in Central America. PBI volunteers have been active since 1983, and neither in El Salvador nor Guatemala have human rights leaders been killed while being accompanied by PBI. No one expects that record to last forever, and indeed three volunteers were recently knifed on the street in an obvious effort at intimidation; the volunteers have all recovered. Since PBI is a global organization with important links to Asia, the invitation from Sri Lanka was welcome.

Sri Lanka (formerly Ceylon) is an island nation off the tip of India, which has been sorely troubled by not one, but two civil wars: one between the majority Sinhalese and the minority Tamils, and one between a revolutionary Sinhalese guerrilla movement and the (Sinhalese-controlled) central government. PBI was asked to send volunteers into the second of the civil wars to protect lawyers who were receiving death threats for their human rights work. Five lawyers were assassinated by the time our team of three arrived. We were to be present wherever requested: keep office hours with the lawyers where that made sense, or stay at their homes if the threat was greater there.

The level of killing in Sri Lanka is staggering: Amnesty International estimates 1,000 per month for much of the past year. Most of those killed are young men; almost any morning the bodies of 20 to 30 young men are found along the roadside, usually half-burned, or floating down the river. Sri Lankans are as puzzled as outsiders by this horrific turn of events, since they have always known themselves to be a pacific people. For many years after independence in 1948

they had parliamentary democracy, with the leadership of the government changing at each election. This period of calm was not, however, used to solve two basic problems: tension between the Sinhalese and Tamils, and an economy dependent on the global market. These problems fed each other: the poverty, which escalated when tea prices dropped, increased the communal tensions, while outbreaks of violence between Sinhalese and Tamils interfered with economic development and even the tourist industry.

The beauty of Sri Lanka is breathtaking. The people are highly literate and industrious. There are sufficient resources to feed the people, but economic dislocation results in an estimated 60 percent malnutrition, 80 percent poverty, high unemployment including among young people with university education.

Many of the players in Sri Lanka have picked up the gun to advance their goals: equality for the Tamils, economic justice for the poor, maintenance of social order. Typically enough, the gun has not remained a tool, subservient to worthy ends; violence has its own dynamic and is now virtually out of control. The army and security forces, which used to be simply ceremonial, use over half the national budget. Five guerrilla movements fight for equality for the Tamils. The national liberation front (JVP) shoots workers in the name of economic justice. Hit squads are everywhere; reprisals breed reprisals; the famous Buddhist tolerance is hard to find. Typically, it is usually men killing men, for in Sri Lanka as in the States, a sexist culture socializes its boys to be ready to "prove their manhood" if need be by killing and risking being killed.

Our team members—from Britain, Spain, and the States—looked at each other in wonderment: how can we be helpful in a situation like this?

Applying nonviolent intervention

Lately I have been looking at nonviolent action as an approach to conflict with four major applications:

Individual self-assertion: probably the most common application and often seen in daily life, as when the individual worker stands up to the boss, the student to the teacher, the child to the parent. Lesbians, gays, and bisexuals are



George Lakey (left) in the garden of a human rights lawyer, with one of the lawyer's staff

doing this when they come out of the closet, since their oppression requires that they remain invisible and not assert who they are.

Social protest: the most frequently written-about application. Just about any newspaper includes at least one story about nonviolent protest happening somewhere—Eastern Europe, the USSR, and China have received major attention lately.

Civilian-Based Defense (CBD): probably the most carefully researched application, since several European governments have put research and development money into nonviolent technique as a part of their strategy for national security. Gene Sharp is the best known researcher in this field.

Nonviolent intervention: probably the least known and least studied applica-

tion. Frequently the interveners are from outside the immediate arena of conflict, so this form might be called third-party nonviolent intervention. On August 21, 1989, for example, observers expected a major clash between demonstrators and police in Prague, Czechoslovakia. Police had already been ruthless in previous demonstrations, and August 21 was the anniversary of the Warsaw Pact invasion of 1968. The big day came with a major demonstration in Wenceslas Square, but the police behaved themselves. Numbers of Polish, East German, and Hungarian tourists "happened" to go to the square that day to watch.

Most Sri Lankans we talked with immediately concluded that our presence would deter assassination or kidnapping of those we were accompanying. As a

young man whose father was threatened said to me, "If the armed men come to our house while you're here, they'll leave. They don't want to hurt us in front of a foreigner."

I was, however, confronted by a student who demanded to know why we were not accompanying many more Sri Lankans. "Students are as much at risk as lawyers, maybe more so," he said. "Your team should have dozens of people here, or hundreds to protect us."

I didn't expect my response to be satisfying. "This is a new application of non-violence," I said, "and so it is not yet well supported. We can only field a small team just now, but as the experiment goes forward, more support will come." He turned away from me; my

**Those we accompanied
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the terror.**

historical perspective did nothing to increase his personal safety.

What we both overlooked at that moment, however, was the ripple effect. The lawyers we accompanied were visible and we were in a fishbowl; keeping them alive gave hope to others that it is possible to resist the terror. If the only alternatives are to flee the country or be killed, the purveyors of violence are in control. Each leader who stays alive and working is also valuable symbolically in the larger struggle between hope and despair. Keeping the hope alive is a condition for eventual peace.

Handling the fear

Quakers have asked me how we handle fear when operating in a violence-soaked situation. My personal response is in

three parts: turn the fear into excitement, feel the fear, breathe in the courage of others.

I have learned there is a "button" which I can press which turns fear into excitement. Most performers, public speakers, and athletes have learned where this button is for them. Actors, for example, take "stage fright" and use it to their advantage, by channeling the rush of adrenalin into excitement which heightens the performance. I learned to do this as a youngster, and I know that when I am *not* frightened before a performance, I am "flat" and don't do so well. The main thing is not to fear the fear, but to accept and welcome it.

At one point in Sri Lanka I found myself riding on the motorbike of a human rights activist who was perhaps the most likely target in his city. We were roaring down a jungle road at night—definitely not the time to be out. I asked him why we were taking a circuitous route; he replied that it was to avoid the various checkpoints of army, guerrilla bands, etc. His heart was beating furiously as I clung tightly to him. My heart answered his as the surge of adrenalin took effect. Aware as I was of the fear, I looked around and saw a spectacular sky full of stars, smelled the sweet flavors of the jungle, felt the warm air rushing past my skin, and experienced one of the most elated moments of my life.

Sometimes there is more fear than can be turned into excitement, so-called "overwhelming" fear. My son, Peter, who died last year at age 20, provided a model of how to deal with such fear when he was a boy. Peter longed to dive off the high dive at the university gym when he was nine, but he was too scared to do it. With no prompting on my part, he devised his own successful strategy. He climbed the ladder and walked to the end of the board, stared down at the water, and trembled. He stood there until the waiting college men became impatient, then jumped feet first into the water. Again he climbed, stood at the end, stared and shivered head to foot until urged to clear the board for others. After many repetitions of this exercise, Peter went head first from the end of the board in a clean dive.

In Sri Lanka I grabbed many opportunities to stare at the possibility of violence and to shiver. Often in an open church or temple, where I could have some solitude, but sometimes also in meeting (where I felt like a quaker in-

deed), my teeth would clack together and my arms and shoulders would tremble. Sometimes tears would come, too; how sad that people are hurting each other!

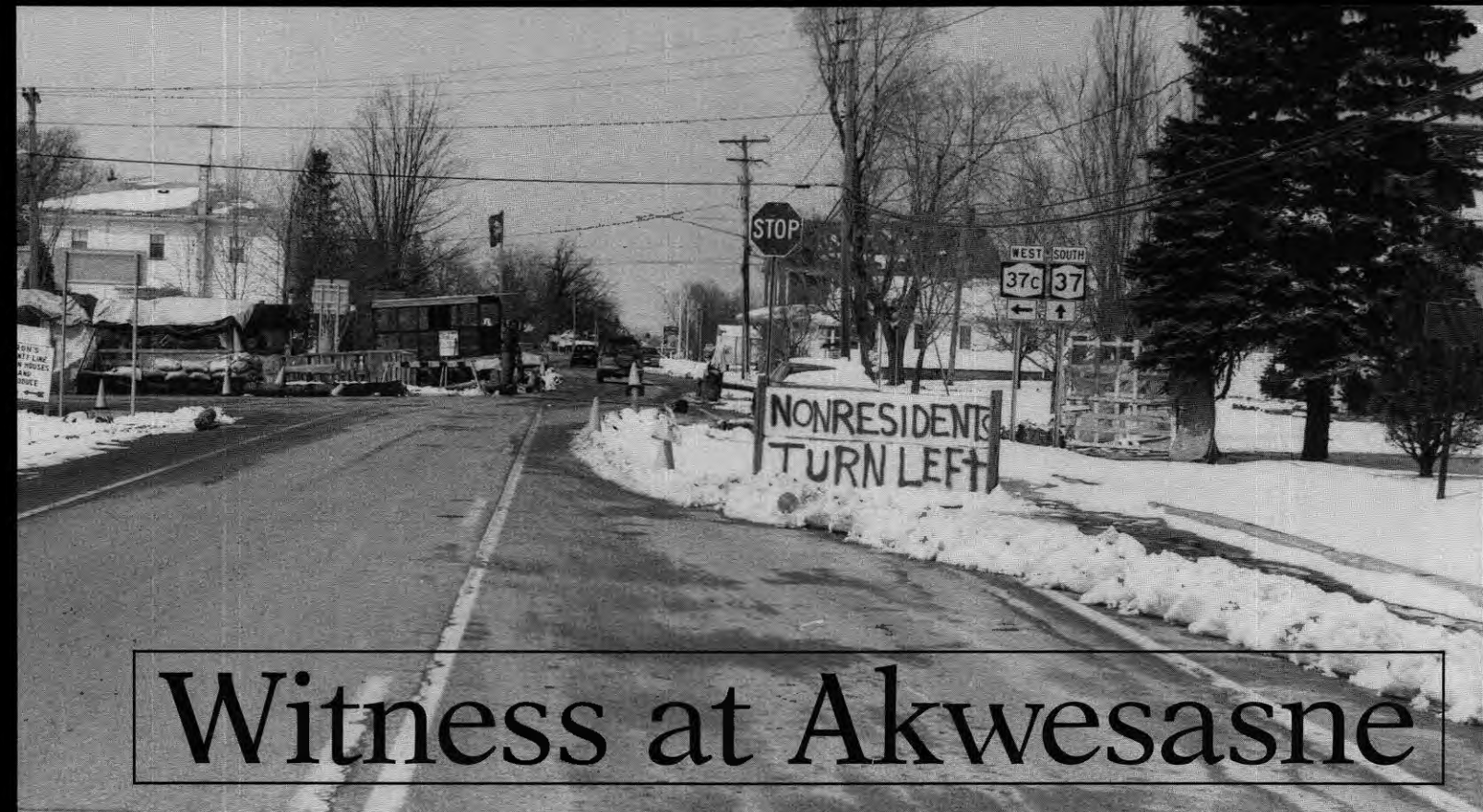
The third way I handled my fear was to open myself as fully as possible to the courage of others. The glory of this kind of volunteering is that one gets to meet wonderfully courageous people. I was inspired by the courage of the University Teachers for Human Rights, who were all-but-devastated by the assassination of Dr. Ragini Thirananagama, a 35-year-old anatomy professor, who was mother of two young girls. She was a gifted teacher, scholar, and feminist, who spoke boldly against the violence of all sides. She could have left the country, as some of her academic colleagues had done, but stayed to educate future doctors and plant the seeds of justice.

The Teachers for Human Rights considered what to do. Clearly, the shooting of Ragini was intended to stop their work. If they stopped, the assassins would have achieved their goal. Already the group had lost so much in losing Ragini; should they also lose their mission? No, they said, they would not be intimidated. Instead, they would organize a peace march in her honor on the 60th day after her death—this, in a country where even placing a political poster on the wall can result in a hail of bullets!

The night before the march, the teachers met for last-minute plans. If only 200 people came, they would not march—it would be suicide, they decided. Instead, more than 2,000 came! Just as the march was about to begin, a vehicle carrying armed men took a place in front of the march, as if to claim the march as belonging to that particular armed movement. The marchers refused to step off until the vehicle left. Later, other armed men seized one of the marchers; again the march stopped until the person was released; the march then continued to a successful conclusion.

With courage like that to learn from and breathe in, how can I stay contracted in my fear? How, indeed, can we indulge ourselves with despair as long as human beings stand up so proudly for themselves? How can we fail to answer that of God, when it is so visible? □

Address inquiries about Peace Brigades International to 33 Central Ave., Albany, NY 12210.



Witness at Akwesasne

For five days in April, I served as a non-aligned peace witness and observer at the Akwesasne Mohawk nation near Massena in upper New York state.

The situation at Akwesasne is a complex one. This Indian nation straddles the U.S.-Canada border and overlaps the state of New York and the Canadian provinces of Ontario and Quebec. In their struggle for sovereignty, the Mohawk people of Akwesasne have had to deal with a multitude of outside government and police forces. Mohawks have also received different levels of support for their economic development: those on the Canadian side have received substantially more from government sources than their brothers and sisters on the U.S. side of Akwesasne.

A history of colonialism has also resulted in development of separate tribal councils on the U.S. and Canadian sides. Overlapping both of these councils is the traditional council of chiefs covering the whole Akwesasne nation.

An addition to the fractured dynamic of Akwesasne is the presence on the Canadian side of a Mohawk police force. They have jurisdiction on the Canadian side, but not the U.S. side, which is policed by New York state troopers.

Recent violence at Akwesasne was cat-

by Phil Esmonde

It was a waiting game: the anti's at the barricades; the Warriors constantly driving through.



alyzed by deep-rooted disagreements over the presence of gambling casinos on the U.S. side of the Indian nation. Underneath this conflict lie questions of economic development, of power and control over Akwesasne, of safety and security for Mohawk people, and whether Mohawk sovereignty is defined by a few or by the whole nation.

The issue of casinos at Akwesasne ties into a history of cigarette and drug smuggling (said to have helped underwrite some of the six casinos) and rumors of mafia involvement in the gambling. There is also talk of drug money being laundered through the

casinos. What is clear is that a self-proclaimed sovereignty security force (known as the Warriors) has become active on the U.S. side and has served as protector for the casinos. As the gambling has thrived, with buses of people brought in from Toronto and Montreal, many Mohawks have found work and a steady income from this illegal (according to N.Y. state) business. Mohawks opposed to gambling identify the Warriors as a force of anarchy riding roughshod over Akwesasne with their assault rifles and shooting at the houses of those Mohawks speaking against the gambling. The "anti's," as they're called, say the Warriors are running drugs and getting paid fantastic sums to do the dirty work of casino owners.

The gambling issue came to a head in late March when the "anti's" set up roadblocks at the east and west ends of N.Y. State Highway 37 which runs through Akwesasne. Their goal was to keep the non-native gamblers away and to bring about a referendum on whether Mohawks wanted the casinos to stay. The anti's also wanted the disbandment of the Warriors, the turning in of all assault rifles, and a Mohawk police force with authority over all Akwesasne.

Tensions quickly mounted for the 9,000 residents, and the road blockades became the flashpoints for bubbling violence. The N.Y. police kept a hands-off policy—letting the Mohawks battle each

Phil Esmonde, a long-time peace activist, is a member of Canada Yearly Meeting.

other—despite constant calls by some Mohawk chiefs for the police to come in. In late April two Mohawks were shot in a night-long shootout, and the N.Y. police descended on the U.S. side of Akwesasne, virtually cutting it off. As this is written, the complex array of outside governments and police forces who claim an interest in Akwesasne are meeting to come up with a peaceful way forward. It is unclear how involved the Mohawks are in the discussions.

Two other students and I at Pendle Hill heard of the standoff between pro-gambling and anti-gambling factions at the end of March. As the potential for violence mounted, the three tribal councils at Akwesasne invited outside observers in hopes their presence would help keep the violence to a minimum and help dissipate it.

The Canadian and American Friends Service Committees, both with histories of involvement at Akwesasne, responded to this call for observers, which was conveyed to them through the Martin Luther King Institute for Non-Violence (MLKI), a New York state based organization which had been active at Akwesasne for at least four months.

Muriel Bishop, from Ontario, Red Stephenson, from California, and I, all veterans of varying degrees in situations of stress, nonviolent action, and peace witness, felt called to respond to the need for observers. We insisted, however, that three conditions be met before we would go: that there was a specific need and request for us to go, that we had a refresher in nonviolence training, and that we could meet the logistical concerns in getting there.

That our calling was clear and strong was revealed to us as the next five days unfolded at Pendle Hill. A special meeting for worship was held to hold the Akwesasne issue in the Light. The Spirit moved through the community. Boots, rain gear, hats, gloves, ice boxes, sleeping bags, and food were offered. One student lent us her new van. Funds to assist with gas, food, and lodging were donated. Several individuals were willing to accept daily collect calls from us so constant contact with the community could be maintained. One student initiated a daily worship time to hold us and the situation at Akwesasne in the Light. And, two days after our sense of calling, we had organized a four-hour refresher training with Lynne Shivers, a Philadelphia Friend with 20 years of experience as a trainer.

I cannot stress too much the strength we felt from this loving support. I was reminded how meaningful our community of Friends can be to our efforts, if we but involve them.

As our preparations continued, we still did not have the direct invitation to proceed to Akwesasne. Through daily contact with the Canadian Friends Service Committee (CFSC), however, we gathered that while observers were easier to get for weekends, there was an almost desperate need during the week. The situation had intensified at Akwesasne as the incidents mounted, and there was now need for observers to be at the barricades—the main stress points—for 24 hours per day.

The CFSC connection was a natural one for us. I am a member of CFSC and serve on its Quaker Committee for Native Concerns. Muriel Bishop's daughter, Elaine, coordinates CFSC. Elaine was working closely with the AFSC Syracuse office in coordinating Friends as observers. In the initial weeks, Canadian Friends provided an active and constant response to the need for observers.

In the "Guidelines for Observers,"



Photos by Phil Esmonde

proposed by the AFSC office in Syracuse, it was stressed that we were to be nonaligned, and that our personal opinions about gambling were to be kept to ourselves. We were not to take any active role in mediation or negotiation, but strictly observe all incidents and keep an active log.

We arrived at Akwesasne to hear that the previous night Warriors had ricocheted bullets off the highway toward one of the barricades. A Warrior had also taken shots at the N.Y. State Police. Over the next five days we felt the tension mount.

The three of us split up, with Red spending time at the west end, while Muriel and I were at the east end, but on different shifts. The east barricade was a large plywood and plastic building which provided covering from the almost constant rain and snow. Barrel fires were always going. Anywhere from six to 30 people were present at different times. After supper, the barricade acted as a social gathering spot. People were interacting in new and unifying ways.

At each roadblock the road had been narrowed by logs to one lane, and wood two-by-fours were thrown across to slow traffic down. During the day there was a constant stream of cars. I spent as much time as possible outside so that my presence would be known. At first, incidents were few, and mostly consisted of people driving through and threatening the blockaders. Once, a young man at a house near the barricade continually fired his semi-automatic gun a few minutes at a time over an hour period, perhaps as a means of psychological threat. Some cars sped through the barricade trying to knock parts of it away. Mostly, though, it was a waiting game: the anti's at the barricades, the Warriors constantly circling and driving through to assess the situation.

On our fourth day, we witnessed an increase in tension. One of the flag wavers at the barricade tried to speak to a white person involved in the cigarette smuggling and who worked for a Mohawk. He had earlier been stopped from going through. This time he waited for the flagger to touch his door handle and then he gunned the engine and dragged him along the road. Luckily the flagger was able to jump free with only a bruise.

That same day, three young Warriors walked up to the barricade and tried to incite the anti's. For 15 minutes they argued and taunted. I was impressed with the calmness of the anti's, who very

much wanted to keep to nonviolence. After stirring up a brief scuffle, the Warriors, two of whom were obviously drugged up, left. An hour later they came back through the barricade trying to knock bits loose. The phone in the barricade soon rang, and we heard that they had taken shots at the house of an outspoken anti-gambler. No more than ten minutes later their car came over the crest of the hill toward the barricade at about 60 mph. Mohawk police were called in despite their having no jurisdiction on the U.S. side. One of the Jeeps was subsequently rammed by the Warriors.

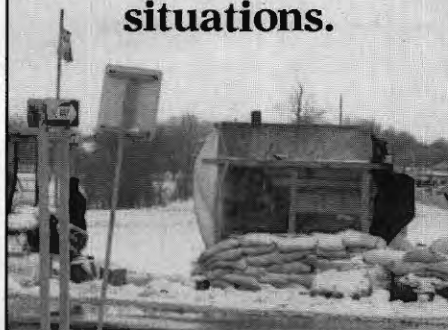
While the anti-gamblers were trying to use nonviolence, their frustration was mounting, especially among the young people. After these incidents, baseball bats were more in evidence, and I could almost taste the energy in the air. My last shift was the 6 P.M. - 6 A.M. slot, and amazingly it was quiet after midnight when everyone expected things to explode.

The type of incident I describe was not unusual and kept tensions building; and while we returned to Pendle Hill

after five days, with no response from N.Y. police when they were asked days later to enter Akwesasne, it is not surprising to me that people were killed.

And, while the presence of peaceful witnesses did help to some degree, my experience makes me wonder if we couldn't have been more effective than we were.

**Friends do have a
role to play as
peaceful witnesses
during conflict
situations.**



While not privileged with all the information of what transpired before and after our five-day involvement, I feel we made some observations on this type of work that may be of help to others and also raise questions for further reflection.

A major difficulty at Akwesasne was the need to be non-aligned and to be seen as such. This was a problem for several reasons. Not least of these was that observers were placed at the road barricades. The road barricades were set up and staffed by one faction—the anti-gambling Mohawks. By spending 12-hour shifts at the barricades, observers were seen to be on the side of this faction. We ate food offered by the anti-gamblers, listened to their stories and rumors, and laughed with them. While we were identified by orange cloth on our arms (and by the fact we were non-native), when we were outside watching cars go through the blockades, others could easily perceive us as being on the side of the anti-gambling faction.

And, while initially some contacts had been made with the pro-gamblers and the Warriors Society, the limited amount



Phil Esmonde

of human resources prevented a constant contact with these factions, and also meant there were no observers who could be elsewhere than the barricades. It was *extremely* unlikely that programmers or Warriors would stop at a barricade to speak to an observer. Thus the observers became isolated with the anti-gamblers. It was not long before the non-aligned status was suspect.

Another problem came from difference in the perspectives and assessments of the various organizations involved at Akwesasne.

Much of the concern over approach and on the ground organization, which still was at the initial stages almost two weeks after observers first went to Akwesasne, might have been more readily dealt with—or not even been a concern—had some prior organizational thinking been done. As it was, the organizations responded to an emergency need as best they could and as quickly as they could. They cannot be faulted with responding to a mounting tragedy.

Drawing on my experience at Akwesasne, as well as years of experience in the national and international peace movement, I am proposing that a coordinated witness for Canada be set up. I would see that as really being a register and network of trained people. When a conflict arose in the area of native concerns, environment, language, race, and perhaps labor-management conflict, this register would be tapped if an assessment found that a nonviolent witness might be able to play a positive role, and they were invited in.

While there is already a group focusing on international concerns—Peace Brigades International (PBI) sends volunteers to Guatemala, El Salvador, and Sri Lanka—no one organization is assisting with national conflicts either in Canada or the United States. Initial discussion with PBI in Canada concerning this idea have been positive, and it is hoped that an exploration for setting up a coordinated Canadian witness can take place under their wing, and draw on their extensive experience.

From my experience at Akwesasne, in my talks with Mohawks during my five days as an observer, and in discussions with a Mohawk leader after the two killings at Akwesasne, I am convinced of the role Friends can play as peaceful witnesses during conflict situations. I was told that observers were helpful and welcome. However, will we be better prepared when the next call comes? □



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Reports

Conference Confronts "Social Apartheid"

The emergence of "social apartheid" in the United States was one startling theme of the Conference on Legislative Advocacy held June 9 at Abington (Pa.) Meeting. Sponsored jointly by Friends Committee on National Legislation (FCNL) and Friends Peace Committee of Philadelphia Yearly Meeting, the conference attracted more than 50 participants.

They heard FCNL legislative secretary Ruth Flower describe how "social apartheid" came about during the Reagan years: As social programs were cut, a two-class society developed—a society consisting of an elite professional class privileged on one hand and a vast servant class marginalized on the other.

Ruth Flower and Peace Committee staff member Allen Nelson explored the two-tiered system in an afternoon workshop entitled, "Living at the Margin: How U.S. Domestic Policies Look from the Edges of Society—the Poor, the Ill, the Excluded." Cuts in the food stamp program mean some mothers now send their hungry children to bed with "water and a kiss." Other citizens suffer from a discriminatory criminal-justice system and lack of health insurance. Mean-

while, those at the top have become wealthier. Nine-tenths of us now pay more taxes *after* the so-called tax cuts, while the wealthiest one-tenth pay less.

The current Congress is not impressed by the general goal to restore cuts to social programs made during the Reagan years, Flower said in an earlier panel discussion. But members of Congress do tend to be moved by first-hand observations of social needs and by specific issues, such as the minimum wage. Other panelists recommended strategies to meet this situation. FCNL legislative assistant Jonathan Brown called for "making the connections" between issues and for introducing issues not being addressed by Congress, while FCNL legislative action coordinator Alison Oldham urged grassroots cultivation: "The way we will change attitudes in Congress is to change attitudes at home."

Other workshops on empowerment and resources for legislative advocacy emphasized spiritual nurturing by one's local group, being informed, and writing to local publications as well as legislators. Participants wanted more information on legislative issues in meeting newsletters, and Alison suggested that meetings devote a monthly session of their discussion group to legislative issues. She recommended such resources as *The Almanac of American Politics, 1990*; the *Congressional Quarterly Report*; and FCNL's

lists of members of Congress, their committees, and their voting records.

The conference grew out of a legislative letter-writing campaign mounted monthly by Philadelphia Yearly Meeting Peace Committee in cooperation with FCNL. Other conference speakers and resource people included Gerald Carlson, coordinator of the campaign; Charles Peterson, clerk of Philadelphia Yearly Meeting Peace Committee; William Ludlow and Miles Day, Peace Committee members; Jamie Tyson, peace secretary for Philadelphia Yearly Meeting Western Quarter; Elizabeth Foley, Philadelphia Yearly Meeting development coordinator; Denny O'Brien, FCNL development secretary; and James Fletcher, member of FCNL's General and Policy Committee.

Ruth Flower began the conference by identifying the spiritual roots of legislative advocacy as "faith, hope, and love," plus "imagination." Faith means "being centered in a reality different from that around us," living as if the world we see in our ideals has already begun. Hope is "being able to live with fear" induced by history, while building on change and prospect of change. Love must develop beyond a reciprocal relationship, which is its infant stage, and be sustained even when it is not returned.

The catalyst for these three virtues, Ruth stressed, is imagination. Imagination can help us bridge barriers to the three virtues, hear the voices of others from other times and places, and "draw a picture of the new world" that we strive to bring about.

Harold Branam, with
Joyce Shaffer, Jonathan Brown,
Bob Shaffer, Gerald Carlson,
Bill Ludlow, and Teresa Fitzgibbon



Nebraska Friends hear of ministries

The 83rd Annual Assembly of Nebraska Yearly Meeting of Friends met May 31-June 2 at University Friends Church in Wichita, Kansas. Leadership for the sessions was provided by Laurance K. Pickard as presiding clerk, Miriam Mesner Allison as recording clerk, and Kay R. Mesner as assistant clerk. Our theme, from Micah 6:8, provided the impetus to stretch our minds and spirituality in many new directions.

Paula Rhodes, speaking for the American Friends Service Committee (AFSC) project, "200 Years of the Penitentiary, Time for A Change," challenged us to deal with causes, rather than results. The role that the Quaker United Nations Organization plays in world

peace and justice was effectively shared by Barbara Elfbrandt. For Friends Committee on National Legislation, Jay Fikes brought news of efforts in the field of Indian Affairs. Rosi Gowdey for AFSC and Dave McCarty for Friends United Meeting helped us see new perspectives in their respective organizations. Leanna Roberts brought us up to date on what is happening in Belize and the exciting new ministries occurring there.

A highlight of the yearly meeting was the recognition and welcome of a new worship group, Heartland Friends, in Wichita. We were excited by the new ministries occurring in our own yearly meeting: Friends Place, a transitional home for the homeless in Wichita; and a new "Friends of Jesus Community" to live among the poor and the powerless and to try to build relationships. We were challenged to open ourselves to new visions and to discover what it means to "act justly."

We were well taken care of by members of University (Kans.) Meeting and enjoyed getting to know many of them better at the carry-in salad supper on Thursday evening and at the hoedown at Friends Place on Saturday evening. Heartland Friends very effectively handled the children's program.

Kay Mesner

Dan Seeger speaks to IMYM Friends

"How do we know?" was the question posed by Dan Seeger, Friend-in-residence and keynote speaker, to Friends at Inter-mountain Yearly Meeting in Durango, Colorado, June 13-17. Tracing the corporate tradition of Friends, Dan characterized their answer to this question as unique, not based on a religious hierarchy or on Scripture, but on a personal experience of Truth. Individual Friends' leadings are tested by the group, a practice arising from a belief that the Spirit's voice in a gathered community is more reliable than that of one individual. Individuals of the group seek not to get their own way or to merely analyze and reason together, but rather to *discover* the Truth, to attune to a Universal Good. This discernment process takes time and discipline; consensus on the slavery issue was a 100-year struggle. But this process can serve Friends well in finding the way with respect to four difficult issues which, Dan believes, Friends face this decade: abortion, same-sex marriages, accountability of the American Friends Service Committee to the Religious Society of Friends, and faith and practice in relation to Christology—the nature of Jesus of Nazareth.

Dan's thoughts and presence inspired and challenged Friends throughout the days of the gathering.

The wide geographical area of IMYM and the small size of many groups makes the annual gathering especially precious to families: a chance for children to experience Quakerism in a broader setting, a "spiritual oasis" for parents. We celebrated connection with our children and youth, who comprised over one-third of the attenders. Dozens of adults, in addition to regular volunteers, responded to a request to spend an hour or two with Junior Yearly Meeting, rocking a baby, or sharing in games and stories.

Senior Young Friends this year tried out "family group living" in which groups of five or six Young Friends and two adults of their choice shared living quarters. Two intergenerational discussions explored Quaker values and sexual values.

All ages and both sexes joined in the annual doll project, decorating stuffed dolls and animals for Central American Refugee children. Talent night brought together performers from age 3 to 80, many sharing original poems, songs, and skits.

Minutes approved during business sessions included (1) approval of the concept of development of an IMYM discipline and empowerment of Continuing Committee to develop plans for a procedure, (2) endorsement and appointment of a representative to a meeting to plan a gathering of seven Western yearly meetings in 1992, (3) reaffirmation of a 1989 minute requesting monthly meetings continue active study of and involvement in ecology issues (this in response to a request to consider appointment of an IMYM representative to Friends in Unity with Nature), (4) appointment of two additional representatives from IMYM to the AFSC corporation, and (5) approval of a letter thanking AFSC for its responsiveness to IMYM concerns.

The new joint project AFSC-IMYM Caravan of nine adults and Young Friends left Durango at the close of the gathering for a tour of several AFSC Western projects. We rejoice in this and other steps taken toward communication and understanding Friends' relationships with the AFSC, and we continue to seek guidance on unresolved problems. Meetings and worship groups are asked to continue study and loving consideration of this issue through the coming year.

Visitors from Mexico, Guatemala, England, and other parts of the U.S. joined the 451 IMYM attenders from 15 monthly meetings, 14 worship groups, and one preparative meeting for this time of worship, reflection, play, and growth.

Marbie Brault



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Witness

Ramallah schools ask for help

by Kahlil Mahshi

Prior to his speech at Friends United Meeting's triennial in July, Khalil Mahshi, director of Friends Schools in Ramallah, sent a letter outlining the situation there to Beatrice Kimball, editor of The Advocate in Richmond, Indiana. Because it contains a first-hand account of conditions at the school and what is needed, FRIENDS JOURNAL obtained permission to reprint excerpts:



As you probably know, many private schools in the West Bank have been facing severe financial difficulties since the beginning of the intifada in December 1987. This is due, basically, to two reasons. The first is the frequent closure of all schools in the West Bank by order of the Israeli military authorities. All 1,200 schools have been closed for more than 17 of the past 27 months. Students in private schools did not pay tuition fees when the schools were not operating. At the same time, the schools had to go on paying the salaries of their teachers and other employees to maintain them and keep the schools integral. Therefore, schools such as the Friends Schools in Ramallah, which are normally almost totally dependent on tuition fees paid by their students, faced the prospect of bankruptcy, total financial collapse and closure. What saved our schools, so far, was the generous positive response to appeals for emergency funds from Friends, many churches, groups and individuals around the world.

The second reason for our financial difficulties is the economic hardship facing Palestinians in general in the West Bank and Gaza. According to Israeli sources and statistics, the GNP in the occupied Palestinian territories has dropped by almost 40% since the beginning of the intifada. Therefore, even when schools are operating, the parents of many of our students cannot afford to pay our tuition fees as they used to do before the intifada. We find ourselves in a situation where we have to project for a significant deficit in our yearly operating budget. To overcome this deficit we are trying to find new sources of funds and to attract more contributors to our scholarship fund. One of

the ways to do so is by encouraging individuals, groups, and organizations to sponsor individual students at the Friends Schools in Ramallah by paying the full cost of their education per year.

As you may know, schools in the West Bank were allowed to reopen in January 1990 to start the 1989-90 school year, four months late. The school year is scheduled by the authorities to end in mid July 1990. A total of 609 students have registered at the Friends Girls and Friends Boys Schools in Ramallah in grades K-12 for this year, 1989-90: 238 girls and 372 boys. The two schools are now merged into one co-educational institution housed in the two campuses. We have a total of 63 employees.

The sponsor-a-student theme [which *The Advocate* supports] serves a number of good purposes. It guarantees part of the yearly income of the two schools. It helps the schools keep their students. It assists the families of the sponsored students through this difficult period in Palestine. It can help the schools attract new good students who cannot otherwise afford to study at the Friends and, therefore, it helps the schools move away from becoming more and more elitist socially (which is an inevitable result of their high dependence on tuition fees paid by the parents).

The Friends Schools are more than 100 years old. They have always provided quality education to Palestinians and non-Palestinians. They have always been regarded as leading schools not only in Palestine but in the whole region, as well. Even under the present very restrictive and difficult circumstances, the two schools still play a leading role in education. They have so far

initiated two projects and other activities that aim at the protection and advancement of Palestinian school education. The financial collapse and closure of the Ramallah Friends Schools would be a great loss for Palestinian education and for the development of the Palestinian people, in general. Forwarding assistance to them at this point is of great significance and will be highly appreciated by the Palestinians.

Contributions for the Friends Schools in Ramallah may be earmarked for that purpose and sent to Friends United Meeting, attn: World Ministries Commission, 101 Quaker Hill Drive, Richmond, IN 47374.

In their 100 years of existence, Friends Schools for Boys and Girls in Ramallah, West Bank, have led in providing quality education for women when women and girls had no chance for education and have been in the forefront in responding to social and political needs in the area. Now those needs involve finding nonviolent means to achieve peace and protecting the lives of residents of the West Bank.

The intifada has taken several forms since it began almost two years ago. Some Palestinians have resigned jobs working for Israelis. Moslems and Christians have joined in hunger strikes in which they went without food for ten days, taking only water and salt.

In July, the director of the Friends Schools in Ramallah, Khalil Mahshi, spoke at Friends United Meeting's triennial sessions in Bloomington, Indiana. He hopes the school will find alternatives for education, despite the closure of schools. Correspondence courses are one possibility, although they are not permitted by the Israeli government. Directions for the future might include fashioning a different kind of education in which a network of students and teachers might be created; keeping people informed by newsletters; continuing education even under occupation; and continuing to get Israeli and Palestinian high school students together to talk. The latter action is now underway and has produced significant changes in attitude on both sides. It is a program for peace which gives hope for survival.

Evelyn Smuck



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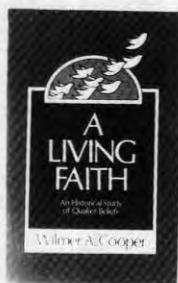
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News of Friends

North Carolina Yearly Meeting recently passed a minute addressing the war fever growing in the United States since Iraq's attack on Kuwait. It reads, in part: "We ask Friends and all others to seek just ways of restoring independence to Kuwait rather than attempting military action. We urge our government to pursue all peaceful means to prevent further aggression. We endorse the United Nations' imposition of economic sanctions and other nonviolent measures. We urge our government to limit its involvement to the support of these UN actions. We urge our government to take leadership in preventing nations from using armed aggression by supporting worldwide laws and supporting international disarmament."

Jerilynn Prior and her supporters continue their efforts to gain freedom from paying taxes for war and war preparation in Canada. Jerilynn has not been permitted to present her case to the Supreme Court because the Federal Court of Appeal of Canada did not accept her petition. She asserts that as a Quaker she feels she is morally responsible for military expenditures when she pays her taxes. While her lawyer prepares to reapply for appeal, action in the House of Commons is again being initiated to provide for tax money from conscientious objectors to be set aside for nonmilitary use, such as for the Canadian Institute for International Peace and Security. For her efforts, Jerilynn has been nominated for the Citizens Peace Award in Vancouver, British Columbia.

The restraint-free care for elderly and frail people pioneered by Kendal Corporation, which operates Quaker retirement and long-term care centers, received national media at-

Oakwood School students pass books to the new library.



tention this year. ABC television featured the technique, known as "Untie the Elderly," on March 22 on World News Tonight. *Geriatric Nursing*, a prominent journal on aging, also reported on the practice. Kendal authorities say they receive 25 to 30 inquiries a day asking for assistance with the practice, which they maintain does not increase costs for nursing care because residents stay healthier and more independent. For information, call (215) 388-7001.

A young Quaker woman, Nancy Lynn Ward, was crowned Miss Deaf America in July and will serve a two-year term as ambassador of the deaf community. She is a member of Alexandria (Va.) Meeting and a senior at California State University. Her ambition is to enter law, specializing in rights of the deaf, of women, and of underprivileged people. She works for Awakenings, a company that develops materials on drug and alcohol abuse for elementary deaf children.

Oakwood School students and faculty formed a human chain in late May extending from the old library in the main building to the

new library. Over 11,000 volumes were passed from person to person. As the last book went down the line, each participant was presented with a pin. Dedication ceremonies for the new building are scheduled for Nov. 4. Mark Strand, United States poet laureate and Oakwood alumnus, will be the featured speaker.

Samuel Caldwell stepped down as general secretary of Philadelphia Yearly Meeting in June, after 8½ years of service. He was replaced by Edwin Staudt III, a member of Doylestown (Pa.) Meeting and a former minister in the United Church of Christ. Ed, who has a doctorate from Vanderbilt University, served congregations with his wife Rosemary in Pennsylvania, New York, and New Jersey before becoming a Friend. For the last three years he has worked as coordinator of Bucks Quarterly Meeting. He has also been a college chaplain. One of his specific visions for Friends is to bring more ethnic, economic, and intellectual diversity to it. Samuel Caldwell is returning to the business world, where he hopes to coordinate a plastic recycling business. He also plans to help found a Hispanic Quaker school in Philadelphia. During his tenure at the yearly meeting, he helped update the organizational structure, helped stabilize declining membership, and encouraged social activism rooted in traditional Christian values.

A day of prayer and fasting on Oct. 12, Native Solidarity Day, is called for by Canadian Friends to seek guidance on the question of justice and fair treatment for Native Americans. The event stems from Canadian Friends' concern for current violent confrontations between the Canadian government and Native American groups, and awareness of ongoing injustices involving land claims, financial cuts to Native American programs, and new restrictions on education. In searching for a way to express their concern, Canadian Friends point to the 300-year tradition of Quakers in North America of seek-

Young Friends

From the minutes of the Northern District Meeting, Philadelphia Yearly Meeting, 29th Day, Seventh Month, 1783.

Friends have been concerned to promote an orderly, becoming conduct consistent with our Christian profession and the advices conveyed to us in the extracts from the minutes of the Yearly Meeting . . . and particularly what relates to the careful and pious instruction of the youth under exemplary and rightly qualified tutors. A concern hath spread among us on account of the loss and injury some of the young people have sustained who have been placed by their parents or Friends where they might receive what is called a College Education . . . which when considered with all its attendant snares and Dangers and the evil consequences which have evidently ensued with most of those who have been trained up, clearly manifests the utter impropriety of placing any of our children in such schools.



Quaker Reflections to Light the Future/FGC

ing friendship and peaceful relations with native peoples. "We ask how we can transform our lives and society to achieve justice without reliance on force. We lay this problem before Friends everywhere. Let us join together in prayerful seeking for the way forward."



Emma Lapsansky

The new curator of Haverford College's internationally known Quaker collection is Emma Lapsansky, a Quaker scholar and historian and a member of Lansdowne (Pa.) Meeting. She replaces Edwin Bronner, who retired as curator and professor of history this year after 28 years. She will be responsible for a vast compilation of Quaker documents from the past 350 years. She has also been appointed associate professor of history and will teach a course this fall on material culture in colonial America, as well as a course in the spring on history and principles of Quakerism. She holds a doctoral degree in American civilization from the University of Pennsylvania and comes to her new position from Temple University, where she joined the faculty in 1973. Her research work is in American history, and she has done work in Afro-American history and art and on the relationship of Quakerism and popular culture. She has been a trustee of Friends Central School and served on the Lansdowne Friends School Committee.

Edwin Bronner, a leading historian of Anglo-American Quakerism and of William Penn, has written numerous books and articles for Quaker publications. He has also served as president of Friends Historical Society in London, chairman of Friends World Committee for Consultation, president of Friends Historical Association of the United States, and on the board of the American Friends Service Committee and of various Quaker schools. During his tenure as librarian at Haverford from 1968 to 1986, he oversaw implementation of a computerized catalog system, streamlining of the library's administration, and increased cooperation with libraries at Bryn Mawr and Swarthmore colleges.

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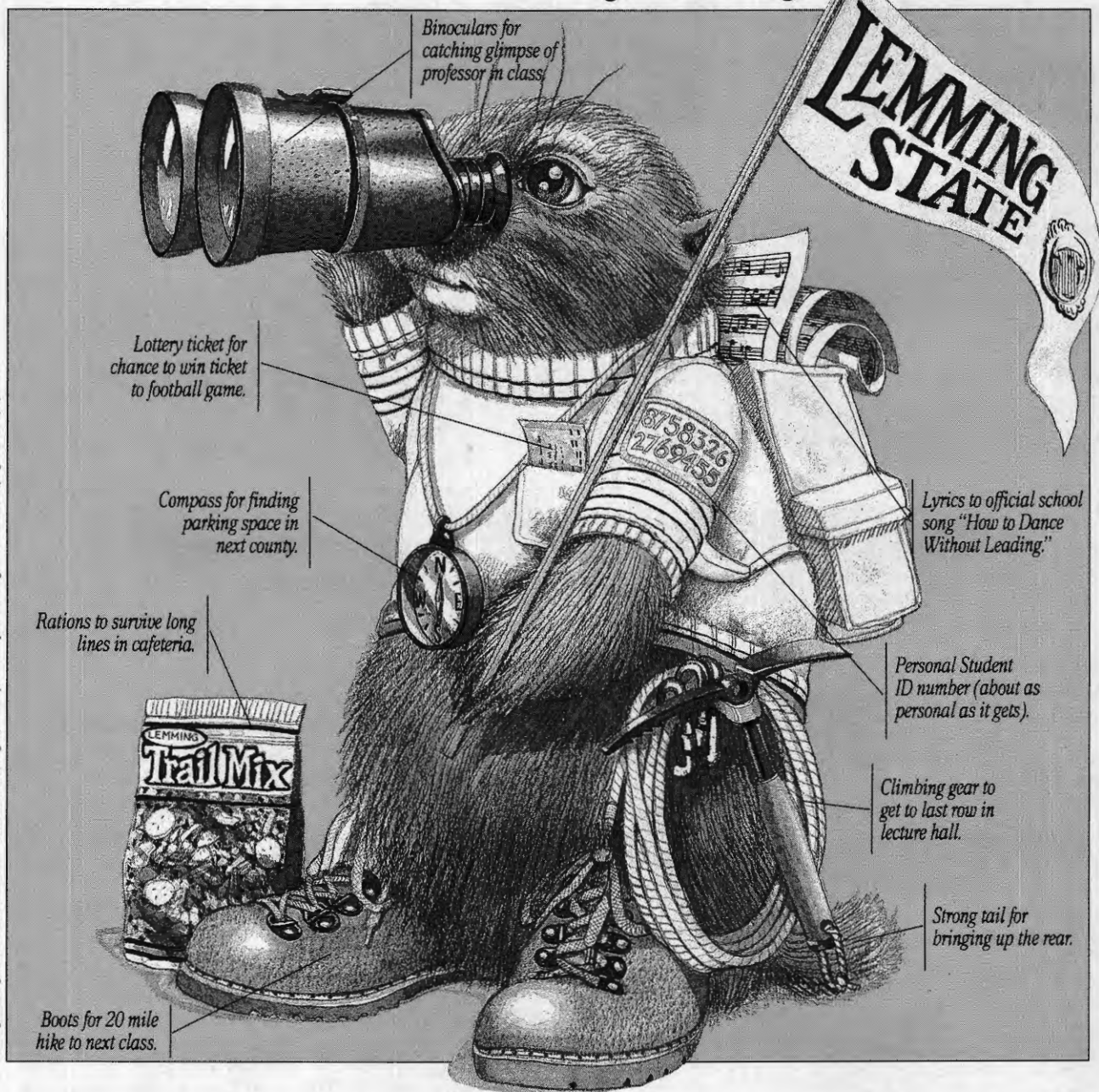
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Bulletin Board

• Joseph Lowery, president of the Southern Christian Leadership Conference, will be the keynote speaker at the 10th Annual Conference of the National Coalition to Abolish the Death Penalty on Nov. 11 in Washington, D.C. The conference will focus on issues of race, politics, victims, and alternatives. Activists from across the country will share and develop strategies for the 1990s. As of May 30, there were 2,347 inmates awaiting execution. Since 1973, there have been 128 people executed; 558 have had sentences vacated under unconstitutional statutes; and 992 have had their sentences reversed on other grounds. For information about the conference and registration materials, contact Pamela Ayo Yetunde, Conference Coordinator, NCADP, 1325 G St. NW, Lower Level B, Wash., DC 20005, or call (202) 347-2411.

• "Challenges of a New World" is the theme of this year's American Friends Service Committee Annual Public Gathering to be held at the Arch Street Meeting House in Philadelphia, Pa., on Nov. 17. The meeting will begin at 1:00 p.m. with an opening reception, followed by four concurrent panel discussions. Topics of the panels will be: boundaries and the movement of people, effects of improvements in superpower relationships on conflicts in the Third World, the criminal justice system in this country, and changes in U.S. military policies in response to world events of the past year. Stephen G. Cary, board chairperson, nearing completion of more than 48 years with the AFSC, will be the featured speaker at the gathering. Steve, who retires at the end of this year, started as a Civilian Public Service camp director in 1942, has been chairperson of the AFSC since 1979, and has held numerous staff positions, including acting executive secretary in 1968.

• A weekend workshop on "Incest: A Few Quakers Respond," led by the Task Group on Family Trauma of New York Yearly Meeting and Incest Survivors Resource Network International, will be held Nov. 9-11 at Powell House in New York state. The workshop will focus on furthering dialogue on Quaker responses to physical and emotional sexual abuse in families. The leaders stress this is not a personal therapy weekend but a chance for teachers, mental health workers, medical and legal professionals, and members of ministry and counsel committees to meet. A long-range objective is to encourage support and guidance for healing of individuals and families in monthly meetings. Address inquiries to Powell House, RD 1, Old Chatham, NY 12136, or to the Task Group at (212) 246-5440 or (516) 935-3031.



• "How Friends Can Help Heal the Earth" is the theme of a conference sponsored by the Friends Environmental Working Group of Philadelphia Yearly Meeting to be held at Friends Center in Philadelphia, Pa., on Oct. 6. Workshops and activities are planned for all age groups. There will be a demonstration First-day school lesson on "Fun With Trash," a discussion of the new environmental theology, and a slide show of a student's trek through Alaska's wilderness, studying the impact of oil drilling. A special feature will be a workshop on "Incorporating Environmental Awareness in our Teaching," led by Swarthmore College professor Peter Corcoran. Other workshop topics include environmental shopping, military pollution, and vegetarianism. For registration forms call Pam Moench at Friends Center, (215) 241-7329.

• A fund for individuals and families living with AIDS or HIV infection is administered by the overseers of Friends for Lesbian and Gay Concerns (FLGC). Called the FLGC Fund for Sufferings, it was established in 1987. Since then, nearly \$4,000 has been disbursed in 13 grants. Most grants are for less than \$500, to meet an immediate financial crisis. Grants are available to any individual in financial need, but priority is given to those who have participated in FLGC at either the local or national level. FLGC applications may be made by phone or in writing. To request assistance, contact the fund coordinator, Tom Cooke, 1271 West 70th St., Cleveland, OH 44102, telephone (216) 961-3027. Donations are also gladly received. To contribute, write to the FLGC Treasurer, Box 222, Sumneytown, PA 18084.

• Friends World Committee for Consultation (FWCC) High Plains Regional Gathering will be held in New Providence, Iowa, Oct. 19-21. The 1990 theme is "Religious Faith in Action," with workshops on Quakerdale, a Friends Home for troubled youth since 1851; Peace Links, a network of women who seek ways to educate people about nuclear issues and to build a better world; and Habitat for Humanity, the ecumenical Christian housing ministry. To register, contact Opal Wilson, Box 132, New Providence, IA 50206.



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Books

A Quiet Haven: Quaker, Moral Treatment, and Asylum Reform

By Charles L. Cherry, Fairleigh Dickinson Press, 440 Forsgate Drive, Cranbury, N.J. 1989. 237 pages. \$35.

The "quiet haven" in the title was a mental institution such as the York Retreat or the Friends Asylum (now Friends Hospital) in Philadelphia. But in addition, the author explains 17th century and later ideas about mental illness, especially as held by Friends. George Fox wrought cures by prayer. A long chapter describes antics of some 17th century Friends, notably James Nayler's entry into Bristol in 1656, which enthusiastic women likened to Christ's entry into Jerusalem. To non-Quakers such "enthusiasm" was madness. About half the illustrations, which occupy 17 pages, are caricatures of "enthusiastic" Quakers. The quieter Quakerism of the 18th century turned to timid conformity and rejected tendencies of any members toward enthusiasm.

Another long chapter is on mental illness as perceived in the 18th century. The insanity of British King George III increased interest in the subject. Empiricist philosophy suggested that insanity resulted from environmental factors. However, older explanations, such as demoniac possession, persisted. Treatment was usually physical restraint and violence, including bleeding, emetics, beatings, and duckings.

The York Retreat was financed by William Tuke and opened in 1796, primarily for mentally ill Friends. Tuke believed in "moral treatment," and patients were treated by sympathetic conversation, kindness, recreation, and useful activity, with minimum restraint. Such procedure was already used by Philippe Pinel at the Bicêtre Hospital in Paris. Medical doctors visited the York Retreat, but for several years their role was minor. Administrators of the retreat reported that cures were frequent. Gradually, however, medical treatment became predominant.

Itinerant Quaker minister Thomas Scattergood created the impetus for the Friends Asylum. It was built on a 52-acre site in the Frankford section of Philadelphia and opened in 1817. Building and procedure were closely modeled on the York Retreat, with reliance on moral treatment. But by 1850, treatment was mainly medical. The theory of Benjamin Rush and other physicians prevailed that mental illness had physical causes.

Both York Retreat and Friends Asylum were models for several other mental institutions. In all of them, moral treatment suffered from its lack of focus, its costliness,

and difficulties when patients were involuntarily committed. A noted legal case resulted in 1847 when Morgan Hinchman claimed he had been committed to Friends Asylum by relatives who wanted his property. He won, despite evidence of his mental derangement. Wide publicity given to the case cast doubt upon "moral insanity." Only recently have psychiatrists revived interest in it.

A minor flaw: The Herrnhuter of Saxony [sic] certainly were not like "the Convulsionists of the Low Countries," as stated here. The book's organization is not always clear, and the system of indicating documentation is difficult to follow. But Cherry's work will be read with interest and profit by those desiring to know more about Quaker treatment of insanity.

Ralph H. Pickett

Ralph Pickett, a member of Providence (Pa.) Meeting, is a retired history professor.

Scattergood Friends School: 1890-1990

By Robert Berquist, David Rhodes, and Carolyn Smith Treadway. West Branch, Iowa, Scattergood Friends School, 1990. 399 pages. \$15.

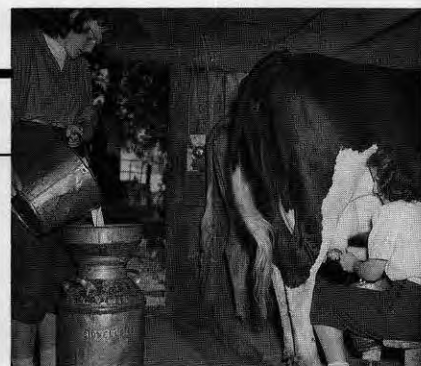
This splendid volume is the latest in a series of books issued recently on the history of several Quaker schools and colleges.

Beginning in 1845, Iowa Quakers maintained 23 primary and secondary schools and two colleges. Nearly all of them were closed eventually because of the development of free public education and the migration of many Friends to the West. Today only the Scattergood School and William Penn College remain.

This is a superbly-crafted account of the hundred years of Scattergood, divided into three periods: the old school (from 1890 until 1931), the period when the premises were used as a hostel for European refugees (1931-1944), and the new school (1945 until the present). Especially welcome is the frankness with which this story is presented, including the trials and tribulations as well as the triumphs.

At first it seemed to this reviewer that the book was too long, but on closer examination, there were few sections that could be omitted. Special features which enhance this account are many photographs; a glossary; lists of students, faculty members, committee members, visitors, and others; and excerpts from diaries, logs, and journals of people connected with this institution.

In recent times Scattergood has been



Milking cows at Scattergood, ca. 1947

outstanding in many ways. Among them are its small student body and extended-family atmosphere; its dedicated and competent staff; its work program; its trips to Washington and Philadelphia; its Mexican program; its solar energy gymnasium and greenhouse; and the cooperation of Conservative and Friends United Meeting Quakers in the administration of the school.

This volume should be welcome by many Friends, especially committee members and administrators of Quaker schools and those thinking about forming such institutions.

Leonard S. Kenworthy

Leonard Kenworthy is a widely published author, a member of Brooklyn (N.Y.) and Kendal (Pa.) meetings, and is on the FRIENDS JOURNAL Board of Managers.

In Brief

Better Than Riches

By Ralph E. West, Jr., and John W. Burkhart. Published by William Penn Charter School, Phila., Pa., 1989. 257 pages. \$30. In celebration of William Penn Charter School's tricentennial, this book explores the school's history from its founding in 1689 as an all-boy's school in Philadelphia, Pa., to its current coeducational status, with lots of detours to explore traditions, notable events, and central characters. It is a fascinating study of a history rooted in Quakerism and scholarship, of a school whose motto, in the words of William Penn, is, "Good instruction is better than riches."

Pragmatic Prophet: The Life of Michael Robert Zigler

By Donald F. Durnbaugh. Brethren Press, Elgin, Ill., 1989. 416 pages. \$24.95. This biography of noted Brethren leader Michael Robert Zigler details his 93-year lifetime of serving his church and working with other denominations for peace. He was one of the religious leaders who sparked the founding of the World Council of Churches in 1948, and he became a well-known speaker and writer who urged other Christians to stop killing and work for nonviolent solutions to the world's problems.

Milestones

Marriages

Aldred-Miles—Carolyn Miles and Richard Aldred on May 19, at Conscience Bay (N.Y.) Meeting, where Carolyn is a member. Richard is a member of Falls (Pa.) Meeting.

Greenler-Majors—Penny Majors and Karen Greenler, on June 16, under the care of Milwaukee (Wisc.) Meeting. Karen is a member of Iowa City (Iowa) Meeting, where Penny is a long-term attender.

Littlefield-Danz—Robert Danz and Lydia Littlefield, on August 18, under the care of South Berkshire (Mass.) Meeting.

Moreno-Cundiff—David Ryder Cundiff and Sandra Lee Moreno, on July 22, at the United Methodist Church of El Segundo, Calif., where Sandra is a member. David is a member of Central Philadelphia (Pa.) Meeting.

Deaths

Forbush—LaVerne Hill Forbush, 95, on July 19, at Broadmead retirement center in Cockeysville, Md., after several months' illness. LaVerne was a native of Rootstown, Ohio, and moved to Baltimore, Md., with her husband, Bliss Forbush, in 1921. She taught drama at Baltimore School for Religious Education, worked in a day nursery, and was a director of a grocery co-operative. During the Depression, she organized benefits for Goodwill Industries, and in the early 1940s, she served as executive secretary of Baltimore Yearly Meeting. She also was a representative of the American Friends Service Committee to International House, a study and lobbying office in Washington, D.C. During World War II, she and her husband aided refugees from Germany, and she helped organize a public service facility for conscientious objectors in Baltimore. She published several historical articles in Quaker journals and was named honorary curator of the Friends Historical Library at Swarthmore College. She moved to Broadmead about ten years before her death. She is survived by sons, Bliss Forbush, Jr., and William Byron Forbush II; daughters, Jessie Schorreck, Helen-Mary Overstreet, Carmain Davis, Marjorie Scott, and Wendy Morrow; 15 grandchildren; and 22 great-grandchildren.

Lyle—Robert S. Lyle, Sr., 83, on July 27, in Dallas, Texas, after a lengthy illness. He was a member of Dallas Meeting. He graduated from Dartmouth College in 1929 and received his master's degree in education from Cornell University in 1940. He began his career in education by teaching Latin, English, and coaching athletics at St. Georges School in Rhode Island in 1929. He then taught and coached at Peddie School in New Jersey. In 1934 he moved to Sidwell Friends School where, after being head of the Latin department, assistant headmaster, and athletic coach, he became headmaster in 1949. Later, he was headmaster at Hockaday School and then at St. Andrews Episcopal School, both in Dallas, Texas. A man dedicated to education, he was listed in *Who's Who in America* and served as an officer and involved member of many local and national organizations devoted to education. During the 1940s, he was a lieutenant commander in the U.S. Navy

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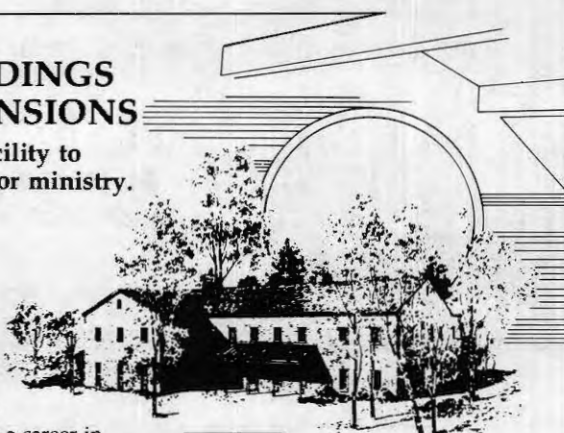
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Reserves. He is survived by his wife, Carolyn N. Lyle; son, Robert S. Lyle, Jr.; daughter, Catherine L. Weaver; and three grandchildren.

Moon—Roy Richard Moon, 32, on July 24, in Cincinnati, Ohio. A life-long member of Community (Ohio) Meeting, he enjoyed nature, took classes on natural history, and was a member of the Junior Zoologists at the Cincinnati Zoo. During the summer of 1974, he went with the Junior Zoologists to Africa, which led him to consider a career in zoology. The following spring he learned he had Hodgkin's disease, and the illness prevented him from entering zoology. He graduated from Ohio Institute of Technology, where he studied to be an electronics technician. He married Lyndall Lower while working in Columbus, Ohio. They later moved to Cincinnati, where he worked as a quality control operator, cable television installer, and studied electronics, computer, and machine operations. When the family moved to Indiana, he worked for the Internal Revenue Service and as a taxicab operator. Throughout his adult life he continued his fight against cancer, and in December 1989 he contracted meningitis. He is survived by his wife, Lyndall Lower Moon; son, Ben; daughter, Sarah; parents, Agnus Lowell Moon and Edwin Oscar Moon; brothers, Lewis Oscar Moon, Thomas Leonard Moon, and Samuel Allen Moon; and sister, Susan Moon Hyde.

Palmer—Jarrett C. Palmer, 50, on July 11, in Anaheim, Calif. He was a member of Chester (Pa.) Meeting. Surviving are his father, Newlin P. Palmer; and sister, Hannah P. Snyder.

Saunders—Dorothy Saunders, 93, on Dec. 6, 1989, in Claremont, Calif. She was born and lived in Philadelphia until 1922, when she married. In 1931, she and her husband moved to Claremont, where he was a faculty member at Scripps College. Dorothy worked in the office of the Claremont Church (now United Church of Christ) and began to attend Claremont Friends Meeting when it was held in that church. She soon became an active member and was part of the Ministry and Counsel group, whose version of Quaker dialogues became the Creative Listening Groups used in many parts of the world today. Dorothy had a remarkable facility for language, and in study and discussion groups could always be counted on to know the meaning, spelling, and origin of unusual words. When she was in her sixties, she went to Pendle Hill, and out of that year came her special interest and talent in pottery. She set up her own potter's wheel and kiln at home, and in addition to doing her own work, she taught several young people in the meeting, who came to know her as a special friend. For years, she was a member and sometimes clerk, of the Visiting Committee. She is perhaps best remembered for her concern for Friends who might be alone for holidays, her delicious Thanksgiving and Christmas dinners, and her pleasure in bringing Friends and attenders together for supper parties in her home throughout the years. She continued this hospitality into her early nineties. Dorothy's friendship was steadfast and caring, and she is greatly missed. She is survived by two sons, Allen and David; daughters-in-law, Helen and Fran; and several grandchildren and great-grandchildren.

Webster—Harold S. Webster, 93, on July 17, in Gwynedd Valley, Pa., where he lived at Foulkeways, a Friends continuing care community. A native of the Philadelphia area, he graduated from Swarthmore College and enjoyed a long career as a mechanical engineer before retiring, traveling extensively. He moved to Foulkeways with his wife, Grace Gourley Webster, who died in 1987. They

were married 60 years. He was a long-time member of Abington (Pa.) Meeting and was active in scouting and other civic organizations. He is survived by two sons, David and Edward, and seven grandchildren and step-grandchildren.

Calendar

OCTOBER

12-14—1990 Mid-America Gathering of Friends for Lesbian and Gay Concerns, to be held in Minneapolis and St. Paul, Minn. Registration: \$45 for adults, \$10 for children. Contact Robert Winters, at (612) 455-5181, or Barbara Simmonds, at (612) 623-8383.

19-21—Friends World Committee for Consultation, High Plains Regional Gathering, at New Providence Friends Church, New Providence, Ind. Workshops, speakers, worship, fellowship. Cost: adults, \$30; children 6-14, \$15; children under 6 free.

26-28—Annual meeting of Friends Committee on Unity with Nature at Quaker Hill Conference Center, Richmond, Ind. Speaker will be Nancy Alexander, legislative secretary, Friends Committee on National Legislation. Cost: \$60, including registration, room, and meals. For information or reservations, contact FCUN, 7700 Clarks Lake Road, Chelsea, MI 48118, or telephone (313) 475-9976.

NOVEMBER

9-11—Annual Conference of the National Coalition to Abolish the Death Penalty, in Wash., D.C. Activists will share and develop strategies for the 1990s. For information, contact Pamela Ayo Yetunde, Conference Coordinator, NCADP, 1325 G. St., N.W., Lower Level B, Wash., DC 20005, or call (202) 347-2411.

9-11—"Incest: A Few Quakers Respond," a workshop sponsored by the Task Group on Family Trauma of New York Yearly Meeting and Incest Survivors Network International. To be held at Powell House in New York State. Not a personal therapy weekend, but intended for professionals and members of Ministry and Counsel committees. Address inquiries to Powell House, RD 1, Old Chatham, NY 12136, or to the Task Group, telephone (212) 246-5440 or (516) 935-3031.

10—Quaker Universalist Fellowship, fall gathering, at Abington (Pa.) Meeting, 9:30 A.M. to 9 P.M. Worship, listening, and a panel presentation by Friends from different religious orientations. For information, contact Carolyn Terrell, 5308 Knox St., Philadelphia, Pa. 19144, or telephone her at (215) 842-3342.

17—American Friends Service Committee Annual Gathering at Arch Street Meeting House, Phila., Pa. Theme is "Challenges of a New World." Gathering begins at 1 p.m. with a reception, followed by four concurrent panel discussions on the criminal justice system, boundaries and movement of people, superpower relationships and conflicts in the Third World, and recent changes in U.S. military policies. Stephen G. Cary, AFSC board chairperson, will be evening speaker.

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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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Now, with a subscription to *A Friendly Letter*, you can have ten of its 100-plus searching, crisply written reports on key Quaker issues and events—a \$15 value—free. Pick from the back issue list sent with your first issue. Many of these reports have been the first—and some the only—coverage of these important topics. Few Quaker publications have caused as much talk and controversy per page as *A Friendly Letter* since it first appeared in 1981. Read it and see why. A year's subscription (12 issues) is \$17.95; sample copies free from *A Friendly Letter*, P.O. Box 1361, Dept. FJ-6, Falls Church, VA 22041.

George Fox's 8 volume Works (1831 edition) are back in print—at a great price. New introductions by Douglas Gwyn and others. Library bound, acid-free paper. Projected price is \$160 + \$7 shipping for 8 volumes. Sets may be reserved for refundable \$40 deposit—shipping Fall of 1990. This would be a wonderful, lasting gift for your favorite meeting library. Prospectus available. Reservations and orders: George Fox Fund, Inc. c/o Douglas Garrett, 324 S. Atherton St., State College, PA 16801.

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There's a unique collection of Quaker and Quaker-related books, tee shirts, music and audio tapes, buttons, postcards, and other items offered in *The Friendly Bookshelf*, plus free gifts with every order. Write for your copy today: *The Friendly Bookshelf*, Dept. J6, P.O. Box 1361, Falls Church, VA 22041.

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

For Sale



New! Woman and Her Symbols.

Three videotapes, written and narrated by Mary R. Hopkins and produced by Claire Simon. Tape I, *The Great Mother Earth*. Tape II, *From Earth Mother to Love Goddess*. Tape III, *Women Re-visioning Ourselves*. Stimulating and fun for discussion groups on the subject of art, environment, health, history, psychology, and women's spirituality. \$50 per tape or \$135 the set of three. Also, still available: *Crones: Interviews with Elder Quaker Women* at \$18.50. Write: Quaker Video, Box 292, Maplewood, NJ 07040.

In Philadelphia: circa 1880 Victorian Queen Anne Twin. Historically certified. Near Univ. of Penn, Drexel. 5 bns, fps, tall ceilings, natural woodwork. \$145,000. 4810 Trinity Place, Philadelphia, PA 19143. (215) 726-6512.

Limited edition of Edward Hicks's famous *Peaceable Kingdom*. Handsome 20-by-24-inch print for your home, school, public library, or meetinghouse. \$15 postpaid. Send check to: Planned Parenthood Auxiliary, Box 342, Newtown, PA 18940.

Sale: 50+ acre farm (with Quaker neighbors), north-central Pennsylvania (Wellsboro). Good barn. Small house. Pond, woods, pasture, \$60,000? Contact Bryn (717) 376-5176.

Opportunities

Seeking Friends and like-minded people interested in starting a meeting in Danville, Martinsville, Stuart, Virginia area. Contact Anne Zirkle, Rt. 1, Critz, VA 24082. (703) 694-3017.

Consider a Costa Rican Study Tour February 7-18, 1991, or July 16 to August 5, 1991, in combination with attendance at Friends World Conference in Tela, Honduras. Call or write Roy Joe & Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169; (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.

Don't wait until women are dying again: Join a Quaker Women's Network to help women who want abortions travel to states where they are safe and legal. If you can provide housing, comfort, or transportation, please send your name, address, phone, and/or financial contributions to: Overground Railroad, Box 79, Skippack, PA 19474.

Personals

Single Booklovers gets cultured, single, widowed, or divorced persons acquainted. Nationwide, run by Friends.

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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

Immediate opening for key administrative position in FWCC for detail oriented person. Requires knowledge of Society of Friends. Send resume and three references to Alex Morisey, FWCC, 1506 Race Street, Philadelphia, PA 19102.

Head of School—Friends Select School in center city Philadelphia is seeking a new Head to begin during the summer of 1991. A school of over 500 boys and girls in kindergarten through grade 12, Friends Select prepares students in a demanding academic program. Interested candidates should send resumes to the consultant to the Search Committee, Thomas A. Wood, 1111 Remington Road, Wynnewood, PA 19096.

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.

Sandy Spring Friends School, coeducational, grades 6-12, located 16 miles north of Washington, D.C., seeks a new Head to begin July 1991. Please send resume and letter stating interest to Joe Rogers, SSFS Search Committee, 10021 Dellcastle Road, Gaithersburg, MD 20879. For information call (301) 869-4564 evenings.

PYM is seeking a Chief Accountant to take responsibility for operating its large, computerized Fund Accounting system. Supervises bookkeeper; prepares interim and annual financial statements, including statements for audit and related reconciliations, provides supporting budget schedules. Must have fund accounting experience and expertise with computers. Apply by November 1, 1990, to Elizabeth Cunningham, Associate Secretary for Administration, 1515 Cherry Street, Philadelphia, PA 19102, (215) 241-7202.

Positions Wanted

Attender/early retiring professional w/unusual caretaker credentials/references and many books seeks house or estate-sitting situation in Northeast starting ca. Jan. '91. Call (212) 654-6077.

Rentals and Retreats

Montego Bay—Unity Hall. Stunning view. Bed and breakfast accommodation with single Quaker woman. Couple or two women to share room. Hot and cold water. Contact Alice Rhodd, Radio Waves, Montego Bay, Jamaica.

The Berkshires, Massachusetts. Baldwin Hill Farm Bed & Breakfast. Box 125, RD#3. Great Barrington, MA 01230. (413) 528-4092. Friends farm homestead in Berkshires on 450 acres. One mile from Route 71, two miles from Rte. 23, and 2½ miles from Rte. 7. Near all fall, winter, summer attractions and activities. Dining nearby. Marvelous views, pool, full country breakfast.

Hawaii—Island of Kauai. Cozy housekeeping cottages. Peace, palms, privacy. \$75/2 nightly. 147 Royal Drive, Kapaa, HI 96746. (808) 822-2321.

From mid-Feb. - July, '91, three bedroom furnished house in beautiful mountain setting near Celo, N.C., Meeting. References requested. (704) 675-5999.

Southern Mexico. Two bedroom furnished townhouse in beautiful colonial city. All conveniences. 7200-foot elevation, ideal for writer, photographer, etc. \$250/month, one-year lease. C. Lynd, Apdo. 169, San Cristobal Las Casas, Chiapas, Mexico.

Tidioute—Friendly Eagle bed and breakfast, 7 guest maximum, peace library, classical music coaching; 1868 home near Allegheny River, route 62. Box 222, Tidioute, PA 16351. (814) 484-7130.

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.

A value-centered school for learning disabled elementary students. Small, remedial classes; qualified staff serving Philadelphia and northern suburbs. The Quaker School at Horsham, 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

Services Offered

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Electrical Contractor: commercial, industrial, residential. Repairs and installations. Michael P. Walton, 2830 Bristol Road, Warrington, PA 18976. (215) 343-9577.

Radon testing and mitigation. DER certified contractor. Call Mike Walton, 2830 Corporation, Warrington, PA 1 (800) 446-2830. Free estimates.

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.

Celo Valley Books will professionally produce your book—50 copies or more—on time with personal attention and economically. 1% of profits to charity. Write 346 Seven Mile Ridge Road, Burnsville, NC 28714.

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Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and business. Call: Sacha Millstone, (202) 429-3525 in Washington, D.C. area, or (800) 227-0308.

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115. (215) 464-2207.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

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 Valenciennes.

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.

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.

MONTEREY 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 CRUZ—Monthly Meeting 10:00 a.m., Loudon Nelson Community Center, Paul Niebanck, Clerk, (408) 425-7114.

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

SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. 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 Sunday at 10 a.m. at 19 N. Tejon, basement level, Colorado Springs, CO. Tel: (719) 685-5548, shared answering machine. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

COKEDALE—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: Bonnie Mueller, 25 Tuttle Ave., Hamden, CT 06518, (203) 228-0579.

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 Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

Delaware

CAMDEN—Worship 11 a.m., 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 Blanshard. 8333 Seminole Blvd #439, Seminole, FL 34642. (813) 397-8707.

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 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, 828 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 Slaviaterra 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 Daniels, 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 et 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) 986-1745.

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., Ed. Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Jean Christianson, clerk, 544-1912.

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 Edmonds Rd. (2 mi. W of Nobscoot). 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, Oueset 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-SOGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting. Unprogrammed worship 11 a.m. Child care. (507) 645-4603, (507) 645-6735, (507) 645-4869.

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

ST. CLOUD—Unprogrammed meeting 10:30 a.m. followed by second hour discussion. First-day school available 10:30-12:30. 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. 747-4623.

New Hampshire

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

DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: 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: 436-8812.

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 Piera 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. Clerk: Martha Gwyn. Phone: (919) 929-3458.

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

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

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

FAYETTEVILLE—Unprogrammed. Phone 485-5720.

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

GREENVILLE—Unprogrammed meeting 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) 427-3188.

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 Indianola 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) 232-7282 or 232-1326.

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

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

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

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

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

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

KENNETT SQUARE—First-day school 10 a.m., worship 11 a.m. Union & 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.

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

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

FRANKFORD—Penn and Orthodox Sts., 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.

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

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

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

RADNOR—Meeting for worship and First-day school 10:00 a.m.

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 Arguill, (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) 388-7684.

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) 684-2261.

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.

ELLENSBURG—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—Meeting House, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9:00 & 11:00 a.m., Wednesday at 7:00 a.m., 12:00 noon, 5:15 & 8:30 p.m. Children's Classes at 11:00 a.m. Sunday.

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

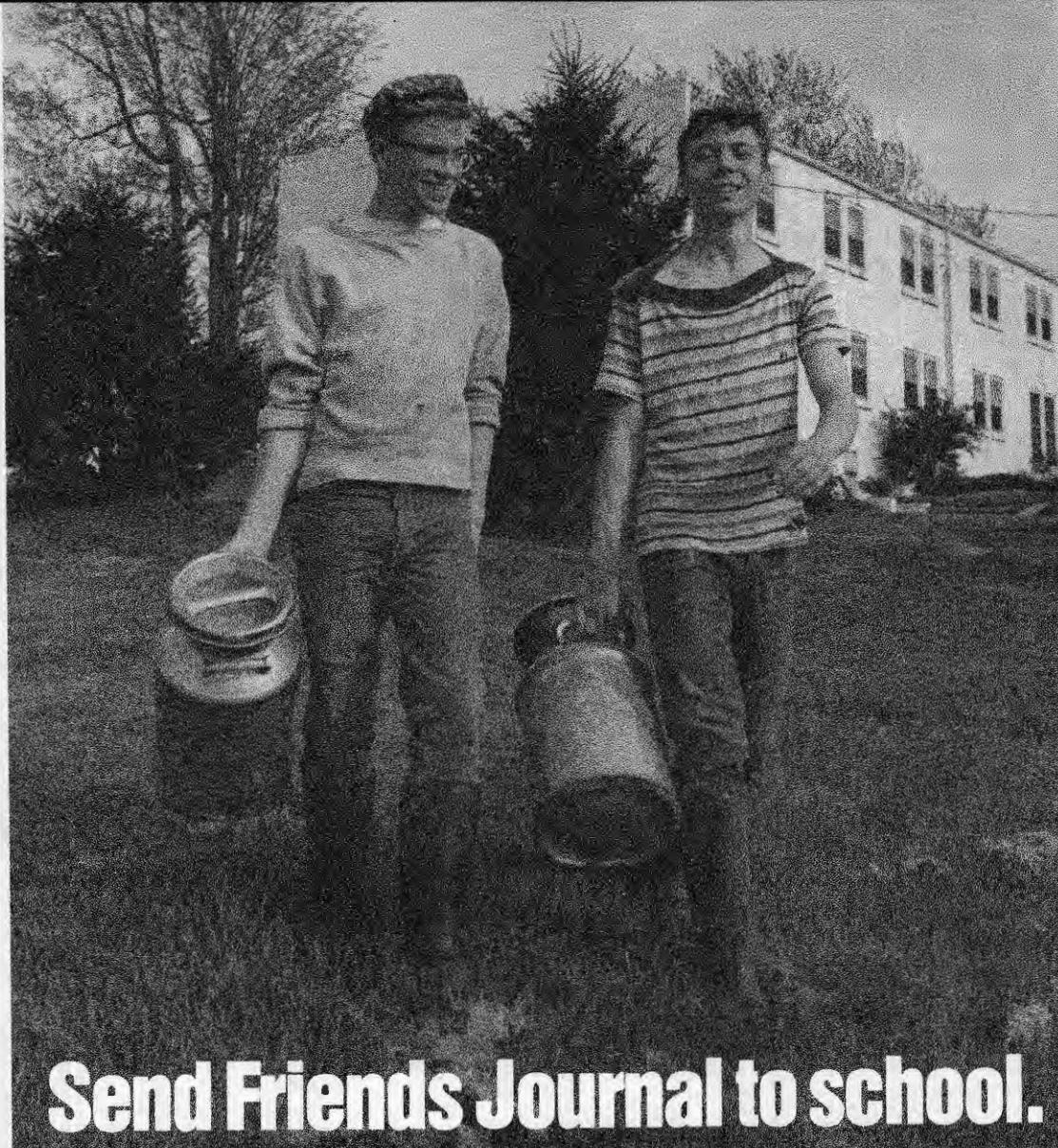
Wyoming

CASPER—First Day worship 9 a.m., St. Francis Newman Center, M. Glendenning 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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