

June 1991

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

**We Own
the Night:
A Gulf War
Retrospective**

**Sexual Abuse
and Women's
Response
to War
and Peace**

**What Can
a World
Conference
Do?**



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Among Friends

Dear David Wiggins,

What good news! We just received a press release from the American Friends Service Committee, Austin, Texas, announcing you soon will be released from the U.S. Army, perhaps before this June issue of FRIENDS JOURNAL has been printed. All of us who learned of your efforts to be discharged are delighted and relieved.

The war against Iraq has left many of us in a state of grief. It has been painful to experience such widespread enthusiasm in our country for the war, such disregard for the lives of Arab people, such euphoria for U.S. high-tech warfare. There's been little acknowledgment of the enormity of devastation, the numbers of lives lost and still being lost. It was enough, most people seem to say, that our troops suffered few casualties, that "we took them out" and "kicked a ____!"

In the midst of such insanity we needed voices such as yours. It was important to learn that you are a West Point graduate, army captain, and medical doctor; that in early 1990, a year before Desert Storm, you had recognized the inconsistency of being trained both to kill and to heal, and that you chose life; that you applied for conscientious objector status on moral grounds, but your request was ignored; you began a hunger strike to protest, and were shipped to Riyadh, Saudi Arabia, shortly before Christmas; in January, when the air war against Iraq began, you "formally resigned" from the military: you walked to a busy intersection at your army base, took off your uniform, and sat down; you were taken to a hospital, and court martial charges were brought against you.

On April 17, we now learn, you were found guilty of three charges: "failure to repair," "knowingly disobeying orders," and "behavior unbecoming an officer." The potential penalty was serious. You faced a possible prison sentence of five and a half years. It was a relief to many of us, therefore, to learn you would not go to prison, that you were fined \$25,000—to be paid within one year—and "dismissed" from the army.

As Quakers, many of us find deep meaning in your witness. You dared to say no to war and killing. You stood with courage, amidst death threats from some and claims of cowardice from others. You spoke the truth as you knew it. Quaker founder, George Fox, much scorned and imprisoned in 17th century England, said it well in his *Journal*:

Now the time of my commitment to the house of correction being nearly ended, and there being many new soldiers raised, the commissioners would have had me captain over them; and the soldiers said they would have none but me. So the keeper of the house of correction was commanded to bring me before the commissioners and soldiers in the market-place; and there they offered me that preferment, as they called it, asking me if I would not take up arms for the Commonwealth against Charles Stuart? I told them, I knew from whence all wars arose, even from the lust, according to James's doctrine; and that I lived in the virtue of that life and power that took away the occasion of all wars.

Others, I am sure, will join me in saying "welcome home." Our signs will not be as visible as the yellow ribbons, balloons, and parades that greet our troops, but know that we greet you with love and gratitude. The small check I enclose is my personal way of supporting your witness. As others learn of your safe return, they will, no doubt, wish to contribute as well.

In Friendship,

P.S. Don't be surprised if others write to you as well. I'm encouraging Friends to send greetings—and checks made out in your name—to you, c/o AFSC, 227 Congress Ave., #200, Austin, TX 78701.

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FRIENDS JOURNAL

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Necessary Rebuttal

In earlier centuries, Quakerism was quite prudish in its taboos about music and sexual practices deemed offensive to some. In the 1990s, Quakerism has learned to accept music and a broader range of diversity of sexual practices of the "victimless" type. Nonexclusive relations (sometimes called multiple relations), whether among singles or married, are rarely causes for disownment today, notwithstanding the fact that most Quakers prefer exclusive relationships. In a nonexclusive ("open") marriage, adultery is condoned in advance, instead of after the fact, thus eliminating the creation of a "victim." Only "consenting adults" participate in nonexclusive marriages.

My emphasis upon the "consent" of "consenting adults" was ignored when Scott Brigham and the cartoon about the "P" for "prude" on the young man in a Quaker hat (*FJ* November 1990) pointed out that the painful discovery of an unfaithful spouse is not "victimless."

John R. Ewbank
Southampton, Pa.



A useful math lesson

So the United States spent \$2 billion a day in the Gulf killing people! I have a little statistic Friends might pass on to their kids. How much is a billion?

If you have \$1 million to give away in dollar bills and you hand them out one every second—day and night—it will take you 11.57 days to get rid of them. If you

have \$1 billion to give away in the same manner it will take you 31.7 years! So figure out for yourself how long it takes to give away \$1 trillion.

What an interesting way to teach kids math, using the U.S. military budget!

Heidi Brandt
Morales, Mexico

Meeting cops?

Arthur Clark wrote an article (*FJ* October 1989) that addressed in part the question of "the lesser evil," using force to prevent someone from perpetrating a crime. The responses to the article were varied, as might be expected. However, I don't recall seeing any response from Quakers who identified themselves as being part of the justice system.

Is there or has there ever been a "Quaker cop"? District attorney? (I think so, but how many?) Criminal lawyer? Judge? Warden? Might Friends share stories about any of these Quakers? Of particular interest would be reflections of a Quaker cop (perhaps a contradiction in terms?).

Rheta Molleran
Mechanicsburg, Pa.

(We will collect responses to Rheta's letter and publish them. —Eds.)

More on anti-Semitism

I have read and reread the Allan Kohrman article (*FJ* January), the five letters in response, and the Viewpoint defense of the American Friends Service Committee (*FJ* March). The letter of Friend Raymond Ayub may be dismissed as a verbal assault on Kohrman, being only name calling without substance, which adds nothing to a much needed dialogue on the Arab-Israeli issue.

The Viewpoint piece acknowledges anti-Semitism in our culture and in Quaker meetings. It seems regrettable this is true in our culture, but any racist attitude is incompatible with Christianity in general, and is particularly alien to Quaker beliefs. Perhaps anti-Israeli, pro-Arab, or a "tilt" toward the Arabs may more accurately identify the attitudes and positions of some Quakers than anti-Semitism, a term embracing all Jews. "Selectivity by omission" also may be a useful term.

Friend Ralph Pickett references unfavorable acts of Zionists before 1967, but makes no comment on the Arab opposition to the establishment of Israel, the refusal of all Arab states except Egypt to recognize the right of Israel to

exist, continued terrorist attacks on Israelis, and the assassination of President Sadat shortly after Egyptian recognition of Israel. Friend Margaret Reynolds calls for an end to the Israeli occupation of the West Bank and the Gaza Strip, but fails to call on the Arab states to recognize Israel. Friend William McCord calls for a Palestinian state, again without referring to recognition of Israel by the Arab states. The Viewpoint article calls for direct negotiations with the PLO, which is not a state, and which still has a covenant calling for the destruction of Israel. There is no call for Arab states to recognize and make peace with Israel.

In the aftermath of the Gulf War, in my meeting, Friends call for understanding of the Arab culture, weep for Iraqis, but express no overt sympathy for Israelis who resisted the impulse to respond to Iraqi Scud missile attacks. Nor has there been a call for the Arab members of the alliance opposed to the Iraqi invasion of Kuwait to now make peace with Israel. Whatever one calls it, many Quakers appear to find it more comfortable to sympathize and empathize with Arabs than with Jews. May Friends move toward a more even-handed approach.

James Hibbs
Bethesda, Md.

The drug crisis

I agree with Ed Dodson (*FJ* April). Indeed, while it is perhaps too much to hope for, I should like to see Friends meetings urge the national government to legalize drugs, tax drugs, take the profit out of drugs, and use the tax money saved from police, courts, and prisons to educate and provide treatment.

Under legalization, drugs could be sold without prescription, like alcohol, to adults in government stores. Advertising drugs could still be illegal and, needless to say, giving or selling drugs to minors and driving or committing other crimes under the influence of drugs would still be punishable.

Those of us old enough to remember prohibition and what a disaster that was understand that social disapproval can deter people from personal "sins" far better than prohibitory laws. Indeed, laws against self-injuring conduct can be counterproductive.

An elderly Quaker woman once told me that early in the century no one "had to" steal or rob or prostitute oneself or kill to get drugs. Any adult could go into any U.S. drugstore and, without prescription, buy ten cents worth of

Prevention Is Crucial

Several important issues were not considered in "Legal Drugs?" by Ed Dodson (FJ April). To get an idea of the impact of legalizing drugs such as cocaine, heroin, amphetamines, or marijuana we can look at some of the effects of legal drugs on our society. The yearly costs of alcohol abuse are estimated to be more than \$57 billion in lost production, accidents, crime, and other social consequences. Treatment of alcohol related disorders in the United States costs an additional \$13 billion each year; \$1 billion for direct treatment of alcoholism, \$12 billion to treat the medical consequences of alcohol abuse. Alcohol abuse during pregnancy is one of the two most common causes of mental retardation. Tobacco abuse results in approximately 320,000 deaths in the United States each year. Alcohol and tobacco are both taxed, but the taxes do not balance the financial costs, and no amount of tax money could balance the human agony caused by drug use/abuse.

How would legalized cocaine, for example, be handled? Would it be advertised on billboards along with alcohol and cigarettes? Cocaine is not dose specific. That is, the same amount of co-

caine of the same purity, given to the same person at different times can have different effects, sometimes lethal. Also, it is directly toxic to heart tissue. Who would dispense it? Who would risk the liability? Cocaine is highly addictive. If it were dispensed in small quantities to try to ensure safety, those who developed tolerance to it would want more, leading to a black market. If it were taxed heavily enough to balance the costs of use, including the social and medical costs, it would be too expensive for most people who would want it, opening the way for untaxed, illegal distribution systems such as we have now.

The war on drugs, like all wars, is not the way to solve complex human problems. It may be more useful to think of addiction as a complex public health problem. Prevention is crucial. Genetic, social, personal, and environmental factors all contribute to it, and each factor must be addressed to reduce the problem. Minorities and the poor are more susceptible, because their social immune systems are compromised by the bigotry and indifference of the larger society, but addiction occurs in all strata of society. No group is immune.



Cathy Bartholomew

Laws set the minimal acceptable standards in our society. Most of us adhere to higher standards, but there are many who do not. That is why we have laws that restrict the release of other toxins into the environment. We can't afford to legalize more addictive drugs until our society has reached a level of awareness and maturity to cope with the ones we already have, a level that will make legalization irrelevant.

Carol Atkinson
Director, Cocaine Clinic
University of Colorado
Health Sciences Center

opium. In every town there were a few who did. Everyone called them "dopes." Ordinary people then didn't want to be "dopes," just as today, even though it is legal, the average person doesn't want to be another kind of addict, a smoker.

Betty Stone
Wilmington, N.C.

There is much truth in the informative article by Ed Dodson (FJ April) advocating the legalization of drugs. But, we have two legal drugs now: alcohol and tobacco. Each of these causes more suffering, more deaths, and more economic losses than the ones he favors legalizing. We do not need the use of these illegal drugs expanded to replicate the tragedies caused by the use of the present legal ones. Just imagine the advertising we would be bombarded with.

Before we resort to drug legalization there are two better actions that can be taken. First, provide protection against pregnancy for drug addicts. This would insure that all babies would be born drug free. Second, provide jobs for the unemployed.

This would go further toward solving the drug problem than any of the

palliatives now being tried. At the same time it would also solve a number of other poverty related problems. The way to solve problems is to remove their cause. Legalization is not the solution.

John R. Glass
Mickleton, N.J.

Ed Dodson's article reminds us that the war on drugs is anything but a big success. Since prohibition and criminalization are not stopping drug usage, it looks as if it will have to be lived with. We are doing so openly with tobacco and alcohol, and will have to do so with other drugs.

If we were really serious about reducing drug usage we would stop promoting and glamorizing alcohol and tobacco. We would go farther in controlling the legal availability of them, and of all drugs. We would punish those who harm others while under the influence. We would educate extensively about their harmful effects on users. We would make more treatment programs available. We would try to reduce the hopelessness and despair that so often lead to addiction. We would do away

with the horrendous crime of our present system of war.

Karl E. Buff
Mountain Home, Ariz.

No sense of religion

I appreciated Richard Eldridge's well thought out article, "The Quaker Author" (FJ January). The issue that really grabbed me was in his last paragraph: "If I have a worry about Quakerism, it is that it often seems to make a better philosophy than a religion." This often has been my feeling.

A few years ago I began attending Quaker meetings. Knowing a fair amount about Quaker history, beliefs, and traditions, I believed I would feel right at home at a meeting. This wasn't the case, though. I was looking forward to finding warmth, friendliness, acceptance, and a busyness doing socially important deeds. What I found (in my admittedly short time attending) was a group of people who appeared happy with the group they already had, and not in need of a new member. After meetings, I had to return home to read Quaker material in order to

Continued on page 6

regain a spiritual feeling.

I have since returned to the church of my childhood. I still read Quaker literature and believe strongly in the philosophies. But I had to return to a structured church to get the sense of religion I was looking for.

*Kate Lazaravich
Chandler, Ariz.*

Still timely

This winter a cousin, Mary Mendenhall, gave us a family heirloom. It's a battered Bible about the size of a blackboard eraser. Its broken metal clasp no longer holds its hundreds of pages of tiny print. Hand-written on the cover page is "Daniel Peckham Book, Westmoreland, N.Y., 75 cents." The Bible bears the inscription: "In terms of Her Majesty's Patent . . . dated Eighteen Hundred and thirty-nine, I hereby authorize James Cowan . . . to publish the Holy Bible with Psalms in Metre, Scotch Version, in Pearl Type, Trigesimo secundo size . . . Rutherford, [Edinburgh]."

A life-long Friend, Daniel J. Peckham (1849-1921) is a great-great uncle. His wife was Nancy Rockwell. While I was first thumbing through this musty-smelling keepsake, one tiny and unidentified clipping fell out, the only insert it contained:

"When you've got a thing to say,
Say it; don't take half a day.
When your tale's got little in it,
Crowd the whole thing in a minute.
Life is short, a fleeting vapor;
Don't fill an eight-page paper
With a tale which at a pinch
Could be covered in an inch.
Boil her down until she simmers,
Polish her until she glimmers;
When you've got a thing to say,
Say it; don't take half a day."

The worn Bible and clipping say much about the person.

*Wilmer Tjossem
Newton, Ia.*

Jonah's message

I enjoyed the article on the book of Jonah by Stanley Zarowin (*FJ* February), as well as the excellent illustration by Fritz Eichenberg. Both made for a fine piece. In regard to Jonah being "the most misunderstood" minor prophet (a reference to his extraordinary reluctance to carry God's prophecy to Nineveh), the reader should understand that the Nenevites were Assyrians—the nation responsible for deporting and/or



exterminating the entire northern ten tribes of Israel, including most of Samaria. The Assyrians were by all accounts (even their own) fierce and brutal overlords, who victimized Syria, Palestine, Babylon, and Egypt for over 200 years (ending in about 626 BC). To call them to repentance—which of course included the contingent Good News of forgiveness—was tantamount to offering the blessing of Israel to Hitler and his cohorts. Furthermore, the book of Jonah marks the first biblical instance of the faith of Abraham, Isaac, and Jacob being extended beyond tribal boundaries; Jonah's commission was the Old Testament equivalent to Paul's commission in the New Testament. In light of this, the central message of Jonah is less concerned with our fear of public humiliation than with our reluctance to forgive our enemies and share our blessings.

*David Rhodes
Wonewoc, Wis.*

Experiencing God

In gratitude for Christopher Stern's testimony in "Looking for True Unity," (*FJ*, December 1990) I face once again the question: Is my experience of God inadequate? During four years as a representative from my yearly meeting to Friends United Meeting, I prayed earnestly for the sense of God's presence in Jesus Christ if this is needed for my spiritual growth. Instead I have received deep growth into God, without the Presence appearing with, or claiming to have, any form or attributes whatever (not one, not three, not male . . .). Such "negative theology" is a classical way of trying to express mystical experience.

Do we not need both to welcome the experiences that each person receives of

the living God and also to stop disowning such experiences if they do not fit the pattern that one's own have taken? One is not culture bound in experiencing the Inward Christ, but one is culture bound in saying that someone else needs to have this experience. God seems pleased to bestow different visions (or no vision at all) upon different people.

If, then, some but not all people experience the Inward Christ, is this vision less than the whole truth? Necessarily so, for the fullness of God's glory is too much for us to endure. I can grasp the reality of God almost as well as I can stretch my arms around Mt. Denali. The measure of each person is limited. Let us be thankful for our diversity and for our growth.

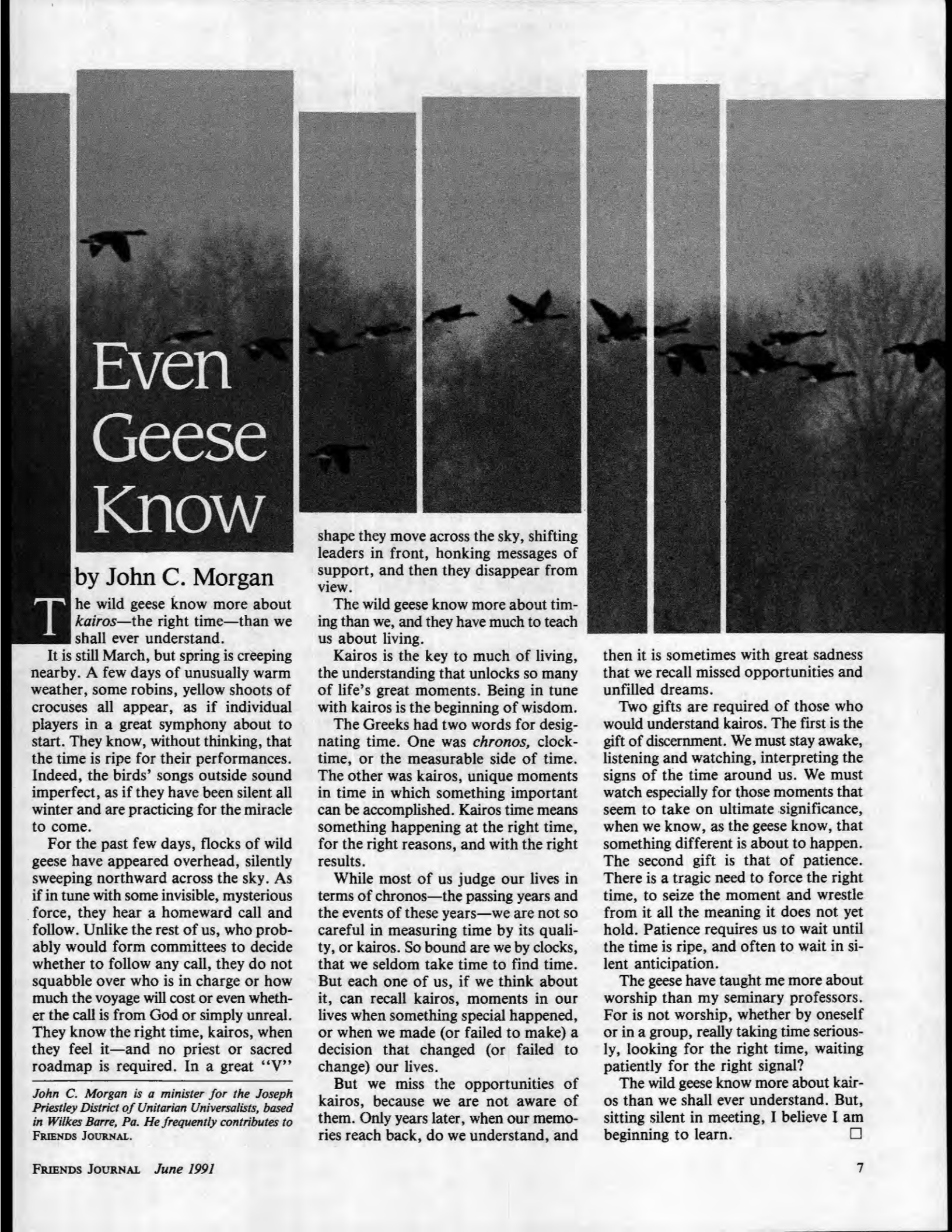
*Robert Allenson
Westville, Fla.*

Having been involved with Friends for over 20 years, I have reached the conclusion that many Friends meetings have left the Society by their almost total rejection of their Quaker-Christian heritage. As a Christian, I can think of no greater role model than Jesus, yet many meetings don't want to even be called Christian, and many reject the divinity and uniqueness of Christ. Many do this, I guess, to feel more at one with other faiths, but I don't think that one must reject the basic truths of Christianity to recognize the beauty in other religions.

George Fox was certainly "Christ-centered" and probably believed in most of the "orthodox" teachings of his day. Friends need not, of course, accept every tenet of Fox's faith, but many Friends have rejected almost everything in their tradition. There is great diversity in Catholicism, for example; many "revisionist Catholics" are working for change in their church. But Catholics, like most Protestants, hold to a faith and belief in Christ as unique in history. The article by Eric Johnson on atheism (*FJ* January) convinced me that Friends who adhere to this have nothing left to build their faith, as atheism is a "religion" of no faith, worship, or prayer.

Belief in God, however we may understand God, is essential to Quakerism. There can be no "Inner Light," no "Christ Within," and no God in each of us, without a Supreme Being or Source. I realize that most Quakers have a strong belief in God. I pray that those who have left Jesus, or dismiss him as a myth, will return to their faith.

*Johnny Mooter
Cincinnati, Ohio*



Even Geese Know

by John C. Morgan

The wild geese know more about *kairos*—the right time—than we shall ever understand.

It is still March, but spring is creeping nearby. A few days of unusually warm weather, some robins, yellow shoots of crocuses all appear, as if individual players in a great symphony about to start. They know, without thinking, that the time is ripe for their performances. Indeed, the birds' songs outside sound imperfect, as if they have been silent all winter and are practicing for the miracle to come.

For the past few days, flocks of wild geese have appeared overhead, silently sweeping northward across the sky. As if in tune with some invisible, mysterious force, they hear a homeward call and follow. Unlike the rest of us, who probably would form committees to decide whether to follow any call, they do not squabble over who is in charge or how much the voyage will cost or even whether the call is from God or simply unreal. They know the right time, *kairos*, when they feel it—and no priest or sacred roadmap is required. In a great "V"

shape they move across the sky, shifting leaders in front, honking messages of support, and then they disappear from view.

The wild geese know more about timing than we, and they have much to teach us about living.

Kairos is the key to much of living, the understanding that unlocks so many of life's great moments. Being in tune with *kairos* is the beginning of wisdom.

The Greeks had two words for designating time. One was *chronos*, clock-time, or the measurable side of time. The other was *kairos*, unique moments in time in which something important can be accomplished. *Kairos* time means something happening at the right time, for the right reasons, and with the right results.

While most of us judge our lives in terms of *chronos*—the passing years and the events of these years—we are not so careful in measuring time by its quality, or *kairos*. So bound are we by clocks, that we seldom take time to find time. But each one of us, if we think about it, can recall *kairos*, moments in our lives when something special happened, or when we made (or failed to make) a decision that changed (or failed to change) our lives.

But we miss the opportunities of *kairos*, because we are not aware of them. Only years later, when our memories reach back, do we understand, and

then it is sometimes with great sadness that we recall missed opportunities and unfilled dreams.

Two gifts are required of those who would understand *kairos*. The first is the gift of discernment. We must stay awake, listening and watching, interpreting the signs of the time around us. We must watch especially for those moments that seem to take on ultimate significance, when we know, as the geese know, that something different is about to happen. The second gift is that of patience. There is a tragic need to force the right time, to seize the moment and wrestle from it all the meaning it does not yet hold. Patience requires us to wait until the time is ripe, and often to wait in silent anticipation.

The geese have taught me more about worship than my seminary professors. For is not worship, whether by oneself or in a group, really taking time seriously, looking for the right time, waiting patiently for the right signal?

The wild geese know more about *kairos* than we shall ever understand. But, sitting silent in meeting, I believe I am beginning to learn. □

John C. Morgan is a minister for the Joseph Priestley District of Unitarian Universalists, based in Wilkes Barre, Pa. He frequently contributes to FRIENDS JOURNAL.

What Can a World Conference Do?

by Gordon Browne

The Fifth World Conference of Friends is planned for this summer of 1991. It will be held on three sites: in the Netherlands, Honduras, and Kenya, and it will bring together approximately 1,000 Friends from every strand and brand of Quakerism. In monthly meetings and churches all over the world, Friends are studying the preliminary pamphlet on the theme "In Spirit and in Truth: Faith in Action." They are raising funds to support the cost of attendance by the representatives from their yearly meetings. They are examining their own Quaker experience to see what spiritual discoveries they have to share, what spiritual questions they need to explore, what aspirations for the Religious Society of Friends they hold most strongly, what prophetic ministry their world requires, and what part of that ministry Friends can provide. They are sharing the results of that examination with their representatives, who then may attend, not as instructed delegates, but as informed and sensitive Friends, prepared to contribute to the work of the conference and to learn from the experience of similarly prepared Friends. In many yearly meetings, representatives of the conference are meeting together regularly to discuss the opportunities the conference affords and to pray for guidance and wisdom to use those opportunities well.

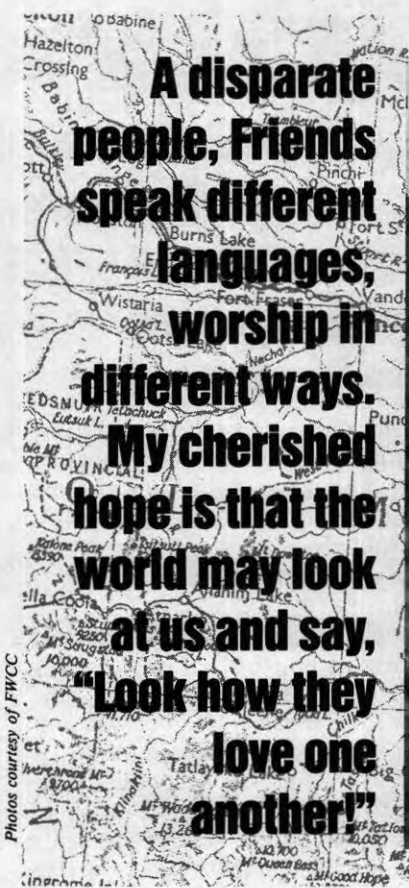
What can all this energetic preparation, this studying and praying, this travel and expense reasonably be expected to produce? Can the event possibly justify the time, the money, the effort expended to bring it about? As one of many for whom the Fourth World Conference in 1967 was a life-changing experience, I offer here some of the hopes and some of the possibilities for the Fifth World Conference that I believe not only justify all that has been done to bring the conference about but make such an experience essential for each generation of Friends.

We all know what a Friend is. Even when we know better intellectually, we

Gordon Browne is a member of New England Yearly Meeting and former executive secretary of Friends World Committee for Consultation, Section of the Americas.

tend unconsciously to define a Friend as someone rather like ourselves, who believes pretty much what we believe, and who worships as we worship. When we hear of Friends quite different from that definition, we are inclined to believe the differences have been exaggerated in the

have never worshiped in a programmed meeting, and we will meet Friends who have never participated in worship based on silent waiting. We will meet Friends for whom vocal prayer is as natural as breathing and others who find vocal prayer strange and embarrassing. We



Photos courtesy of FWCC

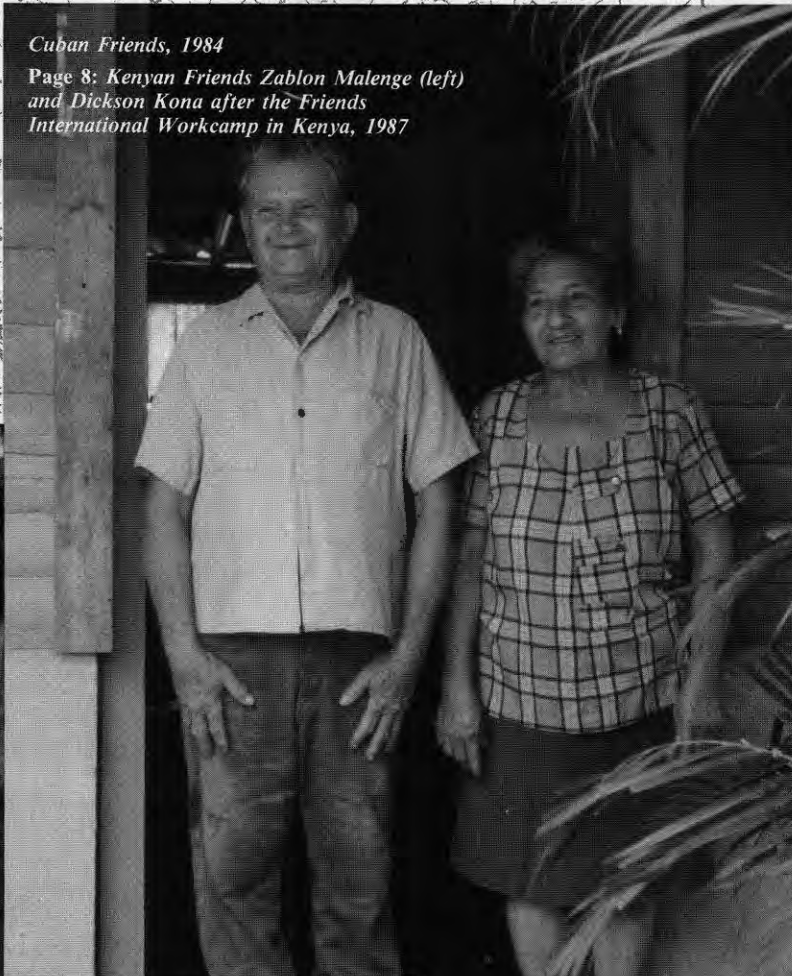


telling, or, less generously, we dismiss those others as not being "real Friends." Unless we determinedly close our minds and eyes to the other Friends around us, however, as, sadly, a few frightened Friends may, such naive parochialism cannot survive a world conference. For we will meet Latin American Friends who find the most challenging witness their Quakerism requires of them is not a witness for peace or a witness for simplicity but a witness for the inward sacraments, a witness that is daily challenged by the Catholic culture surrounding them. Or we will meet dedicated, active European Friends who come from yearly meetings that are smaller in membership than the monthly meeting to which we belong. We will meet Friends who

will meet Friends whose well-thumbed Bibles represent for them the literal word of God, and we will meet Friends to whom it has never occurred to try to read the Bible. We will meet Friends who can name the date and hour when they were saved forever from sin, and we will meet Friends who are mystified by both the language and the concept. We will learn to be patient while translation of what is being said goes forward in several languages that George Fox never spoke. And in some Quaker settings, Friends who have worried about Quakerism as being too white and middle class will find their Anglo-Saxon affluence puts them very much in the minority among those present. There will be moments when, perhaps, we shall

Cuban Friends, 1984

Page 8: Kenyan Friends Zablon Malenge (left) and Dickson Kona after the Friends International Workcamp in Kenya, 1987

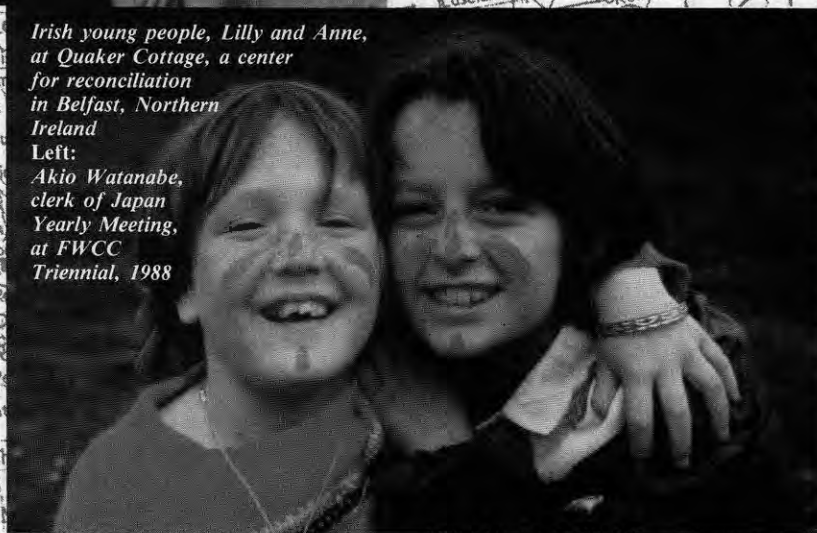


was experienced at the Fourth World Conference and again at the World Gathering of Young Friends, something will happen. It will happen as we worship together, in all the familiar and unfamiliar ways Friends worship. We will suddenly discover we have built walls within ourselves, not around God's holy realm but around the turf we have claimed as our Quaker place, and, contrite and hopeful, we will, not without struggle, let those walls come down. When they do, what joy! We will find ourselves surrounded by brothers and sisters of our religious community whom we had not previously recognized, and we will be joined to them with a new, a fervent understanding of that central, often abused Quaker word, *unity*. We will have given up nothing of our own except our meagerness of vision. We will still disagree with some of our brothers and sisters in the ways we describe and interpret our experience in worship and what it requires of us. But we will know the authenticity of the experience for them as for us, and forever after we will be freed from the narrow parochialism we brought with us.

That experience is the minimum we can expect from a world conference.

Irish young people, Lilly and Anne, at Quaker Cottage, a center for reconciliation in Belfast, Northern Ireland

Left: Akio Watanabe, clerk of Japan Yearly Meeting, at FWCC Triennial, 1988



long for the comfortable familiarity of our own home meetings and when, like some of those who attended the World Gathering of Young Friends in 1985, we become frightened and angry and eager to straighten out these other people about what Quakerism really is.

But God has not deserted the Religious Society of Friends. And, just as it

The inspired preachers and prophets whom we know as the Valiant Sixty no longer travel among us to keep us one people of God. A world conference provides the opportunity for us to discover their Truth for ourselves, in a world much changed from theirs. It is an opportunity which alone justifies the effort taken to bring Friends together this way,

at least once in every generation.

But there is more. A world conference is not a business meeting of Friends. It cannot make decisions which bind all Friends to carry them out. That does not mean, however, that it will not be an occasion when Friends are led by the Holy Spirit to new understanding of what their religious calling requires of them. When early Friends declared that "Christ has come among us to teach us himself," they articulated a reality which has challenged, chastened, and blessed Friends in every age. We know that God will be present for us when we gather in the Netherlands, in Honduras, and in Kenya. If we can be present to God, what may not occur?

The First World Conference showed us our need for one another. The Second World Conference created the Friends World Committee for Consultation as a vehicle to serve that need. The Third World Conference offered to Quaker youth who attended the inspiration that provided an astonishing proportion of recent and current Quaker leadership. The Fourth World Conference was seized by two weighty concerns: the cruel inequities in the distribution of the world's resources, and the fragmented nature of Quaker mission and service work. Anyone present in 1967 will recall with awe the power with which the concern for the right sharing of the world's resources seized the whole gathering of 900 Friends. The instruments with which to carry out the concern were not defined for us, on-

ly the certainty that wasteful opulence for some of God's people and dehumanizing poverty and hunger for others was an intolerable violation of our loving God's will. The Right Sharing of World Resources program is one of several instruments with which our Religious Society has made its so far inadequate response. This concern is unfinished business for Friends.

Since 1967, Friends World Committee for Consultation has sponsored five Mission and Service Conferences to address the other concern. Leaders of Quaker Mission and Service bodies have met together and found themselves in unity that both their ministries must address the needs of whole persons. From the beginning, Friends have rejected artificial divisions between the sacred and the secular, the physical and the spiritual, the temporal and the eternal. Yet Quaker Mission and Service bodies still go their separate ways, unable to find an integrated or even cooperative way of working. This, too, is unfinished Quaker business.

What will be shown us, what may be laid on us in 1991? It would be presumptuous to guess. But why should we not expect that out of those preliminary study groups, out of those gatherings of representatives in prayer, out of monthly or yearly meeting sessions focusing on the conference, or out of gathered worship at the conference itself God may not show us the work we are to make our own? We inhabit a world still ata-

vistically committed to war as a means of solving problems, still plundering the livelihood of the many for the indulgence of the few, still restricting fullness of life for many on the basis of race or gender or nationality or educational level or other arbitrary distinctions, still careless of God's creation and of God's gifts to humankind. It is not a shortage of needed tasks that will concern us. Will this Fifth World Conference come to such purity of spirit, such community of desire to serve God that the tasks that this generation of our Religious Society of Friends is commanded to do will be further revealed to us? It is an exciting, maybe fearful possibility.

We Friends are a disparate people. We are from 56 nations, from many different cultures, from different races, from different economic and political backgrounds. We speak different languages. We practice our worship in different forms. But we are one people, made so by our common experience of a present, forgiving, and loving God, directly accessible to us all through the Light of Christ Within. It is my own most cherished hope that in this world conference we will experience that presence and, hence, that oneness as a people so profoundly that, despite all our differences, the world may look at us and say again, "See how they love one another!" And in that love, our small Society may become a model of hope for all the divided world.

□

MIND

by Ham Sok Hon Translated by Seok Choong Song

Mind is a flower,
An orchid blooming in a valley.
Feeding on rotting dirt,
It gives forth chaste fragrance.

Mind is a brook,
Running water rippled by a passing wind.
The stormier stirs a mishap,
The merrier sings the rushing brook.

Mind is a cloud,
Floating in the blue sky.
Ever free and serene,
Though not a moment it rests at any place.

Mind is a lake,
A bosom slumbering in a quiet mountain.
It fosters infinite fantasies
In a morning mist soft as velvet.

Mind is a star,
The twinkling light beyond the Milky Way.
It whispers with such an intimate voice,
Though its face seems infinitely remote.

Mind is a wind,
The breath of heaven that comes and goes unseen.
Touching all things as it blows,
It chimes a hundred million tunes.

Mind is a seed,
A hard kernel ripe from the fallen flowers.
It's an end of all growth,
And the mother of things of all forms and figures.

Mind is a maiden, rather,
Both demure and daring.
Resisting to the last while offering herself in full trust,
In tearful happiness, she waits.

Korean Friend Ham Sok Hon, who died in 1989, was admired widely for his writings and work for peace. Seok Choong Song is a member of Red Cedar (Mich.) Meeting and is a retired Professor of Linguistics.

We Own the Night

Very soon after President Bush rushed more than two hundred thousand troops to the border between Saudi Arabia and Kuwait, we began to hear voices from our military predicting a quick and decisive victory in a war. The reason given early on was our overwhelming technological superiority, a superiority most easily seen in our ability, and in our enemy's inability, to carry on military operations in total blackness. In the words of one military man, "We own the night."

The truth of these words took on meanings unintended by the men who first spoke them. Our technology indeed enabled us to make the darkness visible. When we began our bombing of Iraq in January, we sat glued to our televisions, which were filled with scenes of targeting the enemy from computer screens. With uncanny accuracy the bombs exploded as we fixed our crosses on buildings, mounds, bridges, roads. Brief flashes, soundless, swallowed in darkness. Some far-off pops, a fireworks display, no human cries. The crosses disappeared as soon as the bombs detonated.

We could hardly wait until the night came, looking forward to it with all the expectancy that most people give to the rising sun. Our ability to see in the dark made us forget the difference between night and day. We became so comfortable with seeing in the dark that we ignored news blackouts, censorship, and we acquiesced in the notion that there was no point in holding up our deeds to the light of day, no point in listing casualties because, as we could see—at night, on TV screens—our bombing was done with surgical precision. Most of the reports we received were during the nighttime in Iraq, which was OK because it was daytime in the United States.

As I meditate on this night we have come to own, I am struck by how our technological achievement has enabled us to see *in* the night, but not *through* it. In a twisted sort of way there are times

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by Anthony Bing

when I think night has become day, darkness has become light, war has become peace. Today, while there is great reason to be thankful there is a good chance not many more will have to die, we have to wonder if we have the correct perspective on what has happened. Have we perhaps become blinded by the swiftness of our victory? Is it correct to be experiencing a sense of euphoria that,

as George Bush has said, Vietnam is now behind us, that we have become a great country once again, that we are, in the words of one military man, "redeemed" by the course of recent events in the Gulf? Is this seeing *through* the night to the day beyond, where the eye can truly see? Is it correct to rejoice that so few U.S. lives were lost, without also expressing our sorrow that so many Iraqis have had to die?

For religious people, especially for Christians, redemption has seldom been tied to acts of violence and war. We are told that God so loved the world that he gave his only son so we might be redeemed, and he was given to us not as commander of coalition forces in the Syrian desert but as a simple builder from Nazareth. He didn't speak with the words of a desert storm, but in a still, small voice of calm. He never thought hatred was love, and he never mistook the Night for the Day, even though he spent many lonely hours in the darkness. In Matthew 4:16, we are told: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." In the light of day Jesus went up into a mountain and said: "Blessed are the peacemakers: for they shall be called children of God" (Matt. 5:9). And in case people had doubts about who were the peacemakers, he went on to say, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:38-39). And finally: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

Jesus would have made a terrible military commander, but he didn't give us these commands and say they were only to be followed in times of peace. What he did say was there would be no peace unless we did follow them, reminding us that all human life is precious to God, and that we experience that preciousness when we maintain

Tony Bing is professor of English and director of the Peace and Global Studies Program at Earlham College. He is a member of Clear Creek (Ind.) Meeting.

the sense of mutuality in our relationship with one another. We need, as Martin Buber stated, confirmation by another human being for our own humanity:

Sent forth from the natural domain of species into the hazard of the solitary category, surrounded by the air of chaos which came into being with him, secretly and bashfully he watches for a Yes which allows him to be and which can come to him only from one human person to another. It is from one man to another that the heavenly bread of self-being is passed.

What is the Yes we watch for? It must be that it can come only from one human being to another. Anything that makes us forget human unity—and war above all human inventions is responsible for making us forget that unity—keeps us from possession of the heavenly bread. When we followed the cross to the top of the building in Baghdad and watched the sides of the building explode and forgot that human beings were inside, we sacrificed another chance to overcome our loneliness and embrace our humanity. When we breathed a sigh of relief that there would be no body counts in this war, and when we were told of the remarkably few U.S. casualties, and were thankful war had exacted so little cost, we postponed a little longer the self-being promised us.

What about the casualties of our enemies? Didn't we know that eighty thousand bombing sorties would produce thousands of deaths? Why have we been kept in the dark about them? Is it not because we own the night and manipulate the information blackout for our own purposes? Are we now going to be so used to being in the dark that we will not have eyes to see our own domestic problems, children starving in our own country, older citizens living in fear of illness because of inadequate national health care, untold numbers of homeless and those who live in poverty and in polluted environments? Would it have been wrong to know that all these have their counterparts in Iraq and that we have responsibilities for both? Ought we not to bring light to these problems so that darkness may be defeated?

We felt reassured when we were told our war was not against the Iraqi people, but how do we make that a convincing statement to the thousands of children who have lost a father, to thousands of wives who have lost husbands, to thousands of parents who have lost sons? And why should we expect the

Iraqis to appreciate our surgical strikes when in the light of daylight film, now being released, we see the results of carpet bombing of Basra, the destruction of civilian neighborhoods in Baghdad, the twisted shapes of vehicles and bodies of those attempting to flee the combat zone in Kuwait? I am glad I live in a country that cares about limiting the number of civilian casualties, but I think we should guard against being too proud of this, especially if it allows us to mistake war for peace, to mistake destruction for reconciliation.

It is especially hard for me to feel unambivalent about this victory when I have walked in the light of day in the streets of Baghdad, when I have seen the

sun flashing in the dark eyes of the children who welcomed me, an enemy, in the midst of a war. Eighty thousand bombing sorties later, I know that there are those whose eyes reflect the sun no more, and this knowledge blurs my own eyes as I weep for them. Vietnam has not been exorcised for me, which is why Denise Levertov's "Life at War," written in the Vietnam period, comes back to me today. She ends her poem:

We are the humans, men who can make;
whose language imagines mercy,
loving kindness; we have believed one
another
mirrored forms of a God we felt as
good—



Kathe Kollwitz

who do these acts, who convince
ourselves
it is necessary; these acts are done
to our own flesh; burned human
flesh
is smelling in Vietnam as I write.

Yes, this is the knowledge that jostles
for space
in our bodies along with all we
go on knowing of joy, of love;
our nerve filaments twitch with its
presence
day and night,
nothing we say has not the husky
phlegm of it in the saying,
nothing we do has the quickness, the
sureness,
the deep intelligence living at peace
would have.

Today, with an uncertain future be-
fore us, we need to meditate upon and
pray for this knowledge of peace, else
we are in the position of the speaker in
Dylan Thomas's "Holy Spring":

I climb to greet the war in which I
have no heart but only
That one dark I own my light,
Call for confessor and wiser mirror
but there is none
To glow after the god stoning night
And I am struck as lonely as a holy
maker by the sun.

For those who seek relation, who seek
to establish mutuality between all
human beings, even those named as
enemies, if we do not embrace the light
and fight the darkness, then we must
fear being struck lonely by the sun, after
it has emerged from the god-stoning
night.

But emerge it will, and we must not
only be ready for it, but aid in its com-
ing. War is the implacable enemy of
light, but light will prevail, if we work
through love. George Fox in 1647
stated:

And the Lord answered that it was needful
I should have a sense of all conditions, how
else should I speak to all conditions; and in
this I saw the infinite love of God. I saw also
that there was an ocean of darkness and
death, but an infinite ocean of light and love,
which flowed over the ocean of darkness.
And in that also I saw the infinite love of
God; and I had great openings.

I myself have had a strong sense of
leading these past few months, but as I
have watched the war unfold, I have had
moments of wondering where I was be-
ing led. I have felt Fox's infinite love of
God but have wondered why it is so easy
to own the night but not the Light. But I
have openings too, when it is made clear
to me there is a difference between own-
ing the Light and owing something to it.
One such opening is a minute from Lon-
don Yearly Meeting of 1912 in which I
feel a sense of solidarity, a mutuality of
purpose that places current opposition
to this war in a tradition of dissent
against all wars. This is a tradition made
up of religious women and men who,
while acknowledging that they see and
act imperfectly in a darkened world, are
united in knowing the difference be-
tween war and peace, between the night
and the Light. This is the minute:

We are deeply convinced that the testi-
mony for Peace, which we believe has been
entrusted to us as a Society, is not an ar-

tificial appendage to our faith, which can be
dropped without injuring the whole, but
rather an organic out-growth of our beliefs
as Christians and as Friends, which cannot
be abandoned without mutilating our whole
message for the world.

We believe in common with other Chris-
tians, that in Jesus Christ, the Divine Word,
which in all ages had been the "Light" of
men, took human form. We have seen in him
the revelation of the priceless worth of
manhood in the sight of God, and know that
in virtue of his "Light" shed abroad in every
human soul, all men, of whatever race or na-
tion, are brothers. Upon this sacred human
personality, war rudely tramples, virtually re-
garding men as things, as obstacles to be got
rid of, if they are enemies; or, if they are our
own soldiers, as military instruments whose
consciences may be disregarded. As Chris-
tians we cannot be parties to putting
ourselves or others in such a position. Fur-
ther, since the Divine Light within us is the
Light of Christ, we cannot separate it from
the spirit of his teaching, when he was here
on earth. We cannot claim his authority for
impulses within us which lead us to act in op-
position to that teaching, which he summed
up in love to God and love to all men.

In so far as we have grasped and been obe-
dient to these leadings, we have been enabled
to see a splendid vision of what human uni-
ty is, and of what human fellowship may be,
and have of necessity been filled with a pro-
found sense of the evil of violating this
fellowship. This vision has brought us a
renewed faith in the power of spiritual forces
to build the structure of humanity and to
redeem it from error and wrong. It is only
spiritual forces that can do this, the powers
that touch men's hearts, that convince their
minds and win their loyalty and set free the
united forces of humanity. The very refusal
of all violence, if it springs evidently and
sincerely from a deep reverence and love for
"that of God" in an opponent's nature, will
be potent to reach and win his soul. Those
who see this, even if dimly and amid much
perplexity, must hold it fast.

We have so valued this vision and recog-
nized authority that war—"the arbitrament
of self-assertion and passion," with all its
abrogation of moral restraint, its denial of
discriminating justice, its responsibility for
atrocities, its destruction of all the divine
possibilities of human life—is for us an
impossibility.

Backed by these convictions, we hold the
moral law of gentleness and forgiveness and
love to be unconditionally binding upon us
now. It seems a poor and pitiful thing to
believe in principles except when they may
have to be applied, in forgiveness only when
there is nothing to forgive, in love only for
those who love us. It is our present sinning
and stricken world that needs these redeem-
ing messages in word and life. May we be
faithful to the vision. It bears with it a grave
but splendid responsibility. □



Sexual Abuse and Women's Response to War and Peace

This article is based on a talk given during the Gulf War at a Women and Peace Teach-in. The author wished to include her name. We were reluctant to do so because of the sensitive nature of her article and possible legal questions.

—Eds.

After the United States sent troops to Saudi Arabia in August 1990, and when the war started in January 1991, I found myself feeling resentful. It seemed to me the war was draining the country's resources, as well as the attention and energy of individuals, in much the same way as my memories of childhood sexual abuse had absorbed almost all of my attention for the past year. I was irritated at the interruption war brought about, and guilty that I was hardly taking any action against it. The parallels between my response to the war and my response to the memories of sexual abuse are so striking that I have come to believe that the relationship between sexual abuse and women's responses to war and other social issues needs to be brought into the open.

One-third of all women in the United States are sexually abused or assaulted at some time in their lives. Since the overwhelming proportion of this abuse occurs before women reach the age of 24, this means that when we consider the response of adult women to any social issue, we have to take into account that nearly one-third of them will have this kind of personal violence in their history. When you add to that other forms of violence, such as physical, verbal, and emotional abuse, the proportion goes way up. In addition to this overt violence, I believe we also need to take into account the threat of violence that women in our country, particularly in urban areas, live with every day. Who among us does not pause to consider whether or not it is safe to park in a deserted place after dark and walk alone

The author is clerk of a yearly meeting and active in her monthly meeting. She is married and the mother of two children.

to a meeting or the home of a friend? What woman does not automatically become vigilant when she finds herself alone on an elevator or in a hallway with a strange man? This violence against women affects us and impairs our ability to act in response to war and other social concerns. I believe my own story relates to what is happening nationally and internationally.

When I was growing up, I was sexually abused by my father. The abuse began when I was a toddler and continued and intensified until I was in my mid-teens. My father would do these things to me in secret and then act as if nothing peculiar or wrong had happened. When I was little, this was extremely confusing and disorienting to me, but I learned from my dad how to deal with it. He was the adult, and he was my model for how to behave, so I followed his example and learned to act as though nothing had happened. As time went on I developed a number of skills essential to this kind of childhood. Chief among them was numbness; I learned to withdraw sensation both physically and emotionally. Before long, I also learned amnesia; I learned very young to forget each incident of abuse almost immediately after it happened (if not as it happened). To protect the amnesia I learned to be inattentive. I learned not to see anything in very much detail, because if I noticed things, something might remind me of the abuse, and my amnesia would be threatened. I also learned isolation. Isolation was thrust on me by the very nature of the abuse, but it was also a skill I perfected. I learned it was not safe to tell; on the occasions when I tried, I was not believed, and, in at least one instance, I was punished. So I also learned invisibility. I achieved this by not attracting much attention to myself, by becoming as physically unattractive as I could, and by being a good girl and blending in.

There is a specific type of family system that supports this kind of abuse. There is an authority at the head of the family, and in my case the authori-

ty was both my parents. My parents were the ones who defined the family reality. We were a middle-class, Midwestern family that upheld the prevailing values of society, particularly honesty. We went to a mainline Protestant church every Sunday, in which my father was an elder. My dad was respected in the business community and highly regarded for his honesty and integrity. He was a member of a fraternal order. The accepted version of reality in my family was pretty much "Donna Reed" and "Father Knows Best."

In a family like this, image and reputation are extremely important and a "no-talk" rule is essential to protect the family image. In our family, no unpleasantness was ever discussed openly, and certainly anything such as sexual abuse was never mentioned. Outside the family, it was crucial not to give the impression that our family was anything other than normal and healthy. In fact, aided by my expert amnesia, I grew up believing my family was normal and my childhood was not much different from the kind of American life portrayed by Norman Rockwell.

Now we as citizens are in a situation in which our government is an abuser. Not only have we wreaked havoc on the lives of the people of Iraq and Kuwait, but we have also abused our own people. We have siphoned off resources that could be used for health care, housing, and education. The war served to distract us from the concerns to which we devoted ourselves before the war started. The government has separated hundreds of thousands of people, most of them young, from their families and plunked them down in the desert (according to the wife of a marine in Desert Storm) without a change of uniform, without their night gear, without hot meals, and with insufficient water. But worst of all, the government exposed them to violence, the effects of which they will have to live with for the rest of their lives. The youngest of my four older brothers was in Vietnam during the Tet offensive.

What pierced my heart at the time was that I knew he had been raised the same as I, with the values of "love your enemy," and "do unto others as you would have them do unto you," but he was being forced by our own government to kill other human beings.

The response of the public to this government-initiated abuse echoes the response of survivors to sexual abuse. We are numb. Certainly, the amnesia of the U.S. people regarding prior wars and even recent events is world renowned. Many of us want to escape into inattention—we avoid watching the news, we cover our eyes and ears. And many of us who oppose the war feel terribly isolated, strangers in our own culture.

To protect itself and to enable the perpetration of abuse, the government resorted to the same tactics as the dysfunctional family. During the debate on the United Nations resolution to permit military action to end the Iraqi occupation of Kuwait, a number of members of Congress expressed their opposition to the president and his desire for a military solution. After the decision was made, however, opposition ceased. The father-figure had spoken, and now it was the job of the family to protect his reputation. Nothing must be said to make either the president or the country look bad in front of the neighbors. Congress gave George Bush authority to name reality: we were fighting for freedom; we were establishing a new world order; this was about the liberation of Kuwait. No one seemed willing to risk isolation by pointing out that the emperor was in his underwear.

The no-talk rule was apparent in other ways, too. This was not like Vietnam, with death coming into our living rooms every night. We didn't see this destruction. We didn't see the death. Military euphemisms such as "collateral damage" and "softening" were taken up by the media, and most of the coverage of the war looked like fireworks and video games. We were not allowed to see or to talk about what was really going on. Even the technologically advanced, "smart" weapons used with such enthusiasm in the air strikes on Iraq hid the reality of violence; even the pilots who used these weapons saw not destruction and death but images on screens.

From the onset of the war, I found that the news reports and the speeches of the military spokespersons and gov-

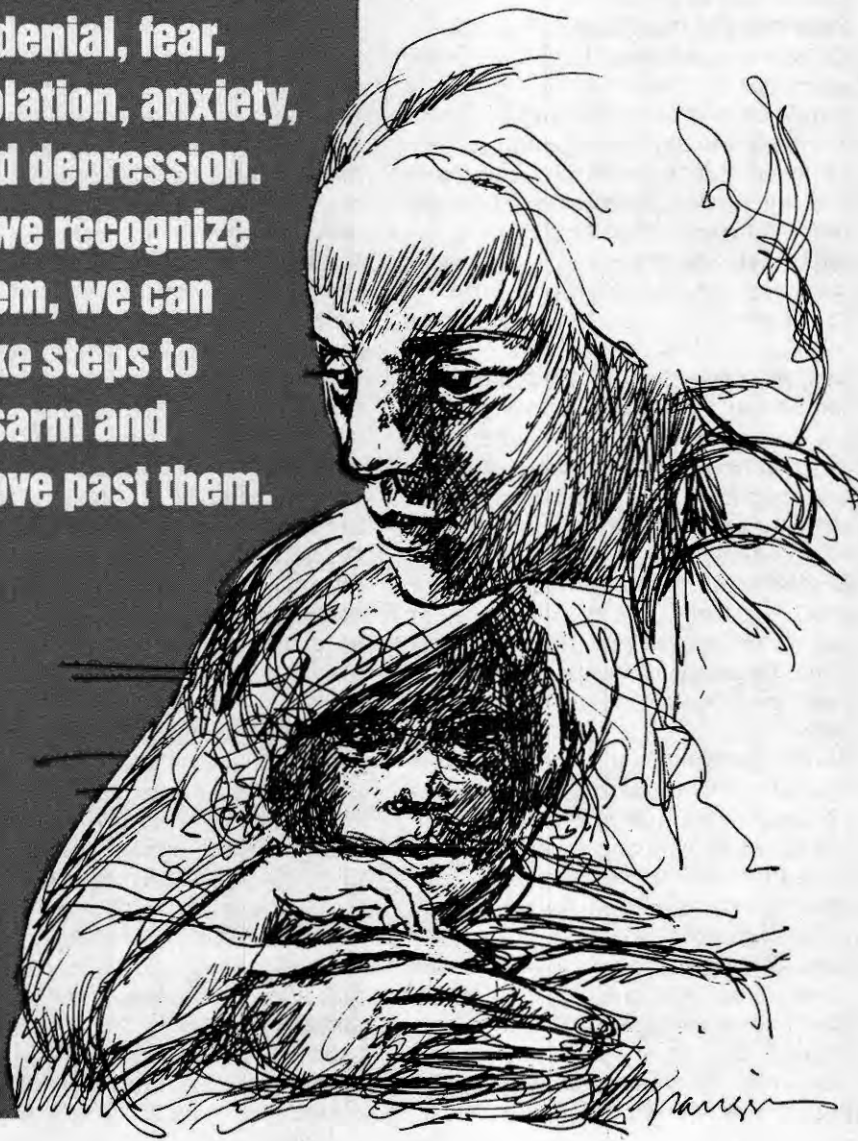
ernment officials mirrored my experience of abuse so closely that my deep, habitual responses to abuse were triggered. I went numb. I wanted to escape the reality of the war through inattentiveness. I became anxious and depressed. I was gripped with the old chronic fear of humiliation and of being dismissed, which made it all but impossible to write letters to my senators, my representative, or the president.

Other survivors of abuse may find

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themselves locked in the grip of their habitual obedience to people in positions of authority. They may find themselves in a panic about expressing disagreement with prevailing opinion about the war. They may anesthetize their discomfort with alcohol, food, or compulsive behaviors. They may go into denial, either minimizing the effect of the war or reframing the war as a necessary and just action, rather than a gross and overt form of abuse. Many of us fall into the automatic patterns of silence that protected us as children (but mainly protect the abusers now). Almost all of us will have to struggle with our distorted ability to recognize abuse and our lack of clarity about what is healthy.

Women who want to respond to war, or to any important social injustice, need to recognize they may have very sturdy walls of inner resistance. It may not be a simple thing at all to write a letter to a member of Congress or wear a peace



Narcissa Weatherbee

button to a job where most people are wearing yellow ribbons and flag pins. Those of us who have been abused—and that is a significant enough number to profoundly affect the way women participate in our society—need to acknowledge our personal arsenals of denial, fear, isolation, anxiety, and depression. If we recognize them, we can take steps to disarm and move past them; if we ignore or repress them, they will continue to paralyze us.

How may women begin to respond to war and other pressing social issues that need the attention of people of faith and conscience?

Know that healing and recovery are possible. There is plenty of evidence in the lives of individual women that this is true. Look for the evidence in the lives of others and in your own life, and believe it. Look for the evidence in the world—in the changes in Eastern Europe, in schools and community projects where you live—and believe it.

Value your own experience. We may think the abuse has damaged us to the point where our perceptions are so faulty they should be dismissed. We may be inclined to leave action and opinion to people we consider to be intact. Understand that we are not damaged goods or inferior human beings. Our insights are important. Value your experience and what your life, including your suffering, has taught you. You know important things.

Trust your own perceptions of reality. Your family may have had one story of what life was like; you may see things much differently now. In the same way, the Bush administration and most members of the government have a party line, an accepted interpretation of reality; you don't have to see things that way. The same goes for what you see on the news and in the paper, and what you hear from the people in your community. If your perceptions are different, trust them.

Break isolation. In recovery from trauma, this can mean getting therapy or joining a support group. In general, this can mean checking your perceptions of reality with trusted friends. It can mean saying how you feel instead of concealing your emotions. It can also mean finding ways to act with others instead of acting alone. Most of us endured abuse alone. We don't have to go through the rest of our lives that way. Remember that asking for help or needing other people is not a failure; break-

ing the pattern of isolation is a tremendous accomplishment.

Know that you are part of an honorable tradition. There is legitimacy in women raising their voices for social change. Quaker women were leaders in the movements for abolition of slavery and women's suffrage. More recently, in less than 20 years women's outspokenness completely transformed the treatment of raped women in the judicial system.

Do what you're able. Define your own limits. You need not act because you feel you "ought" to. You can act when it feels right and inwardly consistent. Do what you're able; you don't have to do more than that.

Take care of yourself. Get enough rest. Eat nourishing food. Ask for help when you need it. And have some fun.

Remember who you are. This is particularly difficult for abused women, but it's important. You are a whole human being, a daughter of God, and you can focus your life in ways that are best for you. Recovering from abuse and working for social change don't have to be the only things you do. Neither abuse nor war have to define your identity.

Model an alternative way of being an adult. George Bush is modeling a common misunderstanding of maturity: make up your mind, demand what you want, stand firm, and don't budge an inch; if others are not forthcoming with what you want, take it, because you are in the right. Women can model a different maturity: flexibility, genuine willingness and capacity to listen to others, compassion, openness to new insights, the ability to grow and change. We have been the butt of jokes about "a woman's prerogative to change her mind." Our flexibility is a gift. Let's honor it.

Men can employ a special hospitality of listening. Some of the important work of giving women their voice can be supported by men. The Quaker practice of expectant waiting can be brought into men's relationships with women. Recognizing that it may take women longer to overcome their deep reluctance to speak and to employ their developing skills at seeing and naming their own sense of reality, it is particularly important for men to leave a space which women's voices may fill. In the early days of Quakerism, Friends held separate meetings for men and women so women would feel free and have the opportunity to speak and to lead. These days, Friends feel we have gotten past the need for that, but I observe that even in the safest and most

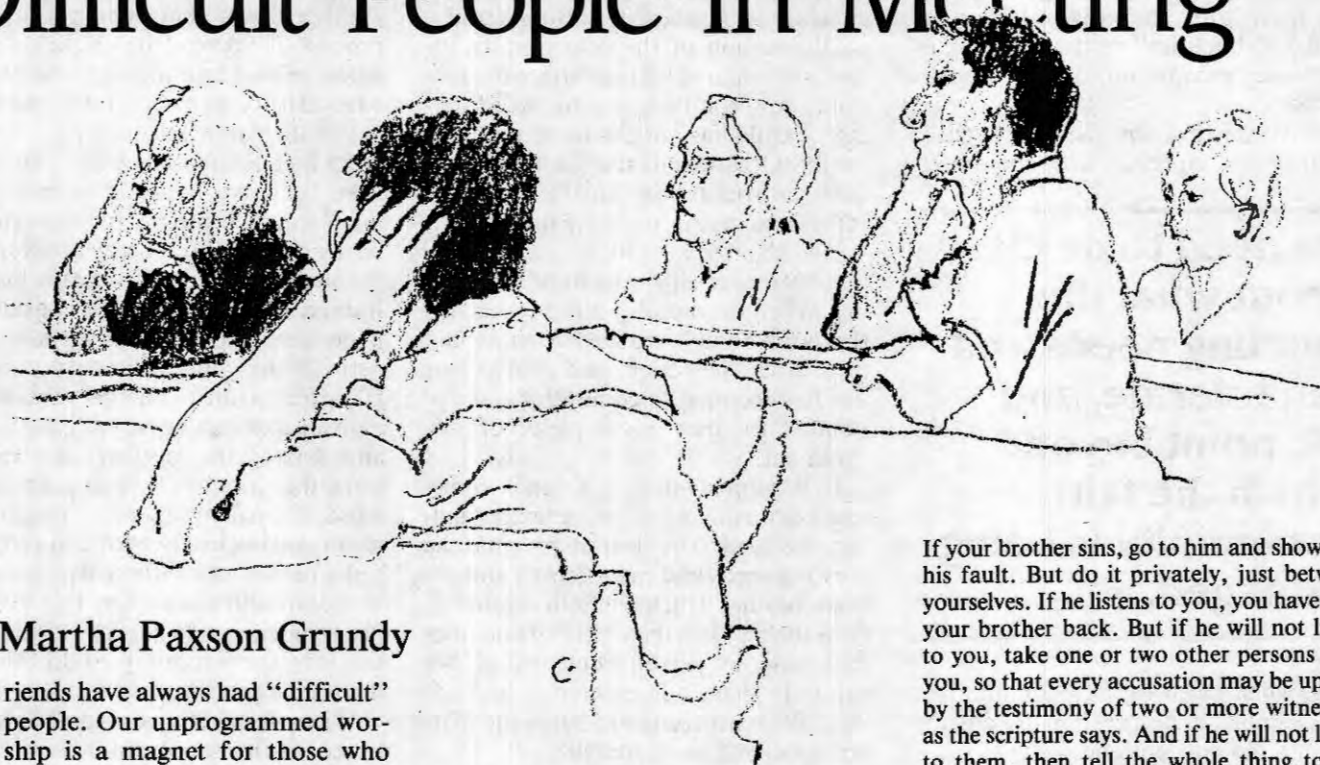
open Quaker forums it is typical for the preponderance of voices to be male. Be careful not to patronize, but wait. Make a silence. Leave room. Listen.

Cleave to the Source. This is often very hard for survivors of abuse. If God is so loving, why did God let this happen? This is a big question, and I will just touch on it briefly from my own experience. When violence occurs, I do not believe it is "God's will." My understanding at this point in my life, however, is that God cannot stop violence. What my father decided to do, God could not stop. That leaves me with the fact of the abuse. It is part of my history, part of what shapes me. *Now*, because I want to be responsive to God and because God has approached me, I feel God's influence in my life as a movement toward healing, wholeness, and understanding. I believe God moves in the direction of love and life, so I try to keep myself faced in that direction, and I ask God and my friends for help in that.

This may require that we release unhelpful notions of God, such as the image of the old white man who is distant, objective, and will punish us if we break any of his many rules. (When this was my understanding of God, he not only expected me to follow each and every rule, but he wouldn't even tell me what they all were.) My experience is that God wants to be close to me, is on the side of the suffering, and will generously make him/her/itself available to us in whatever way we are able to accept the gifts of love and life.

Worship, study, reflection, and prayer are essential, both to my recovery and to any social action I undertake. These disciplines are my ways of being with God, and of giving God opportunity to lead me. I try to discern and trust these leadings, and to act from them. This keeps me from paralysis or guilt, on the one hand, or frenzied activity on the other, and brings me into the safe space I yearn for. God is the only source of safety. That is a hard truth, because it says not only that there is safety with God, but also that there is not much safety elsewhere. If women are to feel safe enough to act, and if we are to have hope and courage, and if we are to become strong, it can only be because we are going to the Source and drinking as deeply as we can, and accepting the companionship of as many sisters and brothers as we find along the way. □

Difficult People in Meeting



Lucy Sikes

by Martha Paxson Grundy

Friends have always had "difficult" people. Our unprogrammed worship is a magnet for those who want a captive audience; our contemporary concept of love and tolerance seems to be an invitation to those who push the limits; our unexamined guilt makes us excusers of continuing dysfunctional behavior.

In one sense, a difficult person is one who will not take responsibility for his or her actions, and thereby frays the fabric of the meeting community, creating divisions and sapping energy. Sexual affairs, manipulation, power trips, spiritual competition, refusal to grow, and unwillingness to listen are some of the individual behaviors that can stunt a meeting's corporate spiritual growth. Whispering and complaining around the edges is not the answer. The meeting must take responsibility for its own health and its own blockages.

How did early Friends deal with disruptive or dysfunctional people? There are several things we can learn from their experience. One is internal and one is external. That is, one grew out of their understanding of who they were and of their experience of being under God's leadership. The other was the technique or process by which they dealt with dif-

ficult individuals.

Internal constraints grew out of the belief that the Spirit convicted and convinced each Friend and drew each to seek others in whom this same process was at work. Together they discovered that the Spirit led them corporately.

The power of the Spirit of Christ among them when they were gathered together could be felt even by strangers. There was no need for pamphlets at the door explaining what was supposed to be happening. It was real and palpable. Therefore, newcomers could choose: did they want to follow this way of life or not? Nowadays our meetings are sometimes like a vacuum waiting for people to come and fill it with whatever they want. The result can be quite unlike earlier Friends' experience. Put in other words, early Friends had a power and authority in their midst that helped newcomers sense what was expected and what could be possible for them if they chose to follow the Quaker path. The Quaker way was clearly demonstrated and newcomers could self-select to follow it or go elsewhere.

Friends' external process of discipline was based on Matthew 18:15-17:

If your brother sins, go to him and show him his fault. But do it privately, just between yourselves. If he listens to you, you have won your brother back. But if he will not listen to you, take one or two other persons with you, so that every accusation may be upheld by the testimony of two or more witnesses, as the scripture says. And if he will not listen to them, then tell the whole thing to the church. Finally, if he will not listen to the church, treat him as though he were a pagan or a tax collector. (*Today's English Version*)

Friends recognized, through their experience, that God gave different gifts to members of the meeting. Some had gifts of vocal ministry, some had gifts of discernment of the Truth of that ministry, some had gifts of encouraging and admonishing members of the faith community. (There are many other gifts, too, of which we are becoming aware.) The need for the exercise of these gifts in the orderly functioning of the meeting led, eventually, to the formal recognition and recording of ministers, elders, and overseers. Some meetings, of course, were more God-centered than others, and therefore better able to name and enable their gift-holders. In others the most outspoken or wealthiest members or the ones with the most time to devote to meeting affairs were assumed to have the gifts. However, for at least 150 years the system worked pretty well.

When a problem was not solved by one-on-one sharing of concern, or by two or three weightier Friends talking with the one who was seen to be deviating from Friends' testimonies, or by a committee

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of two or more appointed by the monthly meeting to labor with the offender, then the disownment process was begun. Friends today have some interesting misperceptions about that process, confusing it with the cold rejection of Amish "shunning" or the damning of Catholic excommunication. It was neither.

We need to examine the theory behind disownment, especially since a few meet-

We need to be clear about what the meeting needs and can tolerate, and the point beyond which the faith community is being damaged.

ings, when faced with child molesting, for example, in desperation are dusting off the old concept and using it.

Disownment springs from an experience of corporateness, which is, by and large, foreign to our meetings in the late 20th century. Friends felt Christ's Spirit working in their lives and drawing them together with others in whom that same work was taking place. Under the guidance and instruction of the Spirit, Friends learned how they were to behave—in what specific ways their lives were to testify to the work of the Spirit. These familiar testimonies—plain language, peace, equality for all, and the rest—were the outward and visible evidence of the inner work of the Spirit. If a Friend swore, picked a fist-fight, drank excessively, or slept around, for example, he or she was clearly not centering on God. The outward behavior betrayed the lack of what was going on inside.

Because Friends assumed outward behavior mirrored the inward relationship with God, if outward behavior was beyond the norms of Quaker testimonies, it seemed clear the Friend was not in a right relationship with God. Two things then were needed. One, Friends needed to proclaim that this aberrant behavior was not what being a Friend was about, and, two, the individual needed to change. The disownment process was designed to do both. It began after a

series of meetings between the individual and a committee appointed by the monthly meeting failed to result in satisfactory change. Friends were looking for an acknowledgment that the behavior was contrary to Friends' testimonies and a condemnation of the behavior. In today's terms, a child molester who continues to see nothing wrong with "loving" a child has not condemned the behavior. Occasionally the old minutes reflect the frustration that "_____ refuses to listen to his Friends," or "_____ remains high" rather than humbly recognizing what he or she is doing. When the monthly meeting reached the point that it realized Friends had done what they could and change was not forthcoming, a committee was appointed to draw up a paper of disownment.

It is important that Friends today reach that point of collective understanding. We need to be clear about what the meeting needs and can tolerate, and the point beyond which the faith community is being damaged. But we cannot make another person listen to God. We can only share our experience and advice. We must recognize when the matter is beyond our capability.

At this point the old process was to write what the person had done that the meeting could not tolerate. The disownment paper always ended with a sentence expressing hope that the person would eventually see what was wrong, change his or her ways, and be reunited with Friends. This paper was then read in the next monthly meeting, amended or corrected as needed, then approved. A Friend or two were delegated to give a copy to the individual and advise him or her of the right to appeal to quarterly meeting. Usually the individual waived that right. Then the following month the meeting directed where the paper was to be read—usually after meeting for worship, but occasionally in a more public place if the offense had occurred in a public place. Thus the person was "read" out of meeting.

But what happened to a disowned person? He or she was no longer permitted to attend meetings for business, to speak for Friends, or even (in the second half of the 18th century) to contribute financially. But he or she was not barred from meetings for worship or from participating in the Quaker subculture. It depended on how the individual felt. Obviously some disowned people broke completely with Friends;

some joined other churches. But some, particularly those who were disowned for marriage irregularities, continued to attend meeting for worship. Years later, when such persons wanted to move to another town, they went through the process of acknowledging their wrongdoing, rejoined the meeting, and requested a certificate of removal to the meeting in their new location.

Since today our concept of membership is fluid and we have an instinctive dislike for disownment borne of the 19th century abuses, I am not suggesting we reinstitute the process. Rather, I am suggesting we consider the underlying theory. I think we need to experience the value of our corporateness. It is precious and sometimes fragile. An individual cannot be permitted to disrupt and destroy the meeting. We need to learn that it is not love to enable (that word is used by 12-step programs to mean making excuses for and propping up) a person to continue dysfunctional and destructive behavior. It is not love for a parent to do this to a child; it is not love for a meeting to do this to a disruptive person.

When the meeting corporately is able to see that it cannot continue with such an unsatisfactory status quo, and has been working with the individual, hearing the person's story, and trying to convey Friends' response, the meeting needs to verbalize precisely what it objects to in the person's actions. The meeting needs to reach clarity and unity on what behavior is appropriate. It must decide what boundaries to place around the individual's future behavior, such as not being alone with a child, or remaining silent in meeting for worship. The meeting also needs to decide what the individual must do to regain Friends' confidence. Then it needs to convey this to the individual in a firm and loving manner.

The original idea behind the disownment process was that individual behavior needs to demonstrate what the Spirit is calling all Friends to be and do. We are probably too inexperienced corporately (which is not to say individual Friends are not aware) to rediscover this purpose of disownment just now. We are not now clear, as a group, about what the Spirit is calling us to be and do. But we can learn something about the process which might help us deal with the occasional difficult person who threatens to destroy the life of our meeting. □

Riding the Quaker Strand: Teaching in England

by Fred Huntington



Fred Huntington

Duncan is a very interesting boy. I don't think I've ever met someone quite like him in almost 20 years of teaching here in the States. I certainly had met people who had as much native brain power in my years at William Penn Charter School, but Duncan had a capacity with words and a self assurance that was, initially, somewhat daunting.

I met him because I was on a year's

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teaching exchange in England at Leighton Park School, a Quaker school in Reading, 40 miles west of London. My wife, Susan, and my young son, Matthew, and I swapped residences with Ian House, head of English there, and he, in turn, took my job and our home for the academic year 1989-1990.

There are eight Quaker schools in England: not surprisingly a fair number of them are in the north where Quakerism had its beginnings. Most of them are not connected to meetings as they are in the states but were started by Friends to



Above and below: Fred Huntington's lower sixth literature class. Above: Duncan is second from the right, and Claire is sixth from the left (top row).

offer special programs not available elsewhere. They still, on the whole, retain this character, having strong programs for the dyslexic child and such. Leighton Park is different: it tries to bridge the gap between the 'public' school and the Quaker school. Coats and ties are worn, and eyes are focused on university. There seems to have been, however, a continual discussion at the school ever since its founding 100 years ago as to whether this gap is one that can be, or indeed ought to be, bridged.

For my money, the school has captured just about the right balance. But, as I began to realize, from an American's perspective, academic excellence and Quaker values are not as nearly in conflict here as they might be seen to be in Britain. Perhaps part of the reason for the English Quaker view is that education and privilege have gone hand in hand for so long (and indeed still do despite major efforts to open the doors to everyone) that Friends have maintained some distance between themselves and the major channels of education. For starters, Quakers (and Catholics) were denied access to university until the 1860s.

At any rate, I began my first lesson in September with the Lower Sixth (11th grade) by bringing out a couple of Robinson Jeffers's poems about hawks. It was clear I was feeling my way with new children, a new culture, and a very different timetable of classes. Duncan

didn't help matters. He insisted the poems were too strident, too positive—they reminded him, he said, of "Captain America!" All I could think of at the time was the gigantic concrete eagle on top of the U.S. embassy in Grosvenor Square, truly one of the most stridently ugly, inappropriate buildings in all of London. As the discussion progressed, I feared we might be on the edge of some Anglo-American tension, but it never materialized. In fact, Duncan and I finished the year good friends; he even wants to come to the States for a year before he starts university.

When I look back on the year, I tend often to focus on Duncan's quality of mind when I think of the best the British way of doing things has to offer. He was

literate, he had mastered the subtleties and the variety of his tongue, he was trained in mulling over and reflecting on a piece of literature, and he was confident that any opinion he expressed would be valuable, would flow from who he was as a student and as an individual.

I continue to try to distill from those images and impressions of the year what combination of influences could bring about such ease of expression, such grace in confidence—such good writing! And what of all this we might be able to use at Penn Charter. Some things cannot be reproduced. Having the best theater in the world (and cheap, too!) a half hour away by train was a perfect jewel. Radio Four and BBC insure that a high level of national discourse on political, social, cultural, and even spiritual issues goes on throughout the nation. Of course kids would still rather listen to the rock group U-2, but at least it's there, in the background. And, of course, British politicians, whatever their failings, know the value of rhetoric. (I'm afraid even I began to be rubbed sensitive after a while to sniping at George Bush's use of language.)

But it seems there are some things we could do better. I was shocked to rediscover when I returned to the States just how busy a U.S. high school can be. Our children do much more homework, yet I wonder sometimes where it leads. Papers shuffled, workbooks filled out and handed in, bells rung, classes attended, quizzes taken and graded, pencils sharpened: there is a lot of schooling going on, but how much education? Pace was slower in Britain, slower but deeper. I met my Lower Sixth only three times a week, once for a double period. After I got over my initial fright, I was



quite comfortable spending an hour and a half on two small poems. Novel reading was considered a private experience (as opposed to the public reading of a play) so there were no class novels. Everyone read one's own and would discuss it and the writing to come from it with a teacher or maybe a small group of two or three. I remember a paper Claire wrote. She had read *Mill on the Floss* and wrote eight pages of close reading and personal response on what a woman owes to herself and her family while she is attempting to relate to a man. Slower and deeper.

Not all is rosy in Albion, however. The state examinations (GCSE at 10th Grade and A Level at 12th) are perhaps too quickly narrowing of student choices. After taking 9-10 GCSE exams, a child will typically choose three areas to study for A levels and ultimate university admission. This means that after 10th grade a child whose bent is toward the sciences need never read another poem. This distressed me. Our U.S. culture can be accused of prolonging adolescence unduly and putting seniors, particularly, into a meaningless limbo after December college applications are in, but at least imaginative literature is nudged at them from time to time even until the sophomore year in college.

Another criticism voiced by a parent friend of mine, who had a working class background, was that the education system was structured not to educate the many but to winnow out the excellent few. This man had gone to Oxford before the University had opened its doors to children from the comprehensives (local, state maintained schools), and he was bitter about how his equally capable childhood friends had been pushed off into the trades. The best get an excellent

An American's Guide to English School Slang

naff—*bad, worthless*: "This is a totally naff poem." (It could also be a "gormless" poem.)

doss—*a gut course*: "Take his drawing course; it's a doss. If you take it and do no work, you'll be a dosser."

skiving—*cutting class*: "Off skiving again, is he?" (He could also be "bunking off.")

whinge—*to complain in a whining tone*: "Stop all that whinging, Ashley, and do some work."

sus—*solve, figure*: "I have finally sussed out the math." (You could also "twig" the math.)

twee—*affectedly childish, sweet*: "Americans think everything here is so twee."

swot—*hard-worker, a grind*: "You were up 'til 2:30 last night?! You swot!"

yob, yobbo—*a clod, tough (often drunk and in packs)*: Banner headline in the local paper after a particularly riotous weekend at the University of Reading: UNIVERSITY OF YOBS!

berk—*fool, idiot*: "You berk!" (Other variants: "prat," "wally.")

grass—*to tell on someone*: "I will grass on you," or "I will grass you up."

stropping—*bad tempered*

toff—*a swell, an aristocrat*: (a "nob" is the same thing; hence "That is a nobby pullover!")

green, tuck shop—"I'm going over to the green (row of small shops) to the tuck shop (snacks, etc.)"

—Fred Huntington

preparation for life, but too many seem shunted aside, not given an opportunity to show what they can do. Purely from an economic standpoint, this is not good as Britain, at a time when she needs technocrats and managers desperately, still sends only 14 percent on to higher education (the U.S. figure is about 38 percent.)

So what did I bring back? The conviction that our 17 year olds can handle greater independence in their education; they may not necessarily want it, but it should be given to them anyway. Also, they should not be let off with glib, superficialities when talking or writing

about anything, whether a piece of literature or something they have experienced. They should be nurtured to have confidence in their ability to track down a lead, to pursue a nuance.

As the school year was coming to a close in June, various members of staff were attempting to talk Duncan into applying to Oxford where they all felt he would be a success. He was having none of it; he didn't like the "tone of the place." But just recently I hear he is reconsidering. There is a program in journalism. I wish him well.

I discovered one rainy afternoon tucked away in a corner of the Common Room (faculty lounge) a plaque that had, at one time, been nailed to an elm tree, now no longer standing. The inscription, 'Penn Treaty Elm,' went on to commemorate a tree which was "descended from the elm under which William Penn made his treaty with the Indians, 1683." By this time I was so comfortable with Anglo-American Quaker connections, with this many stranded web of cross fertilizations, that it seemed only appropriate and not at all suprising to come upon something of Penn's at Leighton Park. Looking back on the year, I felt I had ridden on one of these strands across the Atlantic and back, and my hope is that I have, by traveling on it, strengthened it. □



A JOURNEY OF CONSCIENCE



Photos courtesy of AFSC archives



Pages 22-24: American Friends Service Committee Archives photos show conscientious objectors in the 1940s. Top: A crew plants trees in Siuslaw National Forest, Oregon. Inset: A CPS attendant feeds a mental patient.

by Richard Moses

Dasenbrock, J. Henry. To the Beat of a Different Drummer: A Decade in the Life of a World War II Conscientious Objector. *Northland Press of Winona, Winona, Minn.: 1990. \$10.95/paperback.*

Keim, Albert N. The CPS Story: An Illustrated History of Civilian Public Service. *Good Books, Intercourse, Pa.: 1990. \$11.95/paperback.*

Mitchell, Hobart. We Would Not Kill. *Friends United Press, Richmond, Ind.: 1983. \$13.95/paperback.*

Van Dyck, Harry R. Exercise of Conscience: A WWII Objector Remembers. *Prometheus Books, Buffalo, N.Y.: 1990. \$24.95.*

When I reported to Civilian Public Service Camp No. 3 at Patapsco as one of the first 26 men drafted into alternate service, it was to embark on an experiment in controlled idealism—the great intellectual and spiritual quest that is pacifism, which the Selective Service System tried unsuccessfully to frustrate. Today, 50 years later, CPS men are at last writing about their experiences, evaluating their work and contribution, and telling about this small segment of World War II history, when some 10,000 men registered their opposition, more or less effectively, to the government's central policy.

Civilian Public Service was an effort to provide significant alternative service for conscientious objectors during World War II. Authorized by the 1940 Draft

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Act, it provided for "work of national importance under civilian direction." Lasting from mid-1941 to mid-1947, some 10,000 men worked on more than a hundred projects covering public works inherited from the Civilian Conservation Corps of the Depression era, service in mental hospitals and other health projects, medical experimentation as "guinea-pigs," and various special projects as well.

Four recent books describing the life and minds of Civilian Public Service men reflect the differing cultures and religious beliefs of the three church agencies that ran the CPS camps. Hobart Mitchell's *We Would Not Kill* tells about the Quaker system. J. Henry Dasenbrock's *To the Beat of a Different Drummer* reports on units under the Church of the Brethren. Harry R. Van Dyck writes about Mennonite units. In *The CPS Story* Albert Keim reports in text and picture format on all of CPS, though most of his information is Mennonite. Keim was too young for CPS, but he served in Germany on a Mennonite relief project during the Korean war, and he brings a trained historian's eye to events between 1940 and 1946.

There was extensive controversy in the camps and in the pacifist community about the morality of cooperating with conscription, but clearly the program enabled many COs to register their objection to war in a supportive environment. In his book Albert Keim suggests that Gen. Lewis Hershey firmly believed that conscientious objection to war, as in CPS, was one of the basic democratic values at stake in World War II. This contrasted sharply with World War I, where provision for alternate service was non-existent—some 500 men were court-martialed for refusing to obey military orders, with more than half receiving prison sentences of more than 25 years (17 were sentenced to death, but no capital sentences were carried out). In the Vietnam War, COs made a giant step from the experience of the two World Wars: 96,200 men served in legally approved alternate service projects.

During WWII, the relationships between the various agencies involved in CPS were complex; including the church agencies administering the camps, the government agencies managing the work projects, the National Service Board for Religious Objectors representing the church groups to Selective Service, and the Selective Service System itself. Daily life in camp

could be tedious and called for imagination and flexibility. Thus, CPS men had to seek channels for support and outreach, as well as ways to best the system on matters of personal concerns. As matters rose up the chain of federal authorities, issues often became increasingly confrontational. This seemed to be fostered by Selective Service administrators, who sought the lowest possible public relations profile for the program.

Each of the four authors develops his own picture of how CPS was run. Mitchell addresses CPS history and structure in a long introduction; Dasenbrock is more concerned about the growth of his own pacifism, while telling about the Brethren camps and projects. Van Dyck appraises CPS administration in a chapter on the Mennonite church while he discusses the fundamental differences between his church and Selective Service. The problems of living in the three branches of CPS had common threads, starting with Selective Service, which controlled transfers, leaves, furloughs, discharges, assignments, and physical facilities.

Henry Dasenbrock's book is an autobiography of ten years of his life, beginning with his graduation from high school in a small Oregon town. After growing up in a Brethren family, assimilating the values and strengths of his



church, he went into CPS and then foreign relief work. He volunteered early to join the crew readying the camp at Cascade Locks, Oregon, and was officially inducted into CPS the day after the attack on Pearl Harbor. He tells of his development as a pacifist, ranging from working in CPS camps to working in a Quaker relief unit in Poland after the war. His decade-long journey as told in this book is a story of steady growth from simple rural roots to sophisticated pacifist.

Harry Van Dyck's very readable book

draws together an explanation of Mennonite faith and practice, a history of alternative service for COs since the Civil War, and a picture of CPS and its origins. He reports the wide range of peace witness in the camps, fostered by the freedom of thought nurtured by the peace church administrations. After a year at Fort Collins, Colorado, on a Soil Conservation Service dam project, he worked as an attendant at Hawthornden State Hospital near Cleveland, Ohio. Here the hospital's schedules and staffing requirements controlled work hours, as compared to the 8-to-5 routine of a camp. From there he went to a hookworm control project, building and installing privies in Mulberry, Florida, where his life was structured even more around the group's mission.

Hobart Mitchell was older when he went to the Friends' camp at Powellville, Maryland, and he quickly became an assignee foreman, planning and supervising the work of a tree-felling crew. While bachelors Dasenbrock and Van Dyck organized their lives around the project, camp, and church social life, Mitchell lived for furloughs and weekends with his wife and for opportunities to sing with local groups. When he transferred to Rochester, New York, his singing opened doors for him and his wife.

Though Albert Keim's alternate service came ten years after CPS closed down, *The CPS Story* is a nicely tuned narrative—part verbal, part pictorial, with supplementary marginal notes giving contemporary background or comment on the particular events he reports. The book records primarily Mennonite CPS, with side trips to Brethren and Quaker units. His coverage of the pre-draft maneuvering to set up CPS is particularly good, especially in reflecting the personalities of Selective Service, the National Service Board for Religious Objectors, and the administrative agencies. His two chapters on camps and mental hospital units are both crisp and clear. The photos of CPS life are well chosen (it is a pleasure to see old friends again!), but there are a few misspelled names in captions. Also, Keim pictures Powellville camp under Quaker auspices, yet makes no mention that it was transferred later to the Mennonites. In summary, Keim has put together a most readable story of CPS from its earliest beginnings, highlighted by many photos of CPS life, with reports of major events affecting men in alternate service.

Reporting on a major part of one's life is difficult. Mitchell attacks this problem head-on—he starts on Day One and tells of his joys, frustrations, and problems as they occurred. So does Dasenbrock, but he tries to give his activities perspective in time and place with news notes and letters. Sociologist Van Dyck weaves into a smooth fabric his own story, explanations of CPS, Mennonite beliefs, and sources for conscientious objection, descriptions of his unit, his friends, and his mental processes. Keim reports on the program from the outside, since he was too young in the 1940s; his narrative brings a much-needed objectivity from a sympathetic point of view. Such reliving of days in CPS was exciting reading, for it evokes one's own memories.

One aspect of CPS life shines out in all these books—talk, talk, and more talk. The continuing discussions sharpened Henry Dasenbrock's pacifist thinking. Similarly, young Harry Van Dyck grew and was refueled by the intellectual stimulus of his peers. This dialogue with other COs hardened their peace witness and enhanced their insights into social change. Both Dasenbrock and Van Dyck were part of a yeasty intellectual circle in each unit they were in, which provided a focus for support and growth during their service. Both authors tell of many friends along the way, and it is clear these associations were a major aspect of the authors' lives in CPS.

Despite what seem to be differences between Friends, Brethren, and Mennonites, the experiences in the three programs were quite similar: camp life was one of even-level boredom, insulating each man from the world outside and throwing him into intellectual exchange with others; work in special projects away from camps with more normal work patterns brought a closer identity with society at large. The heavy hand of

Selective Service shaped and molded the physical living arrangements in CPS; its intention to keep CPS work in low profile conflicted frequently with the freer spirits in CPS, creating almost continuous conflict with the system.

As the war drew to an end, each of these men looked toward discharge and a new world, and each was a much different person at the end of his service than at the beginning. Each managed to retain much of the initial idealism and put it to use—in teaching, in relief work, in business. Being older, Mitchell was already on a career path. Both Dasenbrock and Van Dyck finished CPS without a coherent sense of direction, though the church agencies did try to provide some job counseling to remedy such a lack of focus. Dasenbrock channeled his energy into relief work in Poland, giving him a couple of years to regroup, to contribute to Europe's recovery, and to find a wife in the relief unit there. Van Dyck spent four years in searching, much of the time seriously ill, and then found his direction in academia and sociology. Others were more or less fortunate in getting placed on their discharge. However, from anecdotes here and there, it would seem that, in general, CPS men had relatively little problem settling into careers, once started in the process. The motivation to do so was powerful after several years of essentially unpaid work and no financial reserves.

In looking back at the CPS experience, these books confirm conclusions many others already have reached. Selective Service's main thrust in administration was essentially custodial, spreading several thousand men across the country to present the lowest possible profile and the fewest problems. This worked against creating a positive climate of work of real national impor-

tance. CPS men were an intelligent, highly educated group, who were denied information about the goals and methodology of their work, which would have created strong motivations on the job. One of the sad consequences is that to my knowledge only one of the several thousand men I knew in CPS remained in government service.

There were some positive outcomes. Fundamental changes in mental health systems were triggered by the work of CPS units in mental hospitals. The first pioneering "smoke jumpers" were CPS men assigned to fight forest fires. "Guinea-pig" experiments ranged from wearing lice to test DDT to a major starvation project studying the effects of war-time European diets. These successes tend to overshadow the tedium and lack of inducements in daily camp and project life.

A consequence not anticipated by Selective Service in 1940 was that putting conscientious objectors together for long, intense periods strengthened and deepened their convictions. Confirmation of this experience is reflected in the provisions for alternate service made in the Korean and Vietnam wars—where alternate service was entirely on an individual service basis. This avoided strengthening the pacifist witness by grouping COs together.

In another direction, the impact of CPS on the Religious Society of Friends has been enormous. Many COs in Quaker camps (and many whose exposure to Friends in CPS led them to become Friends) moved into leadership spots in Friends meetings and agencies. The shared network of CPS experience united an entire generation of Friends. Hardly a Friends meeting exists in the United States that has not been deeply influenced by these Friends. The Peace Testimony has been more focused, and social testimonies strengthened. Quaker service has deepened, and the Religious Society of Friends has been the better for it.

Surprisingly, the program's weaknesses reinforced its strengths—for those who resisted the system, ideology was enhanced. One wonders how many cases of hookworm were prevented by Harry Van Dyck's privies, or how much crops were enriched on Maryland's Eastern Shore when river relocation was complete. However, when CPS men come together they share where they have come since then—and their idealism remains still vivid 45 years later. □

A CPS unit at Byberry State Hospital (Pa.) meets to discuss needed reforms.



APSC archives

The Repatriation Struggle in El Salvador

by Dennis P. DeMaio

In few places on the planet will you find a more direct and compelling need for witnesses to prevent ongoing atrocities than in the repatriating communities of El Salvador. Upon returning from these communities, I am reminded of what the philosopher Voltaire once noted about human nature. "Surely," he wrote, "men must have corrupted nature a little, for they were not born wolves, and they have become wolves."

A group of us from Rocky Mountain Peace Center in Boulder, Colorado, heard about the struggle of the Salvadoran citizens returning from Honduras to repatriate El Salvador. We decided to organize a caravan of material aid to assist them. A successful fund-raising campaign in our community generated nine donated vehicles, including a school bus and a flat-bed farm truck.

The donations and contributions kept pouring in from a caring community. We filled vehicles with more than \$60,000 of medicine, 20 sewing machines, 20 typewriters, and a mountain of tools and farming equipment. Most of the 50 bicycles were tied on the top of the school bus. On the road, we were quite a spectacle, towing the plow and 3½-ton tractor.

One might assume the Salvadoran government would welcome a caravan of material aid to be donated to its recently repatriated citizens. However, after driving 3,300 miles to deliver this aid, we were treated with disdain by government and military officials. I watched in anger as my friend Cristina, an elected official of the repatriated community of Segundo Montes, begged the colonel, Leon Linares, for permission to receive foreign visitors in her community. The colonel, who was implicated in the murder of six Jesuit priests and two other citizens, berated Cristina as a "troublemaker" and sought to deny us permission to visit the repatriated communities in Morazan province.

The government of El Salvador has reason to discourage internationals from visiting the repatriating communities in Morazan. To begin with, the Salvadoran government, with U.S.-supplied bombs, blew up the original community where Segundo Montes is now being rebuilt. Pursuing a policy of "depopulation" in Morazan, saturation bombing

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Photos by Heidi Marshall

pushed many campesinos from their land. For those who stayed, the military used death squads and massacres to terrorize the campesinos into leaving their land. The Salvadoran government desires no international witnesses to the terror it inflicts upon this campesino population.

The Salvadoran government also wants no international witnesses to view the shrine at Mozote. Just a few kilometers from where Segundo Montes now stands is the shrine that used to be the town of Mozote. Nobody lives there today, and the remnants of the buildings stand in memory of the community that once lived there. Where the church used to stand are hundreds of wooden crosses, many with names scratched on them.

What happened in Mozote was an incomprehensible act of genocide. According to Rufina Amaya, one of the two known survivors of Mozote, the army arrived on Dec. 10, 1981. Rufina, who now lives in Segundo Montes, says the military ordered everyone out of their houses, stole their possessions, and ordered them back to their houses. The next day, the men were herded into the church. Through a crack in a wall, Rufina could see the soldiers taking the men out two at a time and shooting them. The younger women were raped and then killed. The soldiers then bayoneted and strangled the children. In all 1,200 men, women, and children were slaughtered by the Salvadoran military.

Fleeing the genocide in Morazan, many of the campesinos walked by night and slept by day to avoid the Salvadoran military. Many fled north to Honduras. About 15,000 refugees settled in or around the refugee camps of Colomoncagua.

Something inspirational occurred when these refugees settled in Colomoncagua. Instead of growing apart, this community came together. The brutalities of the camps spurred these refugees to design an egalitarian eco-



Top: Community members build a chicken coop in Segundo Montes. Above: the author with a Segundo Montes resident.

nomic model designed to take care of all its citizens. Community kitchens were set up to ensure that all were fed. In nine years as refugees, they have gone from 15 percent literate to 85 percent literate. The number of school teachers has grown from zero to 407. From no shoemakers, they now have 151. From no mechanics, now there are 78. From 20 carpenters, they now have 65. Although there wasn't one trained health care worker when they started, the community now boasts 358 health care workers. These refugees convinced the United Nations to give them cobbler tools and leather instead of shoes.

These refugees have recently returned to repatriate El Salvador with their proud experiment of hope. Approximately 8,500 refugees established the newly formed city of Segundo Montes. They are determined to dem-

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Witness *continued*

onstrate that their collective economic model, already working for them, can serve as a model for their fellow citizens battling the campesino cycle of poverty in El Salvador.

In my visit to Segundo Montes, I was amazed at what a community of refugees has built in less than a year. Everyone is now in housing that will survive the upcoming rainy season. There is a degree of pride and cohesiveness in this community I have not seen anywhere. They are proud of who they are, what they have struggled through, and what their city is going to look like when they finish it. People are up two or more hours before the sun, busily performing their tasks.

The efficiency and organization of tasks in Segundo Montes is stunning. The chicken farm has 5,000 chickens, with additional coops being built for 25,000 chickens. Thirty people work at the brick factory, with ovens to make 5,000 bricks per firing for the community. The goat farm has more than 200 goats. There is a leather shop, a sewing shop, and a mechanics garage. A number of day care centers were built where children are cared for and taught.

The residents of Segundo Montes are by no means wealthy. But, in remarkable contrast to most other communities I visited in El Salvador, there are no bellies swollen from hunger. Anyone who is unable to work is fed and housed. Each family is allotted minimum food amounts from collective enterprises. Additional monies are earned according to one's tasks. A collective construction crew builds a home for each family, free of charge. Alcohol and illicit drugs are non-existent in this community.

The Salvadoran government is determined to sabotage the experiment taking place at Segundo Montes. Through a cruel series of blockades, the military regularly prohibits residents from bringing imports into their community. Crucial items such as diesel fuel, medicines, batteries, and other goods are denied entry.

While I was in El Salvador, three residents of Segundo Montes were kidnapped by the military for bringing diesel fuel to Segundo Montes for their generators. Colonel Linares held them for three days without charges. It took massive civil disobedience to get them released. Approximately 400 residents from Segundo Montes descended on Goterra, where the three were being held. The community slept in the streets and refused to leave until their fellow residents were released. The colonel caved in to avoid a public outcry.

There are important reasons why the government of El Salvador desires to sabotage the economic model proposed by Segundo Montes. One important reason was perhaps best described by the man, Segundo Montes.

As a Jesuit priest and sociologist, he studied the economic model developed by the Salvadoran refugees during their stay in the refugee camps at Colomoncagua, Honduras. He was impressed by the organization, efficiency, and egalitarian nature of this model. In his writings, he proposed this model be studied in greater detail, and he discussed the rationale behind the government's resistance to it. He said the military and oligarchy in El Salvador have reason to suppress the refugees' economic model because the model challenges the fundamental structure (and problem) of Salvadoran society today: a small land-owning oligarchy on the one side and landless campesinos on the other side. Should the refugees' model prove to be successful, this could "contaminate" the hearts and minds of the Salvadoran people. This, of course, would work against the interests of the oligarchy and military in El Salvador.

Many of us believe one of the reasons Segundo Montes was slain along with five other Jesuit priests by the Salvadoran military was because of the attention and focus the Jesuits placed upon the root causes of poverty in El Salvador. The residents of Segundo Montes proudly named their community as testimony to the courage and vision of the man who discussed their economic model in his writings.

I have great fears for the physical safety of my friends in Segundo Montes and all of El Salvador. These fears are highlighted by knowledge of a radio broadcast that appeared on San Salvador radio while I was there. A chilling message was broadcast by the right wing Maximiliano Hernandez Martinez Brigade. This not-so-clandestine death squad proclaimed its intention to "resume our conquest that will lead to absolute power." In this broadcast, the death squad outlines a spine-chilling philosophy. "The superior capitalist class in our country is naturally the strongest, and its destiny, without question, is to govern and regulate the inferior classes." The broadcast speakers explained how this "superior capitalist class" has "a duty to exploit, dispose of, conquer, and even exterminate elements of these inferior classes when the benefits of capitalism require such."

The residents of Segundo Montes are not oblivious to the potential dangers they face with their new experiment. In part, this is why they built an international house in Segundo Montes. It is a wooden structure with a dirt floor, metal roofing, and cots to house international visitors. It is the residents' hope that an ongoing presence of international visitors will discourage further human rights abuses by the Salvadoran military. Many of us who go to the international house to stand witness hope our presence is enough to prevent genocide from being repeated again. □

Testing Differences, Finding Common Ground

by Susan Hubbard

My first thought when I opened the invitation to a conference on Quaker evangelism was that the organizers had confused me with someone else. In the invitation, they described evangelism as "spreading the good news," and then added that the very word evokes a wide variety of reactions among Quakers. Would I be interested in considering this provocative subject with a group of other people who came from all over the United States and even from London? There was no requirement that participants all share a common point of view. Indeed, the most fruitful consultation would result from an honest coming together of people of different persuasions, all of whom were committed and active Quakers.

I really do like to share good news. I do this with some regularity in the Quaker songs I write and sing. Indeed, the music has poured through me partly as a result of my 16-year connection with the Religious Society of Friends.

Here in Boulder, Colorado, we have a large, liberal, unprogrammed meeting. Some people are explicitly Christian in their faith, and some are not. We have birthright Quakers, Quakers by conviction, refugees from other religions who either were hurt or left empty by their previous experience, and some like myself who never practiced much of anything until finding the unique message offered by Friends. I grew up in a non-practicing Jewish home. In Boulder Meeting I have never felt any pressure to become an avowed Christian. Evangelism is a word I have always associated with aggressive Christianity, and, by and large, evangelism has not been an issue in our meeting. But spreading good news intrigued me and was compatible with my calling to share that of God through my music. So I decided to attend the consultation, and to assume the responsibility of participating as fully as I could.

The reality of the consultation was different and more powerful than anything I could have imagined. I was the only non-Christian in attendance, although there were others from unprogrammed meetings. It felt somewhat uncomfortable to be the only person who did not regard Jesus as God and savior, but I realized if the consultation were to be

a true reflection of our diversity, I had to speak up.

The first evening we listened to a talk about the history of Friends evangelism. The presenter, Jim LeShana of Southwest Yearly Meeting, was articulate, well-informed, and earnest in his conviction that God calls Quakers to win people to Christ. Certainly this was the calling of George Fox and the Valiant Sixty. In his opinion, conversion of others to Christ is the goal of evangelism, to save those who are lost.

In the discussion that followed, differences arose right away. Some objected to the vocabulary, even though they felt Jesus was the way to find God. As one person put it, "To the extent we insist on the primacy of Jesus, we exclude much of the light and much of God." Controversy arose over "seeking" and "finding." Surely Quakers are seekers. However, those with a calling to spread the good news feel Friends have found something worth sharing, and endless seeking without discovering something specific has a certain emptiness.

The discussion was followed by a programmed meeting—the first I had ever attended. It was led by Stephanie Crumley-Effinger of Indiana Yearly Meeting, a recorded minister who was well along in her third pregnancy. She wove the theme of birth and rebirth into the season of Advent, talking of the need for each of us to give birth again and again to the spirit of Christ in the world. She also read a letter she had written, as though she were Mary, mother of Jesus. In it she told a friend how thrilling—and terrifying—it was to be pregnant with a miraculous child. Her talk set the theme for the rest of the weekend. Men and women alike talked about their experiences of childbirth and of their commitment to be midwives to the Spirit.

That night when we went off to bed, I was glad I had signed up for a single room. There was a tremendous amount of information and ideas that I wanted to mull over in quiet and solitude. The weekend had a full program. The next morning, we met in small groups to consider questions such as, "What does it mean to you to call forth that of God in others? Is this the same as or different from conversion to Christ? How does this happen or not happen in your meeting? Is there a distinctive Friends form of evangelism?"

The small groups became home base, with a chance for each of us to speak in a more complete way and get to know each other.

The atmosphere was warm and respectful and offered time for real communication. After being together for two-and-a-half days, we came to really like each other. One passionately Christian Friend and I stood outside in the cold for an hour, cheerfully freezing our feet, before realizing how much time had elapsed. We agreed on very little in that hour, but it was a loving conversation. On his recommendation, I read some of the Gospel of John before I went to sleep. Perhaps my Christian friend also thought about the ideas I had expressed to him.

Mary Moehlman, of Philadelphia Yearly Meeting, spoke to the gathering about outreach among unprogrammed Friends, and David Brock, of Indiana Yearly Meeting, spoke of evangelism among programmed Friends. To my ears, their similarities far outweighed their differences. Both regarded acceptance of Jesus Christ as central to Quakerism, and both offered practical ideas about how to bring the good news to others.

Those ideas included offering programs in addition to Sunday meeting for worship, such as adult education, singles groups, draft counseling, and Bible study; publicity through advertising, postcards, phone calls, peace vigils, invitations to friends and acquaintances; offering sanctuary and participating in councils of churches; writing and disseminating materials on Quaker belief and practice; improving the condition of the buildings in which we worship; and reclaiming the powerful language of early Quakers. Mary encouraged us to actively pursue people who need love, hope, peace, and direction with energy and a prophetic conviction that we have something distinctive that cries out to be shared and accepted.

By this time, I was feeling saturated with language and ideas that eroded my sense of belonging. Maybe it had been a mistake for me to come to the consultation. Maybe we shouldn't all be called Quakers. Maybe my own beloved home meeting wasn't really a Quaker meeting. I felt I had come to an evangelical Christian gathering where distinctive Quaker features were a side issue. Perhaps this was just another group aimed at bringing unbelievers to Jesus.

Nevertheless, on Friday night I presented a music program prior to meeting for worship. It was warmly and enthusiastically received. My Christian F/friends connected easily to the messages about "skinny-dipping in the ocean of light," to the sense of reverent waiting for God during silent meeting, and to the value system that is expressed

Susan Hubbard is a member of Boulder (Colo.) Meeting, where she is on the Ministry and Counsel Committee. She is a psychotherapist whose avocation is singing and songwriting.

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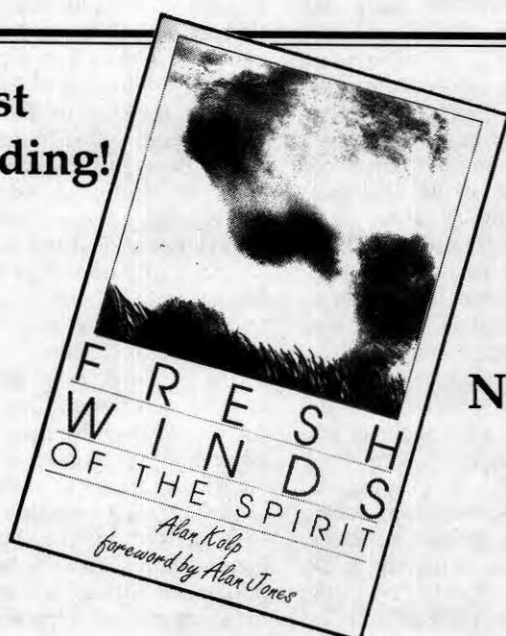
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Reports *continued*

in the songs about family and love. It didn't seem to matter that I hadn't mentioned Jesus in my music.

On Saturday, there was a role-playing session depicting a devoutly Christian member of a meeting exhorting everyone to worship Christ and read the Bible. Then there was a Ministry and Counsel meeting to deal with the offended feelings of others and to support the rights of the person who delivered the message. The acting was terrific, as participants threw themselves into their roles with humor and gusto. However, to my dismay, the greatest laughter occurred at the feelings of someone offended by an aggressive Christian message. It was as though the group were saying: it's laughable that Quakers could be offended by someone urging them to take Jesus as their savior. When I look at the origins of Quakerism and the convictions of George Fox, I can understand how this would seem laughable. But it didn't feel very funny to me at the time. I forced myself to speak up in the large group as part of my commitment to being authentic.

Then I did what any homesick kid in summer camp would do. I called home when I was feeling the worst, and told my husband, Allen, that I wished I could get on the next plane. I asked him to remind me that I am not such an anomaly in my own meeting, that our F/friends in Boulder still existed, and that our meeting is a solid and substantial group of fine people who have no doubt about their identity as Quakers. He was supportive and sweet, and hoped things would turn around for me.

Somehow, over the next few hours, everything changed for me. Perhaps it was the caring exchange in my small group or the personal conversations with people. Perhaps I reached a critical mass in hearing unfamiliar language and ideas. Certainly I was moved by the intensely emotional and personal sharing of people who told how they had found Jesus and how this had changed their lives. I distinguish this from exhortations to faith and religious rhetoric. In my opinion, there is no more effective evangelism than a vulnerable and personal statement about one's own experience, unencumbered by smugness or self-righteousness. If I am offered something gently, I am more likely to be interested than if someone uses the hard-sell approach. For the first time in my life, I began to consider the possibility that Jesus could have meaning for me.

The mere consideration brought up anxiety. For the first time, I began to understand what the word *Christophobia* meant. It is easy for me to see the closed thinking and prejudice in a certain kind of Christianity. But I never before realized the extent and

Then and Now

An Encounter

by Lisa
Gobell



Narcissa Weatherbee

depth of my own closed thinking. I have been comfortable with others' beliefs, but only if I have been sure that those beliefs would not change me in any way. What if I took Jesus Christ seriously? What if I became a Christian and some magical thing happened to me, the way it seemed to happen to some of these other people? What would my family and friends think? Who wouldn't like me anymore? Who would think I had lost my mind? Maybe I actually would have lost my mind!

Harvey Gillman, a wonderful man from London, spoke in our last meeting for worship about having to peel away every last belief and assumption to become one with the Spirit. He commented on what a frightening and upsetting process that is. I could identify with this. I expect it would be just as frightening for a "Christ only" type of Christian to allow the possibility that God has come to earth through others, as well as through Jesus, and that other religions may be just as close to God as Christianity.

Our final gathering included a summary report by Jonathan Vogel-Borne, of New England Yearly Meeting, and Nancy Wood, of Indiana Yearly Meeting. They focused on the theological differences at the center of the confusion about what Quakerism is today, particularly the differences between Christians and non-Christians, those who would evangelize to convert and those who would offer good news without investment in conversion. They spoke of the methods of sharing the good news that had been presented during the consultation. They declared that we had discovered "a fragile unity," but that so many people are crowding under the umbrella of Quakerism that "someone is always getting wet." Another question arose: What does a person actually do to become a Christian, other than listening to someone else preach about it? One participant wryly stated, "Many evangelists want you to swallow what they haven't even had time to chew!"

Theologically, our unity may be fragile. Being on the outer edge of the umbrella, I certainly felt the rain drizzling on my head during some of our three days together. But my experience of participating in the consultation was overwhelmingly an experience of love. For me, God was present in a transcendent way, overcoming vocabulary, theological difference, and different upbringings. I feel privileged to know some of the dear F/friends with whom I became acquainted during that weekend. I am glad to have had an opportunity to work through some of my own assumptions and to notice my own prejudices. By listening respectfully, by letting in the other, we are closer to love and closer to God. □

I was introduced to Jimmy in an office of many computers in Reno where he functioned in a white coat, spreading clinical efficiency. I had been told he was much nearer to 80 than to 70. It was difficult to believe.

He brought me the telephone directory I had requested for finding the address of the Quaker meeting in this big town so I could attend Sunday morning service.

"Quaker?" he repeated, and his face expressed sudden animated interest. His smile showed the whiteness of his teeth in his dark-skinned face. "I never forget what the word 'Quaker' means in my life," he murmured more to himself than to me, but just loud enough for me to hear.

"Do tell me," I encouraged him, as I sensed something special. His eyes took on a far-away look as if they were piercing the past, and his voice was colored by strong emotions. He remembered his past:

It was in Philadelphia in 1940. I had married and left the merchant navy, where I had a responsible job as a supervisor in charge of a large group of stewards. Having married, I wanted to be with my family. The United States was just coming through the depth of its depression, and only low, menial jobs could be given to the blacks who were, at that time, not fully trusted as citizens. It was still ingrained in the American psyche that segregation had to be practiced. Through the powerful feelings of the black community the National Association for the Advancement of Colored People (NAACP) was founded, and the White House was alarmed. When the president was informed of the situation, an order was issued that blacks had to be employed next to whites.

Jimmy stopped and took a handkerchief to wipe his forehead. I could see how deeply the effort of remembering affected him. He had forgotten he was speaking to another person. He had immersed himself deeply in his memories.

An English citizen, Lisa Gobell co-founded there a home for children with special needs.

I was directed into a factory with 13 whites and another black man, and after a training course, every white man of the group was allocated a job, but for us two blacks, nothing seemed available. During this orientation period we had to sweep floors and clean the toilets, in spite of our special training and having been passed as efficient.

Jimmy's voice became affected by his strong emotions. I could see how intensely he was reliving the past. It was the past when managements did not know what to do with blacks other than use them for the lowest jobs. He found the coordinator of the work force, a Jew and a member of NAACP, and asked him why he was not given the job he was trained for. An answer was not forthcoming, but he was promised that a report would be sent to Washington, D.C. Meanwhile, he was given a menial job that anybody of low intelligence could do.

I felt in the community of the workers the ingrained attitude left over from the slave trade. It was not possible for me to go into the canteen to have a meal, so I went across the road and bought sandwiches for lunch. One day the department head met me and, sensing the situation, invited me into the canteen. He walked in next to me and seemed not to mind the many astonished looks of the other workers. We sat at a table together, and he let me tell him of all the past work I had done.

His name was Mart (how could I ever forget it . . . ?). He told me he felt I was misplaced, and he would see to it that I would get to the right place. And so it happened. Every day he walked into the canteen with me and sat at the same table with me until by and by the others accepted it and I was integrated into the community and could feel like one of them. Mart was a Quaker, and from him I learned what it means to be belonging to this Society.

Here Jimmy took a deep breath, and, thoughtfully, he pointed to heaven. "He up there cannot feel too badly about me if he sent a man like Mart into my life to put things right for me."

It was now my place to feel humble and hope this trust might be justified. □

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News of Friends

Young Friends will meet this summer following each of the three Triennial World Gatherings of Friends World Committee for Consultation. The theme chosen for the 1991 Young Friends International Gatherings is "One Body, Many Parts," taken from Romans 12:5. The theme was inspired by ideas that arose from the 1985 World Gathering of Young Friends, held in North Carolina. At that time, participants felt their diversity of backgrounds caused difficulty in finding spiritual unity. The gatherings this summer will look at the roots of that diversity, with an eye toward appreciation and understanding. The FWCC World Gatherings will be held in The Netherlands in June, Honduras in July, and Kenya in August. Each corresponding Young Friends gathering will be held immediately afterward in the same location or within the general area. Age range for Young Friends is 18-35. Membership in the Religious Society of Friends is not required, but organizers hope participants will bring a willingness to explore the Spirit that lies beneath words and actions. For information, contact Follow-up Gathering, c/o Katharine Clark, 14 Walcott St., Maynard, MA 01754.

Friends in Austin (Tex.) Meeting ask for the prayers of others in helping them come to consensus regarding a same-sex marriage. This is the minute containing their request: We recognize at this time that we as a meeting are unable to reach unity over the question of taking the marriage of Jim and Steve under the care of the meeting. We experience frustration and feelings of despair, not knowing where to go from here. We call on Friends to pray, seeking the Light for the meeting in this matter. We need a spiritual transformation. We trust that the Spirit will make it clear to us, from here, what road we should travel. We wish to express our gratitude to God and to all members and attenders who have labored together on this question. We earnestly yearn for Friends outside of Friends Meeting of Austin to hold us in the Light.

Where previously brawls were a nightly occurrence and youngsters pushed cocaine, members of the Friends of Jesus Community rehabilitated a 12-unit apartment building in Wichita, Kansas. They now live there and hope to become actively involved in reconciliation and community building in the neighborhood. Those in the project are members of University Friends and Northridge Friends in Wichita. The community meets regularly for worship and business and offers a multi-racial worship time once a month. The project reports to the Friends Action Division of the Family and Social

Ministries Board of Mid-America Yearly Meeting, which is affiliated with Evangelical Friends International.

A record 150 Friends from Iowa, Nebraska, Missouri, and Minnesota gathered for Mid-year Meeting at Iowa's historic Bear Creek Meetinghouse on March 16-17. The annual event, sponsored by Iowa Yearly Meeting (Conservative), is for social and spiritual fellowship. Richard Gilbert was in charge of the program, Wanda Knight handled local arrangements, and Jackson and Caroline Bailey served as resource people.

A reunion of conscientious objectors who participated in starvation experiments in 1945 took place March 16-17 in St. Petersburg, Fla. Twelve of the 32 original participants were there, with the purpose of reaffirming their fight against human starvation wherever it exists. It was the first reunion in 45 years. During the experiments, they lost one-fourth to one-third of their body weight in a six-month period. They volunteered for the study to provide information to help relief agencies plan rehabilitation of millions of hungry people following World War II. In their reunion, group members agreed the experiment was the most important experience of their lives. They discovered that starving people become selfish, hostile, depressed, and ultimately lethargic and submissive. They concluded that food, not ideologies, is the primary issue for hungry people. Most of the participants went on to obtain advanced degrees, and their work has been primarily in human services. The 1945 experiment was co-sponsored by Friends, Brethren, and Mennonites.

Fifty years of ecumenical witness against war is being celebrated with the anniversary of the National Interreligious Service Board for Conscientious Objectors. Representatives of churches and peace organizations will gather in Washington, D.C., on June 15-17 for the celebration. NISBCO was founded in 1940, when conscientious objection to military service was recognized, allowing provision for alternative service. Those associated with NISBCO include Protestants, Catholics, Jews, Quakers, Muslims, and people with no formal religious persuasion.

Correction

The new dean of Earlham School of Religion, Andrew Grannell, will assume his new role on July 1. He replaces Tom Mullen, who is on sabbatical after serving six years as dean of ESR.

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POWELL HOUSE CALENDAR

Summer 1991

July 16-20: THE FRIENDS' BIBLE INSTITUTE: THE GOSPEL ACCORDING TO THE WOMEN. Led by Elizabeth Watson. Participants will study the evidence in the four Gospels that there were women among the disciples of Jesus and speculate about their stories. Also examined will be Jesus' attitudes toward women in the historical context of their times, and the ways in which Jesus broke the taboos of his culture. The format will be discussion, study and role playing. \$250.

August 2-4: MAN TO WOMAN—WOMAN TO MAN: QUAKER PEACEMAKING IN "THE WAR BETWEEN THE SEXES". Led by Pat Ireland and Terry Gleason, both faculty members of Neumann College in the Communication Arts Department. Current research on gender-related communication has shown that men and women often have very different verbal and non-verbal patterns which can be misinterpreted by those of the opposite sex. This workshop will offer opportunities for dialogue and resolution of these difficulties. \$120.

August 16-18: JOURNALING: BEGINNING AN INTENSIVE PERSONAL JOURNAL. Mary Louise Cox will lead the internationally renowned Dialogue House Life Experience Workshop. Participants will be led through exercises that help them to see the movement of their lives in relation to their bodies, work, personal relationships, and events. It will include dreams and twilight imagery, drawing together the history of one's spiritual life to prepare for ongoing Journal work. \$150.

August 18-21: DEEPENING THE SPIRITUAL LIFE. Individualized programs for journaling in Quaker Meeting and in personal spaces in our house and countryside. This may serve as an extension of the Journaling weekend or as an independent opportunity for retreat. \$150.

September 13-15: HELPING WITHOUT HURTING. Led by John Calvi, certified massage therapist and a Friend with an acknowledged gift for healing. Caregiving for others and ourselves is an increasing aspect of our lives. How to give one's best and avoid burnout will be the focus of this weekend. The tone will be slow and tender; using a blend of ideas, small groups, some touch and music, energies will be renewed. \$120.

Conference cost includes meals, room and board, and childcare (by arrangement). Family discounts and camping (at a reduced rate) are available.

Powell House provides an ideal setting for a Meeting retreat, family reunion, wedding or conference for groups of 25 to 80 people. Powell House also has an active program for young people in grades four through twelve.

Powell House is located between Albany, N.Y. and Pittsfield, Mass. It is set in rural Columbia County, on 57 acres of open fields, woods and ponds. We are three hours from New York and Boston, and six hours from Philadelphia. Plane, bus and train pickup are available by arrangement.

For more information, or to register for a conference, call or write:

RD 1 Box 160, Old Chatham, NY 12136, Telephone (518) 794-8811

Bulletin Board



• Ribbon Around the Earth is a plan to encircle the Earth (with provisions for oceans) by October 1992 in support of the UN concern for peace and the environment. Justine Merritt, whose Ribbon Around the Pentagon met with great success, is behind the project. The idea is to create a ribbon made of sections depicting things we cannot bear to think about as being lost forever. For information, contact Ribbon Around the Earth, 253 White Ave., Grand Junction, CO 81501.

• Does your meeting have more men than women in attendance? If so, Bryn Hammarstrom, Sr., of Lehigh Valley (Pa.) Meeting, would like to hear from you. His address is 803 N. Wahneta St., Apt. 39, Allentown, PA 18103.

• For a book-in-progress on childhood and spirituality, Edward Hoffman would like to hear from people who can recall specific "peak" or key spiritual experiences before adolescence. Contact him at *Four Worlds Journal*, P.O. Box 540, East Meadow, NY 11554.

• The United Nations University has no students, professors, or degrees, but is a worldwide research network focusing on worldwide problems. So far it has worked on programs for food and nutrition, development, and environmental change. Its headquarters are in Japan; it has a \$200 million endowment fund. For information, write to American Council for the UN University, 4421 Garrison St., N.W., Wash., DC 20016.

• Did you know that the French fry actually came from Belgium? Or that two potatoes, connected by zinc and copper rods, can create enough current to power a clock? These are among the facts provided by the world's only Potato Museum, created by Tom and Meredith Hughes of Langley Hill (Va.) Meeting. They are preparing an exhibit for display in October at the Smithsonian Institution. The Potato Museum is part of the Hugheses' efforts to organize the World Food Museum, with the goal of exploring and explaining the history and future of the world's foods. Other concerns include food for the world's hungry, food safety, and the conservation of food and water. Working on the museums has led Tom and Meredith to consider starting a World Peace Museum, which would teach visitors what has been done in the past about peace, justice, interdependence, and cooperation. For more information, or to make donations, write to Tom and Meredith Hughes, P.O. Box 791, Great Falls, VA 22066.

• Originals or copies of correspondence or other materials of the late Lewis Benson are sought by Haverford College. The material, which should be on Quaker topics, will be used to augment the college's Benson file. Material may be sent to the Quaker Collection, Haverford College, 370 Lancaster Ave., Haverford, PA 19041.

• Opportunities are available through Gulf Peace Team to join peace teams in the Persian Gulf and help by organizing local events, facilitating media connections, and donating financially. The Gulf Peace Team is an international, multicultural group of individuals working for peace in the Middle East. Its mission is to set up peace camps in the conflict zones and establish a strong non-violent presence. The first peace camp sponsored by this group opened Dec. 24, 1990, at an abandoned pilgrim's waystation on the border of Iraq and Saudi Arabia. The camp remained through the first 10 days of hostilities, until it was evacuated by Iraqi officials on Jan. 26. At that time, it was inhabited by 84 delegates from 16 countries. Preparations are underway to establish an additional camp in the area, in the belief that a continued international nonviolent presence for peace is of paramount importance. For information, contact The Gulf Peace Team, U.S. Office, P.O. Box 598, Putney, VT 05346, telephone (802) 387-2600.

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Calendar

JUNE

May 30-June 1—Nebraska Yearly Meeting, at Central City Meeting, Central City, Neb. Contact Dean Young, 253 S. Lorraine, Wichita, KS 67211, telephone (316) 682-8735.

May 30-June 2—Northern Yearly Meeting, at Camp Lucerne, Wisconsin. Contact Laura Fraser, 3078 Lake Elmo Ave., N., Lake Elmo, MN 55042, telephone (612) 777-4948.

May 31-June 2—Norway Yearly Meeting, at Dvergstenstangen Senter.

May 31-June 2—Ninth Pacific Northwest Gathering of Lesbian and Gay Friends (Cabrini Retreat), at Camp Sealth, Vashon Island, Wash. Theme: "Weaving the Tapestry of Community."

2—Open House at The McCutchen, a Friends boarding and nursing home, 112 Linden Ave., North Plainfield, NJ 07060.

3—Reproductive Freedom Ride sets out from New York City on a 4,000-mile, cross-country bike trek. Organized by young people to call attention to reproductive rights and health. To join a leg of the journey, or to help organize hospitality or speaking opportunities, contact Andrea Rose Askowitz, Students Organizing Students, 1600 Broadway, Suite 404, New York, NY 10019, or call (212) 977-6710.

5—World Environment Day, in conjunction with the UN Environment Program.

7-9—"Women and Quakerism," at Woolman Hill Conference Center, co-sponsored by Pendle Hill on the Road. Discussion will focus on finding role models and sharing support. Led by Elizabeth Watson, Quaker writer and lecturer, who has a special interest in feminist theology. Cost: \$70. For information, contact Woolman Hill, Deerfield, MA 01342, telephone (413) 774-3431.

7-9—"Creation Spirituality: Toward Wholeness, Harmony, and a Thriving Earth," the 1991 conference of the Eco-Justice Project and Network, at Wells College, Aurora, N.Y. Contact Kim Conner, Eco-Justice, Anabel Taylor Hall, Cornell University, Ithaca, NY 14853, telephone (606) 255-9240.

15-17—50th anniversary celebration for National Interreligious Service Board for Conscientious Objectors (NISBCO) in Washington, D.C.

12-16—Intermountain Yearly Meeting, at Fort Lewis College, Durango, Colo. Contact LaDonna Wallen, 525 E. Alameda Dr., Tempe, AZ 85282, telephone (602) 967-6040.

12-16—Rocky Mountain Yearly Meeting, at Quaker Ridge Camp, Woodland Park, Colo. Contact Stanley Perisho, 3350 Reed St., Wheat Ridge, CO 80033, telephone (303) 238-5200.

13-16—Lake Erie Yearly Meeting, at Olney Friends School, Barnesville, Ohio. Contact Martha Grundy, 2602 Exeter Rd., Cleveland Heights, OH 44118, telephone (216) 932-2144.

14-16—Unity with Nature Conference, Pacific Yearly Meeting, Ben Lomond, Calif. Contact Chuck Orr, 1915 Montgomery Ave., Cardiff, CA 92007; or Dana Abell, 625 N. Fifth St., Dixon, CA 95620

14-18—Friends Association for Higher Education annual conference at Wilmington College. Theme: "Consider the Connection of Things." Keynote speaker will be Stephen G. Cary, recently retired clerk of the AFSC Board and Corporation and former vice president of Haverford College. For information, contact Ron Rembert, Wilmington College, Wilmington, OH 45177, telephone (513) 382-6661.

19-23—"The War on Drugs: Are We Winning?" a Quaker Youth seminar for high school juniors and seniors, at William Penn House, 515 East Capitol St., Wash., DC 20003. Cost: \$35, including breakfasts and dinners. For information, contact Pete Fairman or Leah Langworthy, (202) 543-5560.

22-30—Fifth World Conference of Friends, this section to be held in Elspeet, The Netherlands. This is one of three locations at which Friends World Committee for Consultation will hold the 1991 world gathering throughout the world.

26-29—Friends Church, Southwest Yearly Meeting, at Rose Drive Friends Church, Yorba Linda, Calif. Contact Charles Mylander, P.O. Box 1607, Whittier, CA 90609, telephone (213) 947-2883.

29-July 6—Friends General Conference Annual Gathering, at Appalachian State University, Boone, N.C. Theme: "Growing in Radical Faith, Living the Questions, Seeking the Answers." Features speakers, worship-sharing, interest groups, music, fellowship, and spiritual searching together. For information, contact FGC, 1216 Arch St., No. 2B, Phila., PA 19107, telephone (215) 561-1700.

30-July 6—International Young Friends Gathering, to be held in Belgium, following the FWCC World Conference in The Netherlands. (See above.)

JULY

4-16—Quaker United Nations Summer School in Geneva. For information, contact Katharine Lee Clark, Resource Secretary, International Young Quakers, 14 Walcott St., Maynard, MA 01754, telephone (508) 897-8822.

10-14—Wilmington Yearly Meeting, at Hiwassee College, Madisonville, Tenn. Contact Rudy Haag, Pyle Center, Box 1194, Wilmington, OH 45177, telephone (513) 382-2491.

11-Aug. 7—Young Friends workcamp in the Soviet Union, sponsored by Pacific Yearly Meeting's East-West Relations Committee and Volunteers for Peace. Cost: \$1,900. For information, contact Anthony Manousos, 1445 E. Ralson Ave., San Bernardino, CA 92404, telephone (714) 883-1310.

11-14—North Carolina Yearly Meeting (Conservative), at Guilford College, Greensboro, N.C. Contact Ray Treadway, 1301 Alderman Dr., Greensboro, NC 27408, telephone (919) 855-5173.

12-14—"Families & Worship," a retreat at Woolman Hill, a Quaker center in Deerfield, Mass. Participants will share experiences, ideas, insights, and queries about how, with their children, they seek God. Includes a children's program. Led by Allison Erikson and Henry Stokes. Cost: \$70. For information, call (413) 774-3431.

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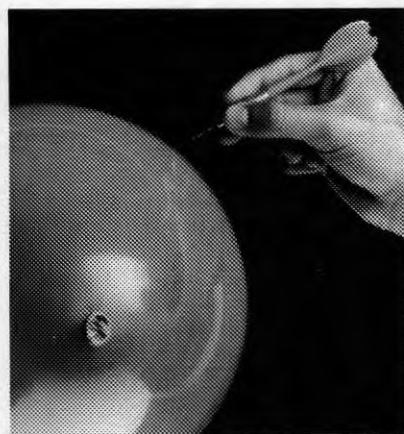
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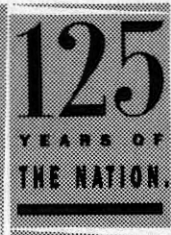
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Notes Between Measures

I Am Music, Music is Me

by Rebecca Martin Young

In December, I polled a group of Young Friends (YFs) and College-age Friends (CFs) about their use of and interest in music. These people were attending two conferences held in the New Jersey/ Pennsylvania area. Some came from as far away as Ohio. Eighty-seven students ranging in age from 13 to 20 answered my questionnaire.

The idea for the questionnaire grew out of discussions about how modern Friends, at least many of those of my acquaintance, use music in their lives. Considering the attitude early Friends had toward music—as something frivolous to be avoided—it is apparent we truly have come a long way. I wanted to know more about how music speaks to the new generation of Friends. A whopping 85 percent of those who responded said music plays a special role in their lives. Some explained how. Here are some of my favorite answers:

- Briefly?!
- Music has always been a part of my family life. Recently my dad used music for healing.
- Music allows me to relieve massive depression and intense feelings of violence.
- It calms my mind for further use.
- . . . it is something I can share, and that can be given to me also.
- . . . it's the way I release emotions and feelings that I have no other way to express.
- I am music, music is me.
- Music is not only for the mental body, but for the physical and spiritual as well. . . .
- . . . music acts as a bridge from other people and from their feelings to myself.
- . . . many songs are nostalgic to me since my mother raised me in a crib next to the record player.
- I was named after a guitar that I now play today!
- . . . there are times/states of mind that cause everything around me to evoke notes. I rarely write it down, but instead enjoy it for the moment, knowing that more will come later.
- Music is one of the biggest parts of my life. I improvise a lot. It comes from my spirit.

Seventy-four percent of the respondents are performers, several with their own bands. Thirty percent are composers, and 30 percent write lyrics (there was some overlap in these two groups). More than one-fourth write poetry they would like to see used as lyrics, and one-fourth perform, using music, in improvisational dance, exercising, painting to music, and theater work.

When asked what music they would like to see reviewed in this column, the variety included: classical; anything *but* classical; anything *but* top 40, Musak, or rap; rock (classic, alternative, punk, folk); ska; reggae; rap; chants of various sorts; jazz or blues; '70s music; country; new-age; music for meditation; post-modern; and music by YFs/CFs. There were also requests for reviews of the role of music and the roots of specific cultural music.

I must admit that when I try to sort out which music and groups are what kind, I get confused. My daughter and son, ages 16 and 20, musicians in their own rights, have agreed to work with a panel of other YFs/CFs in helping define some of these terms. We will provide our answers in another column.

When I think about discussing kinds of music popular with the new generation, I wonder if I'll get myself in trouble, because it seems there are very few examples of some music that are not controversial or offensive. Then I remember that one of the nicest CFs I know has a band whose name his mother is embarrassed to say. My own son's band has a "trash song" with a beat and performance energy that I just love, but whose lyrics

I wouldn't repeat in polite company. Even so, they are definitely not a warped bunch of guys, and generally write new age-style music that is getting some fine reviews.

I remember myself, as a prepubescent girl who saw Elvis first perform on "The Ed Sullivan Show." My father, not a person to condone censorship, let me choose my own records. However, when I bought a copy of Elvis's "Baby let me be, your lovin' teddy bear," Dad hit the ceiling! To this day I can remember the tone of his voice and the look on his face as he told me he couldn't believe I would listen to a song with such "filthy words." Of course, what he didn't realize was that his apparent assumption that I bought the song *because* of the "dirty" lyrics, and his extreme reaction (which made me feel dirty) did more harm to me than a song with far worse lyrics might have done!

I don't agree with all I hear in the modern music scene, and I don't hesitate to say so. But, when I wonder why my progeny want to listen to some of what they do listen to, I ask them. And I make sure to separate in my own mind what they listen to (frequently controversial) from who and how they are—really okay human beings. □

Music Review

Taproot

By Michael Hedges. Windham Hill Records, P.O. Box 9388, Stanford, CA 94309. 1990. \$14.98/compact disc, \$9.98/cassette.

Taproot, an album by guitarist Michael Hedges recorded on Windham Hill Records, is an inspired collection of songs lovingly crafted by someone in touch with nature and spirit and gifted with the ability to gracefully express revelation in music. Michael Hedges sings only one song on this set, but it is, in this reviewer's opinion, perhaps the most touching love song ever recorded. "I Carry Your Heart" features Hedges on guitar and lead vocals, wonderful harmonies by David Crosby and Graham Nash, and lyrics by e. e. cummings. The guitarist may be more comfortable playing instruments, but his voice matches his musicianship in evoking feeling.

Hedges's talents as a guitarist are well represented here. Several types of guitars are used, each emanating different sounds,

one with a jumping staccato rhythm that moves powerfully and another that releases notes that bend and echo, creating a variety of new sounds.

In addition to excellent guitar work, this recording also displays the artist's abilities on many other instruments. In "Song of the Spirit Farmer," the song opens heavily and slowly grows lighter, as flutes weave over and under each other, uplifting the tone to a bright airiness before falling to darker sounds. Images of pre-dawn darkness, growing morning light, and full sun fade as the sun dips down below the horizon.

In liner notes Joseph Campbell is acknowledged as the inspiration to translate "the inner value, the rapture that is associated with being alive" into music. *Taproot* succeeds in bringing this message, so often buried in life's daily clutter, to an accessible place.

Catherine McCulley

Catherine McCulley is a Swarthmore College graduate and studio manager for a professional photographer.

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Books

Testimony and Tradition

By John Punshon. *Quaker Home Service*,
London, England, 1990. 94 pages. \$9/
paperback. (Available from Pendle Hill
Bookstore, Pendle Hill, Wallingford, PA
19086. Please include \$2 for postage and
handling.)

The testimonies of Friends are the be-
havioral framework that defines a Quaker
"space" in the world. Friends share parts of
that space with a wide variety of other in-
dividuals and groups who also happen to
practice nonviolence, simple lifestyle, plain-
ness of language, and other behaviors for a
variety of their own reasons. These points
of common ground with others provide im-
portant opportunity for joint action and
pooled experience beyond the Quaker fold.

In our ecumenical and cross-cultural
liaisons, Friends may lose sight of the organic
unity of our testimonies. That unity is found
in the idiomatic richness of our own Quaker
spiritual tradition. John Punshon does us a
timely and valuable service by defining that
unique Quaker spirituality in his 1990
Swarthmore Lecture, published in this
booklet. He finds that the testimonies were
generated from the deep early Quaker
understanding of the cross. This understand-
ing grew out of concrete practice, not
abstraction:

I carry the cross because the Lamb carried the
cross, not because we are both examples of an
abstract carrying of the cross in some Platonic
form or Jungian archetype. I know the Lamb,
so I trust in his victory. . . . Christianity has
always emphasized that it is faith that creates
understanding, not the other way around. Faith
is not faith without trust.

We know the Lamb's power only by shar-
ing his self-emptying. Therefore the testi-
monies are not simply "better ideas" of how
we should all live. They are our personal wit-
ness to, and participation in, the Lamb's vic-
tory through humility, faithfulness, and
passive resistance to evil.

John Punshon develops the testimonies in
a fresh manner that claims the heart of
Quaker tradition and updates the testimonies
in terms of the most pressing challenges of
our times. He calls us to renounce the
"supermarket Quakerism" that picks and
chooses among testimonies on a sympto-
matic level. We must go to the human heart
of the matter, the place of struggle early
Friends called the Lamb's War. It is there we
make the surrender that joins us in compas-
sion to all humanity: "To accept the suffer-
ing of the world in oneself is to join the
Lamb, to offer one's life as a gift."

I strongly recommend John Punshon's
stirring, challenging little book. It is a tren-

chant testimony, rooted in personal courage
and a deep inquiry into our rich spiritual
tradition. It may well become a Quaker
classic. □

Douglas Gwyn

Douglas Gwyn, author of *Unmasking the Idols*,
is finishing three years at Pendle Hill as teacher
and writer. He will be returning to Berkeley (Calif.)
Friends Church in July.

Simply Living: The Story of Compassion and the Wonderbox

By Anna Pearce, Box Publications,
11 Hill Top Lane, Saffron Walden, Essex
CB11 4AS, U.K. 1989. 239 pages. £6.95.

Compassion was an organization found-
ed in 1969 by Quaker Anna Pearce to help
build community and provide jobs and ser-
vices for blacks living in Crossroads, the
squatter settlement outside Cape Town,
South Africa. Its story is told through a series
of incidents and biographies of black, white,
and colored men and women whose enthusi-
asm and hard work helped Compassion suc-
ceed for nearly two decades.

But this is more than a book about an or-
ganization. Pearce's passion is the Wonder-
box, a marvelously simple gadget that saves
fuel by allowing food brought to a boil on
a standard stove to continue cooking without
additional energy. Her second passion is soy-
beans, which provide cheap nutrition. Her
experience raises questions about our reluc-
tance to adopt truly simple technologies. She
also has interesting things to say about
creativity. Her style is modest and straight-
forward; there is much to ponder between
the lines.

The Wonderbox provides an ecologically
sound way to reduce fuel consumption. The
book provides instructions and recipes, and
invites readers to unleash their own creativi-
ty. Might this be a project for First-day
schools to explore?

Marty Grundy

Marty Grundy is a member of Cleveland (Ohio)
Meeting and clerk of Lake Erie Yearly Meeting.
She recently returned from a visit to Africa.

In Brief

Crying for a Dream

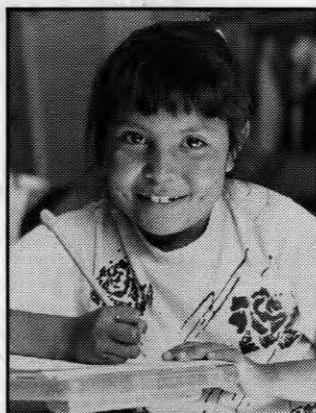
By Richard Erdoes. Bear & Company Pub-
lishing, Santa Fe, N.M., 1990. 122 Pages.
\$24.95/paperback. As our country was



formed, some of the earliest pioneers exhibited the pattern of overconsumption, mistrust, and aggression, which continues to plague white Americans in local, national, and international relationships. Nowhere is there a better example of this than in the treatment of native Americans. Richard Erdoes has spent more than 20 years photographing and documenting the words of the indigenous people of North America. This book is a compelling history of a people whose wisdom reaches beyond place and time. The philosophy of native Americans perceives the world as a fragile, interrelated sphere where all things animate and inanimate deserve respect and care. While reading this book one cannot help thinking that our own inability to grasp this simple but important lesson will continue to haunt us.

Dynasty of Iron Founders

By Arthur Raistrick. Ironbridge Gorge Museum Trust and William Sessions Limited, York, England, 1989. 331 pages. £9/paperback. This revised edition of a 1953 book charts five generations of the Quaker Darby family as they established and operated the iron works of Coalbrookdale. The Darby's industrial achievements include the development of the steam engine with cast-iron cylinders and the building of the world's first cast-iron bridge. Arthur Raistrick writes that the Darbys contributed equally to the Industrial Revolution and to the "nurture and development" of the Religious Society of Friends. The structure of the Coalbrookdale company resembled that of a closely knit family who met together for weekly worship. This 1989 edition contains beautifully reproduced photographs and illustrations bringing the era preceding the Industrial Revolution to life.



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Milestones

Deaths

Bacon—Elizabeth Scattergood Bacon, 82, on Feb. 13, at Burlington, N.J. Memorial Hospital. A member of a Quaker family, she attended Westtown School before graduating from Oakwood School. In 1929 she went to France for the American Friends Service Committee to work in the maternity hospital built by U.S. and British Quakers. During the Depression she worked in West Virginia in an AFSC program that fed children and provided medical care for families of unemployed coal miners. Returning to her home in Haddonfield, N.J., she worked as a practical nurse and then as school nurse at Shipley School in Bryn Mawr, Pa. After retiring, she lived in Media, Pa., and then moved to the Greenleaf Home in Moorestown, N.J. She is survived by her brother, G. Richard Bacon; and nieces, Carol Bacon Emmons and Deborah Bacon Cassady.

Brown—William Lacy Brown, 77, on March 8, at his home in Johnston, Iowa, of emphysema. Born on a livestock farm in Greenbrier, W. Va., he devoted his life to developing improved strains of corn. He became acquainted with Quakerism while doing graduate work and research at Washington University under the late Edgar Anderson, who was one of the founders of St. Louis (Mo.) Meeting. He earned his doctorate in 1941, worked briefly for the U.S. Department of Agriculture as a geneticist and became director of sweet-corn breeding for the Rogers Brothers Company in Olivia, Minn. He was affiliated for almost 40 years with Pioneer Hi-Bred International Inc., joining in 1945 as a geneticist and breeder of corn, and becoming assistant director of research, vice president and director of corporate research, president of the company, and, in 1979, chairman and chief executive. He retired in 1984. He was active with the Committee on the Preservation of Indigenous Strains of Maize of the National Research Council-National Academy of Sciences, a Fulbright scholar at the Imperial College of Tropical Agriculture in the West Indies, and served on the National Board of Plant Genetic Resources. He was a director of the maize advisory committee of the Rockefeller Foundation and was chairman of Genetic Resources Communication Systems Inc. A member of Des Moines (Iowa) Meeting, he was active in the Johnston community, serving on the school board and the library development committee. He is remembered for his concern for other human beings throughout the world and his dedication to turning his professional skills toward improving life for all people. He is survived by his wife, Alice; son, William T. Brown; daughter, Alicia Brown-Matthes; two sisters, Mary Mildren Gum and Louise Butcher; a brother, S.L. Brown; and two grandchildren.

Garretson—Elaine S. Garretson, 78, on Jan. 23, at home in Dallas, Texas. She was a member of Thorn Creek (Ill.) Meeting before transferring to Dallas (Tex.) Meeting in June 1990. Born in Chicago, she was a graduate of New Trier High School, in Winnetka, Illinois, and attended Northwestern University and Drake University. She graduated from the Knupfer Studios in Chicago for the study of piano. In 1935 she married James L. Garretson. She was an accomplished pianist and began teaching while she was in high school and continued to teach until her move to Dallas. One of her hobbies was amateur theater. She acted in many plays and directed 26.

Another more recent hobby was writing poetry. She related to people as individuals, accepted life as it came, and was singularly free from malice. She is survived by her husband, James L. Garretson; five children; eight grandchildren; and seven great-grandchildren.

Horton—Robert Horton, 90, on Jan. 27, at Friends Hospital in Philadelphia, Pa. Born in Horn Brook, Pa., he was the son of Ulysses and Clara Horton. He graduated from Syracuse University in 1928 and from Garrett Theological Seminary in 1931. He was a Methodist minister in the Genesee Conference of Western New York from 1931-1957 and was the peace education secretary of the AFSC from 1958-1968. For more than 50 years he visited prisoners in federal and military prisons, beginning his trips behind prison walls to comfort the conscientious objectors of World War II. During the 1940s and 1950s, he crisscrossed the country visiting those prisoners in federal and military prisons. Gradually, he broadened his visitation from COs to all prisoners, and, after he retired in 1968, he founded the Prisoner Visitation and Support group to carry on and expand his work. The group has 125 volunteer visitors nationwide. Active in many local and national peace groups, he was one of the founders of the Bucks County (Pa.) Peace Fair in 1958. Last September, he was the key figure in formation of the Bucks County Coalition against the Death Penalty. He was a member of Southampton (Pa.) Meeting. He is survived by his wife of 58 years, Katherine Tower Horton; daughters, Roberta Campos and Charlotte Smith; sons, Ewart and Joseph; eight grandchildren, and four great-grandchildren.

Mayer—Eleanor Bottrell Mayer, 86, on March 9. Born in Cleveland, Ohio, of English parents, she graduated from Ohio Wesleyan University in 1928 after a two-year interval as a school teacher. After graduation, she worked in the sales office of the Bell Telephone Company in Cleveland, and was active

Ken Miller



in Methodist affairs. In 1943 she joined the Religious Society of Friends in Cleveland and met Philip Mayer. They were married in 1944 in rural British Columbia, where they taught school among the Doukhobors, a Russian sect. Later, they and their two sons moved to a farm in Ohio and, in 1956, relocated to Swarthmore, Pa. She worked for many years at the Friends Historical Library at Swarthmore College and was active in the Swarthmore (Pa.) Meeting, the Women's International League for Peace and Freedom, and the Poets' Circle. She is survived by her husband, Philip Mayer; sons, Loomis and James; two grandchildren; two stepchildren, Rollin Mayer, and Teddy Milne; and their children and grandchildren.

Price—*Thornton Walton Price, Jr.*, 71, on Jan. 27, in Tempe, Ariz. Born in Summit, N.J., the son of Thornton Walton Price and Helen Farley Price, he was a graduate of George School in 1937, attended Rutgers University for one year, and received an engineering degree from the University of Illinois in 1942. He served in the U.S. Naval Reserve, seeing active duty during World War II. He was deeply moved by the experience as flight safety officer on the U.S.S. *Essex*. In October 1944, a kamikaze pilot struck the *Essex's* flight deck near Thornton's post, killing eight sailors who were manning guns there. These experiences, and subsequent experiences of quiet worship at Gwynedd (Pa.) Meeting after the war, gradually and imperceptibly drew him from what had been simply an ancestral faith in Friends' testimony for peace, to a living faith in his own life. From 1948 on, he dedicated his life to serving his fellow human beings as best he knew. In 1949 he spent seven months as an AFSC volunteer, feeding Arab refugees in the Gaza Strip, which left him with a lifelong compassion for all those who suffered or were in distress. Choosing to become a teacher, he received a master's degree in engineering from Lehigh University in June 1950, and a doctorate from the University of Illinois College of Engineering in 1952. He then joined the faculty of the University of Illinois and went to Arizona State University in 1961, where he retired as professor emeritus in 1982. He was a visiting professor at the Indian Institute of Technology in West Bengal, India, and at Roorkee University in Uttar Pradesh. While he had an active academic career, his deepest devotion was to his family and to the Religious Society of Friends. He served two years as clerk of Intermountain Friends Fellowship, which became Intermountain Yearly Meeting. He was a founding member of Tempe (Ariz.) Meeting. When asked by Tempe Friends in September 1990 to coordinate construction of their new meetinghouse, he undertook the task with joy and dedication. Preceded in death by his daughter, Paula Jean Price Ramsey, he is survived by his wife of 47 years, Norma Adams Price; a son, Thornton Price III; a daughter, Rebecca Schroeder; three grandchildren; a brother, Charles C. Price III; and sisters, Helen Belser, Jean Norman, and Betty Price.

Smith—*Eleanor Atkinson Smith*, 93, on Nov. 18, 1990, at Princeton, N.J., Medical Center. The daughter of Alvin and Sara Atkinson and the second of eight children, she was a birthright member of Trenton (N.J.) Meeting. She attended the Model School of Trenton, graduated Phi Beta Kappa from Swarthmore College in 1919, and received a certificate in education from Trenton Normal School



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in 1920. After teaching in Lambertville, N.J., for a few years, she worked for the New Jersey State Board of Children's Guardians until retiring as chief statistician in 1962. She was instrumental in introducing the computer system into the agency. She married Ervin C. Smith in 1962; he died in 1982. In retirement, she became involved in gardening and in community affairs. She was an active member of Trenton (N.J.) Meeting and clerk of Overseers. She was gifted in vocal ministry and an authority on Quaker traditions. Although confined to her home for her last two years by physical infirmities, she maintained her ties by telephone and by having meetings in her home. She had a wide range of interests, including baseball, ballroom dancing, music, the arts, flowers, and friends. She had a stimulating intellect, which did not diminish through the years but softened during her happy marriage. She lived in her own home until her last few days, supported by neighbors and outside help. She is survived by a brother, James Q. Atkinson II; sisters, Alice A. Roberts and Cynthia A. Fox; two step-daughters; four nieces; and seven nephews.

Stanley—Margaret Stanley, 71, on March 2, while visiting China. Born a Friend in Oskaloosa, Iowa, she became a midwife and public health nurse. She lived with her family in the Middle East, worked briefly with the American Friends Service Committee, and held various public health positions. Many Friends knew her in connection with her lifelong attachment to China and its people. A member of the 1940s Friends Ambulance Unit in China, she returned for shorter periods in recent years. One of her trips to China was the subject of a PBS program, "Old Friends Return to China." She committed herself to improving relations between Chinese and U.S. citizens. Before her death she had completed a manuscript on her Chinese experiences. In addition to her involvements with China, she worked as a private nurse, making several elderly people more comfortable in their final years. She was a special friend to a variety of college students, especially those from China. She was a member of Paullina (Iowa) Meeting and an attender of Ames (Iowa) Meeting. She is survived by two sisters; her ex-husband, Loren Tesdall; daughters, Rebecca and Erica Tesdall; sons, Jonathan, Carl, and Lee Tesdall; and two grandchildren.

Teaf—Howard Teaf, Jr., 87, on March 18, at Bryn Mawr Hospital, in Bryn Mawr, Pa., after a lengthy illness. He was an economist and specialized in insurance and labor dispute settlements. A native of Philadelphia, he was a member of Haverford College's economics department from 1932 until his retirement in 1971, teaching, serving as department chairman (1948-1963), and as acting director of alumni relations on two occasions. In 1972 he organized the College Committee in Investments and Social Responsibility. A member of the Religious Society of Friends, he was active with the American Friends Service Committee, doing field service in Finland and in the Near East and serving on the AFSC board of directors and committees. He was a trustee and member of the executive committee of the American Freedom from Hunger Foundation. An expert in self-insurance and other specialized insurance plans, he was a consultant to the Federal Home Loan Bank Board, the UN Relief and Rehabilitation Administration, and the Commonwealth of Pennsylvania. He helped found Philadelphia Yearly Meeting's Friends Insurance Group, and once served as chairman of its executive committee. He was a member of the yearly meeting's Chace Fund, which distributes grants to education, service and charitable organizations. An arbitrator and public member of the Philadelphia Regional

War Labor Board in the mid-1940s, he resumed his work as a labor arbitrator following his retirement from Haverford College in 1971. A member of the National Academy of Arbitrators, the Industrial Relations Research Association, and the American Arbitration Association, his cases included grievance arbitration, fact-finding, and compulsory arbitration in the public sector. He was past president of the Pennsylvania Conference of Economics, a member of the American Economic Association, the American Academy of Political and Social Sciences, and a director of the Oxford Finance Company. He received his bachelor's, master's, and doctoral degrees in economics from the University of Pennsylvania. Before going to Haverford, he was general manager of Charles E. Morris and Company, and the Traymore Company. In the late 1970s, he was one of the planners of the Quadrangle, a retirement community in Haverford, Pa., where he lived from 1988 until his death. He is survived by one son, Howard M., III; a sister, Clara T. Randall; five grandchildren; and seven great-grandchildren.

VanDoren—W. Dumont VanDoren, 75, on Jan. 5, in Boston, Mass. A graduate of Amherst College with a master's degree from Rutgers University, he was an executive officer with Hoffmann-La Roche Pharmaceuticals for more than 30 years, and later, planning director for Hunterdon County, N.J. He joined Rahway and Plainfield (N.J.) Meeting in 1945 and subsequently was a member of Dover (N.J.) and Quakertown (N.J.) meetings. He and his wife moved to Orleans, Mass., in 1986 and became active members of Sandwich (Mass.) Meeting. He is survived by his wife, Ruth Hendricks VanDoren; a son, Guy; daughters, Robin, Amy, and Ricky Langford; nine grandchildren; and two great-grandchildren.

Zealey—Philip Zealey, 76, on Feb. 11, near London, England. A native of London and a member of London Yearly Meeting, he devoted most of his adult life to the cause of international understanding and the relief of human suffering. His years of work as a representative of the American Friends Service Committee in Europe and Asia won him the respect and affection of numerous U.S. Friends. He joined the British Friends Relief Service in 1944, and after World War II, he worked for six months with a relief team in Holland. He left in early 1946 to organize British Quaker relief in Poland, then helped organize the Anglo-American Quaker Relief Mission. He then went to Geneva as associate general secretary of International Student Service. In 1952, he became field director for an AFSC rural development project in Orissa, India. He later became the AFSC liaison representative in India. He then developed and directed an AFSC program of international seminars for young adults in Southeast Asia. Beginning in 1964, he became secretary of the Council for Volunteers Overseas, which co-ordinated British agencies that sent volunteers abroad for work comparable to that of the U.S. Peace Corps. In March 1967, he was awarded the Order of the British Empire at Buckingham Palace for his work with the volunteer program. During his years in India he became acquainted with Jawaharlal Nehru and his daughter, Indira Gandhi. In 1975, when the Indian government declared a state of emergency and severely curtailed civil liberties, he and Joseph Elder, a Wisconsin Friend, visited India at the behest of the Friends Service Council and the AFSC. The visit culminated in an hour's discussion of the situation with Indira Gandhi, who was then prime minister. His last mission before his retirement in 1981 was four years in Rangoon as UN liaison officer in the UN/Burma drug abuse control program. He is survived by two daughters and two grandchildren by a former marriage; and by his wife, Jenny.

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The Boggs Rural Life Center, in rural Burke County, Georgia, is seeking an Executive Director. The candidate should demonstrate commitment to social justice, have management and fund raising experience, understand African American history and culture, and possess strong communication skills, both written and oral. Salary is negotiable with a starting date preferable on or before September 1, 1991. Application deadline is June 10, 1991. (Call after that date to inquire.) To apply, send resume to: Michael N. Searles, Chairman, Search Committee, Boggs Rural Life Center, P.O. Box 1098, Waynesboro, GA 30380; (404) 555-4749 or (404) 554-2807.

Director: The Circle School seeks a mature educator to serve as director. We are a 25-year-old, nonprofit, nonsectarian school (age three through grade 5); offering a developmental, integrated arts/academics curriculum, building cooperative work skills and enhancing creative problem solving. Send resume and description of educational philosophy to the Search Committee, The Circle School, 217 Pershing, San Antonio, TX 78209.

Director: Well established Vermont residential therapeutic community, set on 600 acres, of approximately 30 adults with emotional or mental illness, seeks director to lead caring, supportive and practical program. Should have diverse personal experiences, strong management and leadership skills. Responsibilities include overseeing staff, financial management, referrals, outreach, and maintaining direct personal involvement with residents. Competitive salary and benefit package. Please send resume to: Department F, P.O. Box 87, Rutland, VT 05702.

Executive Secretary for large unprogrammed meeting. Full-time position available July 1. Address inquiries to: Search Committee, Stony Run Friends Meeting, 5116 N. Charles St., Baltimore, MD 21210. (301) 435-3773. We do not discriminate on the basis of gender, disability, sexual orientation, or race.

Wanted: Fundraiser for the Training and Organizing Program of Rural Southern Voice for Peace/FOR. This program works with grassroots justice, peace and environmental groups in the Southeast. Twenty to 30 hours per week. Modest salary, good benefits, beautiful mountain setting in land trust community with active Celo Friends Meeting. Send letter and resume and indicate fundraising, administrative and organizing experience. RSVP, 1898 Hannah Branch Road, Burnsville, NC 28714. Tel: (704) 675-5933.

Rentals and Retreats

Guadalajara, Mexico. Beautiful 3 bedroom house with garden & fruit trees in residential area; for rent during July/August. \$200/week. Fam. Echeverria, Av. Las Fuentes 134, Col. Las Fuentes, Guadalajara, Mexico 45070. Tel: (36) 48 01 84.

Adirondacks—housekeeping cabins on quiet, unspoiled lake; fireplaces, fully equipped; June thru September. (609) 654-3659, or write: Dreby, Cranberry Lake, NY 12927.

Short or long term rental—Small, furnished apartment in four-season recreational area. 30 miles south of Albany, N.Y.; 2½ hours north of N.Y.C. Reasonable. Call Liberty Goodwin, (317) 935-2807.

Mid-coast Maine. Reduced rates. Spacious modern house, deck overlooking pond. Beautiful woods, walking paths, lovely tidal cove, good canoeing. Two double bedrooms, dormitory. Fireplace, piano, ping-pong. Furnished except linens. Near beaches, Friends Meetings. \$500/week up to four people, \$25 each additional. David and Nancy Hall, P.O. Box 235, Bath, ME 04530. (207) 443-9446.

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

New Hampshire: farmhouse, two bedrooms plus, furnished, quiet location, hiking, swimming, canoeing; near North Conway shops and restaurants. \$200/week. Donald Smith, 115 William St., East Williston, NY 11596. (516) 742-3699.

Retirement Living

Foxdale Village, part of the tradition of fine Quaker life-care communities. Thoughtfully designed apartments are complemented by attractive dining facilities, auditorium, library and full medical protection. Setting is a wonderful combination of rural and university environment. For information write: 500 Marylyn Avenue, Department F, State College, PA 16801. Telephone: (814) 238-3322.

Newtown Friends Boarding Home and its partner, Friends Village, offer rooms, suites, and apartments; a caring atmosphere and enriching activities at reasonable rates in a beautiful area of Bucks County. Call Director Lee Gourley at (215) 968-3346 or write Friends Boarding Home, 50 Congress Street, Newtown, PA 18940.

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 family 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

Typesetting by Friends Publishing Corporation. Our organization offers you professional typesetting at friendly rates. We typeset books, manuscripts, newsletters, brochures, posters, ads, and every issue of *Friends Journal*. We also produce quality type via modern transmission. Call (215) 241-7282, or 241-7116 for more information.

Investments you can feel good about! Investment certificates currently earning 7½% interest are available from Friends Extension Corporation. These investments promote the growth of Friends by providing funds to build new meetinghouses and related facilities. We also help with needed renovations to existing buildings. We are Friends helping Friends grow! Affiliated with Friends United Meeting. For information, contact: Kathryn Williams, Administrator, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374-1980. (317) 962-7573.

Electrical Contractor. Residential and commercial installation and repairs. (Phila. - suburbs.) Call Paul Teitman: 663-0279.

Genealogical Research—Quaker and non-Quaker ancestry. Write for free brochure. Gordon Remington, Box 11685, Salt Lake City, UT 84147.

Solar Architecture: save the environment and energy. Your solar dream home designed by Robert Bennett, Architect & Engineer. Pennsylvania, New Jersey, Delaware. (215) 667-7365.

Chiropractic Care: Health is optimal physical, mental, social, and spiritual well being. The Inner Light of our spirit and the Innate Intelligence of our body are equally essential if health is to be attained. Offering chiropractic care with this concept in mind, Frank Lichtner DC, staff: Southampton (Lower Bucks Co.), Pa. (215) 322-1880.

Cadbury and Stevens Construction Company, General Contractors specializing in residential renovations and restorations. (215) 664-2786.

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 OUF, Box 201 RD 1, Landenberg, PA 19350.

Wedding Certificates, birth testimonials, invitations, announcements, addressing, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020, (215) 752-5554.

Socially Responsible Investing
Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and business. Call: Sacha Millstone; Ferris, Baker Watts; member NYSE, SIPC. (202) 429-3632 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

EDMONTON—Unprogrammed worship each First Day 11 a.m. Phone: (403) 988-9335 for Meeting place/other info.

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

OTTAWA—Worship and First-day school 10:30 a.m. 9½ Fourth Ave. (613) 232-9923.

TORONTO, ONTARIO—Worship and First-day school 11 a.m. 60 Lowther Ave. (North from cor. Bloor and Bedford).

COSTA RICA

MONTEVERDE—Phone 61-09-56 or 61-26-56.

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

FRANCE

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

GERMANY

HEIDELBERG—Unprogrammed meeting 11:30 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06223-1386.

GUATEMALA

GUATEMALA—First and third Sunday. 367922 evenings.

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.

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting. 10 a.m. Sundays. Creative Montessori School, 1650 28th Court South, Homewood. (205) 933-7906 or 933-2630.

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

ANCHORAGE—Unprogrammed. Call for time & directions. (907) 248-6888 or 345-1379.

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

JUNEAU—Unprogrammed. First Day 9 a.m. 592 Seatter Street. Phone (907) 586-4409 for information.

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86001.

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3894 or (602) 642-3547.

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) 677-0461.

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.

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 9:30 a.m., 43480 Cedar Ave. Visitors call (714) 927-7678 or 658-2261.

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. to 11:30 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—Whiteleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 699-7538.

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 Fellowship. Unprogrammed worship 10 a.m. Phone: 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—3825 Wisconsin Ave. NW, in the Arts Center. Worship at 11:00 a.m.

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 12 noon. Contact (813) 481-4239 or 455-8924 (Naples).

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

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

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

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

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

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

ORLANDO—Meeting and First-day school 10 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

SARASOTA—Worship 11 a.m., discussion 10 a.m. Women's Resource Center, 340 South Tuttle Ave. Clerk: Ann Stillman, 355-8193 or 359-2207.

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 and First-day school 10 a.m.; Hillsborough Developmental Center, 14219 Bruce B. Downs Blvd. Phone contacts: 238-8879 & 977-4022.

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

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—Worship and First-day school 10 a.m. Horizon's School, 1900 Dekalb NE; clerk: Perry Treadwell; P.O. Box 5252, Atlanta, GA 30307. (404) 658-9034.

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

CARROLLTON—Worship 10 a.m. First and Third Sundays; vegetarian potluck Third Sundays. Meets in homes of members. Marylu Kennedy (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: 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 (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: 968-2714.

MAUI—Friends Worship Group. Contact: John Dart (808) 878-2190, 107-D Kamnui Place, Kula, HI 96790; or (808) 572-9205 (Witarelis).

Idaho

BOISE—Unprogrammed worship 9 a.m. Sundays. Contact Ann Dusseau, 345-2049; or Curtis Pullin, 336-4620.

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.

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.

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

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

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

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

McHENRY COUNTY—Worship 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

BLQOMINGTON—Meeting for worship 10:30 a.m. Moores Pike at Smith Rd.

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

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

HOPEWELL—Unprogrammed worship 9:30 a.m., discussion 10:30 a.m. 20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1/4 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, 256-3635.

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 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 meeting-house, 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, First-day school 10 a.m. at Miles Conference Center, Damariscotta. 563-3464 or 563-1701.

ORONO—Unprogrammed meeting for worship 10 a.m. Orono Community Center. 989-1366.

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.

WHITING—Cobscook Friends Meeting. Meeting for worship, First Days, 10:00 a.m. Walter Plaut, clerk. (207) 733-2191.

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.

BALTIMORE/SPARKS—Gunpowder Meeting. Worship every First-day, 11 a.m. Call for directions. Phone: (301) 472-4791 or 343-0258.

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. Carey Ave. at Glen. (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.

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: Jane Westover, (508) 369-2465.

AMESBURY—Worship 10 a.m.; 120 Friend St. Call 948-2265 or 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 10:30 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 Nobscot). Visitors welcome. Phone: 877-0481.

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

MARTHA'S VINEYARD—Visitors Welcome! Worship 10:30 a.m. Location varies, call 693-0512 or 693-0040.

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

NEW BEDFORD—Unprogrammed meeting for worship 10 a.m. 83 Spring St. Steven Correia, clerk. (508) 999-3798.

NORTH EASTON—Worship 10:30 a.m. First Days, Queset 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.

BIRMINGHAM—Meeting 10:30 a.m. Brookside School Library. NE corner Lone Pine & Cranbrook, Bloomfield Hills. Clerk: Margaret Kanost (313) 377-8811.

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.

KEWEEANAW—Unprogrammed worship, First-day school. P.O. Box 94, Houghton 49931. (906) 523-4191.

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

Minnesota

DULUTH—Duluth-Superior Meeting. Unprogrammed worship and First-day school at 9:30 a.m. Sundays, 1730 E. Superior St. Elaine Melquist, clerk: 722-1287.

MINNEAPOLIS—Minneapolis Friends Meeting, 3125 W. 44th St., Mpls., MN 55410. Unprogrammed worship, 8:30 a.m.; First-day school and Forum, 10 a.m.; Semi-programmed worship 11:15 a.m. Summer worship schedule is 9:00 and 10:30. (612) 926-6159.

NORTHFIELD-SOIGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting. Unprogrammed worship 11 a.m. Child care. (507) 663-7969.

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

ST. CLOUD—Unprogrammed meeting 3:00 p.m. followed by second hour discussion. 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. each First Day at Unity Church, 2214 E. Seminole St. Contact Louis Cox, (417) 882-3963.

Montana

BILLINGS—Unprogrammed worship, 10:30 a.m., Meeting for Learning 11:15 a.m. Child care. 2032 Central Avenue or call (406) 656-2163 or (406) 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—Discussion 10:30 a.m., worship 11; Univ. Relig. Ctr., 101 N. Happy Hollow. 453-7918, 289-4156.

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.

GORIC—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. Naar Absecon. Clerk: Robert L. Barnett: (609) 965-5347.

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—Meeting for worship 9 a.m. and 11 a.m., except 10 a.m. second Sunday Sept., last Sunday Dec., and third Sunday June. First-day school 10 a.m. Oct. to May, Main St. (Rte. 537) and Chester Ave. (Rte.) 603. Worship also at Mt. Laurel Meetinghouse, June through Sept. 10:30 a.m., Moorestown-Mt. Laurel Rd. (Rte. 603) and Hainesport Rd. (Rte. 674). Call (609) 235-1561.

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 10:00 a.m. Wednesday at 8:00 p.m. 225 Watchung Ave. at E. Third St. 757-5736.

PRINCETON—Worship 9 and 11 a.m. First-day school 11 a.m. Oct.-May. 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 York

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

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

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

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. (518) 664-6567, 692-9227, or 677-3693.

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

FREDONIA—Unprogrammed meeting 10:30 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 10:30 a.m. first and third Sundays. 343 Union St. (518) 851-7954, 966-8940, or 329-0401.

ITHACA—Worship 11 a.m., Anabel Taylor Hall, Oct.-May; worship 10:30 a.m., Hector Meeting House, Perry City Rd., June-Sept. Phone: 273-5421.

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

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: 96 Hempstead St., Sag Harbor. (516) 725-1132.
Southampton—Administration Building, Southampton College. (516) 287-1713.
Southold—2060 Leeward Drive. (516) 765-1132.
FLUSHING—Discussion 10 a.m.; FDS 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-August). (516) 365-5142.

St. James—**CONSCIENCE BAY**—Friends Way, off Moriches Rd. Adult discussion, FDS, and singing. (516) 862-6213.

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178.

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 Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).

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.

SARATOGA SPRINGS—Worship and First-day school 11 a.m. Phone: (518) 399-5013.

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 & First Day at 9 a.m., 1110 Arlington Blvd. P. Mitchell, Clerk: (919) 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. 625 Tower Street.

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

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

New Mexico

ALBUQUERQUE—Meeting, First-day school 10:30 a.m. 1600 5th St. N.W. Clerk: Avis Vermilye, (505) 897-7093.

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

GALLUP—Friends Worship Group, First Day 10:30 a.m. For information, call: 722-9004.

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.

CINCINNATI—Eastern Hills Friends Meeting (previously Clifton Friends Meeting), 1671 Nagel Road, 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 10:30 a.m. 1954 Indianola Ave. Call the Meetinghouse at (614) 291-2331 or Gerry Brevoort at (614) 268-2002.

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

DELAWARE—Unprogrammed meeting and First-day school, 6:30 p.m., chapel room on the second floor of the OWU Memorial Union Building. (614) 369-0947.

GRANVILLE—Area worship group meets second and fourth Sundays 10 a.m. For information, call Mike Fuson: (614) 587-4756.

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 10:30 a.m. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

OBERTLIN—Unprogrammed meeting, First-days: (216) 775-2368 or (216) 774-3292.

PARKERSBURG—Mid-Ohio Valley Friends. Phone (304) 422-5299 or (304) 428-1320.

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, Betty Wagner, (513) 767-8021.

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

Oklahoma

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

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

TULSA—Green Country Friends Meeting (unprogrammed); 4 p.m. worship, 5:15 p.m. forum, 6:30 p.m. potluck, each First Day. Call for location (918) 743-6827.

Oregon

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

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

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

FLORENCE—Central Coast Meeting for worship 11 a.m., Second and Fourth Sundays. (503) 997-4237 or 997-7024.

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 (summer-outdoor meeting) 9:45 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. ¼ 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., Sunday. 24th and Chestnut Sts., (215) 874-5860.

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

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

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

DOWNINGTOWN—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, ½ 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 10 a.m. 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 Forkville and Canton, Pa.

FALLSINGTON (Bucks County)—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.

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. Sumneytown Pike and Rte. 202.

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

HAVERFORD—First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. 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.). Landsowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM—First-day school and adult discussion 9:30 a.m. Meeting 10:30 a.m. On Rte. 512, ½ 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. on First Day at Swede and Jacoby Sts. Phone: 279-3765. Mail: P.O. Box 823, Norristown, PA 19404.

OXFORD—First-day school 10 a.m., Meeting for worship 11 a.m. 260 S. 3rd St. (215) 932-8572. Janet P. Eaby, clerk. (717) 786-7810.

PENNSBURG—Unami Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 5th and Macoby Sts. 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., Friday eve. 7:30 p.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.; 4836 Ellsworth Ave., (412) 683-2669.

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

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

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

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

RADNOR—Meeting for worship and First-day school 10:00 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. 135 W. Philadelphia St. (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 a.m. 335 Crestway Drive. Co-clerks: Becky Ingle, (615) 629-5914; Judy Merchant, (615) 825-6048.

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. Penny Wright, 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.

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

DALLAS—Sunday 10 a.m. 5828 Worth St. Clerk, Ward Elmendorf, 826-2071; or call 821-6543.

EL PASO—Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 584-5589.

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

HILL COUNTRY—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Kerrville, TX. 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, Dee Rogers: (713) 358-3711 or Meetinghouse: (713) 862-6685 for details.

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

MIDLAND—Worship 5 p.m. Sundays. Clerk: Mike Gray, (915) 699-5512.

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 102 Belknap, San Antonio, TX 78212. Third First Days, 9:30 a.m. Meeting for Business with potluck at rise of worship; Lori Ratcliff, clerk, 13647 High Chapel, San Antonio, TX 78231. (512) 493-1054.

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.

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

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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FRIENDLY FACTS ABOUT RETIREMENT LIVING AT STAPELEY

What our residents and others say about us

Retirement communities aren't for everyone. Nor are they all alike. But if you're pondering a retirement move, study your options and consider the advantages of living at Stapeley.

1. Stapeley residents are happy that we offer continuing care. Whether they live independently, need a little assistance or skilled nursing care, Stapeley can serve them today and into the future.
 2. Stapeley residents know they can rely on the health care that we offer, and area hospitals and doctors who treat our residents agree. Stapeley staff cares for residents with respect and affection with a regard for dignity, self-confidence and independence.
 3. Stapeley residents appreciate our Friendly service, which is synonymous with our Quaker tradition. One of our residents summed it up this way: "I know that when I have needs, Stapeley will meet those needs."
 4. Stapeley residents like the family atmosphere and nostalgic charm of Stapeley Hall, our turn-of-the century building. We've added traditional touches to Stapeley West, our bright, modern apartments and health care center.
 5. Stapeley residents are pleased that we're experienced. We've offered a homelike atmosphere to retirees at this spot since 1904. Stapeley's reputation for excellence is built on that experience.
 6. Stapeley residents like being in historic Germantown, a location which provides them with opportunities for cultural and recreational activities. Public transportation and the Stapeley van make libraries, stores and downtown Philadelphia easily accessible. Residents have created a prize-winning garden in our urban oasis.
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Return to: Carol Nemeroff
Director of Admissions
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