

August 1992

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



SHIPS, HUNGER, CARDBOARD, BREAD, AND FIRE

REDISCOVERING SIMPLICITY

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**Among Friends****“Light in a Dark Time”**

Fred Phelps, Sr., is making quite a name for himself in Kansas. By comparison, he makes David Duke look like a champion of human rights and race relations. Consider, if you will, this account of recent political doings in America's Heartland.

Phelps, active with a primitive Baptist church in Topeka, has mounted, in recent years, a vitriolic campaign against gay people in his home state. Tactics have included regular demonstrations in Topeka's Gage Park. Phelps and a small, vocal band of followers, have toted placards with slogans such as “God Hates Gays” and “Gays Deserve Death.” They have taken their shouts and signs as well to the homes and places of business of individuals whom Phelps terms “militant sodomites.”

To bring things to a full boil, Phelps and his crew have traveled across the state to disrupt funerals and memorial services for individuals who have died of AIDS. These actions have created such a stir that the state's legislature recently passed a bill outlawing such conduct. Phelps, however, seems undeterred. He stands committed to continued protest and disruption. He is also running for the Senate, hoping to oppose, as the state's Democratic candidate, Bob Dole's reelection.

In the face of such turmoil, what is an appropriate Quaker response? Though small in number, Topeka Friends Meeting has addressed this question with directness and honesty. In February, the meeting prepared an epistle and circulated it to Topeka's religious community. In part, the epistle said:

We are especially concerned about the effect of this message on young people. . . . We believe that all children deserve to grow up in a community where people are respected and violence is rejected. . . .

We believe that the Light of God is present in all people, and that God hates no one, and no one deserves to be attacked or to die for their sexual orientation or public opinions. Our faith, like many others, is based on a premise of love, not hate, and forgiveness, not condemnation. We believe that people should lead their lives so as to create and support a just and loving community.

The epistle has brought mostly positive results. It has been reprinted in church newsletters, used in discussion groups, and has served as a point of constructive dialogue in the city.

Individual Friends also have participated in “Sundays in the Park Without Fred,” times for individuals of good will to come together to picnic and join in a spirit of tolerance and community.

We commend Topeka Friends for their willingness to speak out for justice in their community. May others of us find ways to witness as effectively in our own.

(With thanks to the *FLGC Newsletter* for publicizing this story, and to Topeka Friends for their update.)

Vinton Deming

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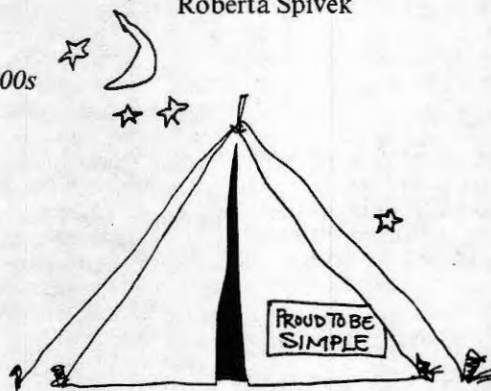
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Wildness, not wilderness

I enjoyed very much Joseph E. Fasciani's beautifully written piece on the natural world (*FJ* June). However, at the risk of seeming fussy, I would like to correct a word, used twice, in the quote from Gerard Manley Hopkins. It should read thus, with the changed word in italics:

What would the world be, once bereft
Of wet and *wildness*? Let them be left,
O let them be left, *wildness* and wet;
Long live the weeds and the wilderness
yet!

(Note that in the last line, *wilderness* is correct.)

I am certain that Hopkins used these words not only for their meaning but for the sound of the lines. He has often been misquoted, because *wilderness* is a more familiar word.

Elizabeth Helfman
Medford, N.J.



Eagle and dove

The American eagle and Quaker dove need each other as never before. The eagle has the sharpest vision and the strongest wings of any other bird and can spot prey from miles away and swoop down on it. It is also a good parent. It builds its nest at the top of a tall tree, and when the chicks are hatched they are fed continuously until they are old enough and their wings strong enough to fly and swoop down for their own prey.

The North American eagle's prey, however, is becoming poisoned by the pollution of our bays and streams, so a large percentage of eagle chicks die. The female eagle is especially frustrated by this.

The dove, on the other hand, is not a bird of prey and does not need to swoop

down on small animals and birds for its food. It flies about slowly and steadily, feeding off the bounty of the land.

The Quaker dove, through the American Friends Service Committee and several other organizations, has been flying from one place to another, in both this country and around the world, helping people with their environmental and other problems. The Quaker dove, however, often feels discouraged and as if its work counts for nothing at all.

Now, wouldn't it be wonderful if the American eagle, especially the female, with her keen vision and great strength, would join forces with the patient, loving wisdom of the Quaker dove? What a combination that would be for the human race! In time, we might even develop a true global consciousness. Shall we try?

Elizabeth Gibbs
Newtown, Pa.

Environmental action

I had the unexpected privilege of participating in the two-day meeting of the Joint Appeal by Religion and Science for the Environment initiated by Carl Sagan, James Parks Morton, and Senator Gore. The project brought well-known scientists and theologians from across the country. Maurice Strong of the UNCED secretariat gave the opening speech.

The second day was one of congressional visits and hearings. I took part in group meetings with Senator Hatfield and with leaders Mitchell and Dole. I was also at the workshop, "America After UNCED" (moderated by Jessica Mathews of WRI), where we learned of the preparations being made by the team of senators going to Rio. On Rio, there was agreement that the most important outcomes of the three-year process, both NGO and diplomatic, will be the creation of global awareness and the sense of political urgency. If treaties come either from Rio or soon after, Senate ratification seems assured.

I was impressed by the commitment of senators Mitchell and Dole to speak for the record. Senator Gore's commitment of time and energy was outstanding. In the search for agreement, groups such as World Vision, Southern Baptists, as well as both the National and World Council of Churches took part in the pledge to reach educational institutions: schools, colleges, seminaries, as well as local congregations. Support for continuing action will be given by the Joint Appeal staff.

I suggest that all Quaker groups get materials from the Joint Appeal office: 1047 Amsterdam Ave., New York, NY

10025. At the moment the only Quaker group in *A Directory of Environmental Activities and Resources in the North American Religious Community* is Friends Committee on Unity with Nature.

Bob Cory
Washington, D.C.

Decisions about death

The article by Larry Spears and Rich Van Dellen ("Friends and Decisions about Death," *FJ* May) reiterates a subject all Friends meetings—and all prudent F/friends—should have studied long ago. Left out of the listing was the subject of living trusts, a topic often purposefully ignored by those who profit from the probate process. While even small estates can profit from living trusts, Friends who are flush can avoid probate as well as federal taxes on estates up to \$1,200,000. In addition to the hassle and costs of probate, living trusts provide privacy and prompt settlement, make challenges next to impossible, can easily be changed or cancelled—all with no loss of control—and have a host of benefits too detailed to list here. And the money saved can well be passed on to one's meeting.

Two other comments: Meetings that take the article seriously might well obtain a copy of *Planning Ahead*, written and published by Honolulu (Hawaii) Meeting, 2436 Oahu Ave., Honolulu, HI 96882. Those to whom the article is addressed should dispose of the myriad of accumulations their administrator or trustee must later contend with. Pass them on to younger persons in appreciation of knowing them; give the unused but useful items to the destitute (write Pro-NICA, St. Petersburg (Fla.) Meeting, 130 19 Ave. S.E., St. Petersburg, FL 33705, for a list of needs). If one just can't bear to part with the knickknacks, label the backs with the name and address of those to whom they should go.

John Woolman spoke eloquently of the hindrances of clutter. There is no time like the present time to heed the advice of this saintly Quaker.

George F. Newkirk
Ocala, Fla.

I understand that some people may wish to terminate their lives for a number of reasons. So long as they are making informed and free decisions and involving their loved ones, I support their doing what they feel is best. However, the case of Nancy Cruzan is extraordinarily disturbing in a Quaker publication.

What is suggested about Cruzan and others like her is that they are taking up

Friends and Patriotism

Every group has issues it would rather not discuss; Quakers are no exception. For unprogrammed Friends, these issues include sin and Christ. When programmed Friends force us to discuss them, we often do so unwillingly. Patriotism is another such issue, except that no Quaker group forces us to confront it. Our attitudes seem to range from suspicion of patriotism to a conviction that it is evil.

Perhaps this is so because most Quakers equate patriotism with nationalism, and thus associate patriotism with war and a "my country, right or wrong" attitude. But what patriotism really means is love not of country but what our country stands for: equality, liberty, democracy, and freedom. These values make our country different from most others and much more desirable to live in. It is these values that we ought to find Quakerly ways to celebrate.

Most Friends, however, seemingly despise everything our country does; all they can do is be highly critical, a position as extreme and as wrongheaded as blindly supporting our country in all cases. For example, Philips Moulton wrote in the July 1990 *FRIENDS JOURNAL*: "Naturally, we tend to idealize those our government opposes . . . and to denigrate the other side." Moulton is a respected mainstream Quaker peace activist, and his statement is, I believe, representative of a great many Quakers; for them to oppose U.S. foreign policy—and most of its domestic policy—is as natural as breathing. Of course the United States has not always lived up to its ideals. But many Quakers have castigated our country without end while muting their criticism of other countries.

This behavior was understandable during the Vietnam years, when, for perhaps the first time in history, the United States was perpetrating more evil than any nation on earth. But our relationship to our country never changed once the war ended. We continued to criticize the United States, but we did not criticize other countries with the same force, except for a few who were supported by the United States. In other words,

we did not criticize evil wherever we found it. For example, we hardly criticized the equally destructive Russian invasion of Afghanistan. We muted—perhaps subverted—our pacifism and lent support to military "freedom" movements in the Middle East, Central America, and Southern Africa. We criticized Iran under the oppressive Shah, who had U.S. support, but seldom criticize Iran under the far more oppressive "revolutionary" regime.

Now that Communism has collapsed of its own accord in so many areas of the world, removing the principal 20th century alternative to our way of life, perhaps it is time to rethink our attitude toward our own country. One way of doing this is to adopt a more balanced view of our country's ideals and actions, perhaps realizing that our nation is more than a repository of evil.

Another way is to rethink our attitude toward our country's laws. Many Friends seem to define civil disobedience as breaking any law they feel is morally wrong. Some will not pay war taxes, testifying that God has called them to resist. I would argue that paying taxes is a basic responsibility of citizenship, a function of my almost mystical relationship to my country. God calls me to pay my taxes much as God calls others to resist them.

A number of Quakers can even strongly support some sections of a law and break others; many wish us to react to the recent immigration act in this way. Imagine if all our citizens examined every section of every law, deciding what to obey and disobey. Soon, clearly, we would be plunged into anarchy.

None of this should be construed as an argument that Quakers should forego civil disobedience. But we should be very cautious indeed about breaking the law.

Quakers might also consider breaking our relationships with violent revolutionaries all over the world. We might even consider a moratorium on our work for "justice," given that our work often entails supporting groups who reject the Quaker peace testimony. Instead, we might consider a re-

turn to the relief work we do so well. We could return to our traditional function of trying to mediate disputes instead of clearly supporting one side against the other. Both sides in a dispute then might welcome Quaker humanitarian aid.

We could rethink, too, our attitude toward patriotism, examining what is good about our country as well as what is not. We could, as a beginning, think about how we might celebrate the values our country has given us. Consider flying the flag on patriotic holidays and displaying the flag during meeting for worship on Sundays. Singing ministry might include "God Bless America" as well as "Simple Gifts." On Memorial Day, one might offer ministry about the sometimes desirable results of wars. Had the Germans been allowed to invade our country during World War II, for example, all U.S. Jews would have been murdered as well as all Quakers who would not acquiesce to Nazism. As a Quaker from a Jewish background, I am thankful this invasion was resisted, even though war was necessary to prevent it.

When war does come, let us criticize our enemies as well as ourselves. Let us examine the cause of the war and the possible results. In the recent Persian Gulf War, it was almost impossible not to castigate Iraq for its behavior; nonetheless, many Friends were unwilling to do so. And some Friends had difficulty realizing the United States was fighting to protect its access to Middle East oil, without which our economy and possibly our government would disintegrate. I do not argue that we abandon the peace testimony. I do argue that we should realize the possible consequences if our country does not choose to fight, including the possibility that we might lose our country's most cherished values.

Let us celebrate what we hold dear. Let us search for ways to praise our country as well as criticize it.

Allan Kohrman
Newton Highlands, Mass.

space and using resources that could be better used by others and that their caregivers should know better. It is even suggested (by query) that those in a "persistent vegetative state" (in itself a dehumanizing term) may lack the light of God, which is otherwise within us all. The reason for this possible lack appears to be, according to authors Larry Spears and Rich Van Dellen, the fact that it took resources to keep Cruzan alive. The

authors suggest (again by query) that the state of Missouri ought not to have cared for Cruzan because some children and poor pregnant women do not receive adequate health care.

By this reasoning, one ought not to "waste" resources on anyone who seems unlikely to recover and be able to fully replace the resources used. Such logic suggests that people with AIDS, who are unlikely to recover, ought to have all care

withdrawn. The logic leads to a situation in which there are always people who are taking up space and ought to leave so that the rest of us can continue to live in the manner to which we have become accustomed.

People who are disabled, people who need a lot of care, and people who are elderly ought not to live in fear of being placed on an ice floe and left to die. Do we need to ration medical care? Maybe,

though a simple concern for justice would ration medical care even to those who can afford to pay for an expensive but "unnecessary" level of care or medical procedure. Do we kill people outright, or just encourage them to get out of the way by means of loaded queries? Cruzan, according to the authors, was starved to death over a period of 12 days; it would have been called torture if it happened in South Africa. Do we listen to physicians and lawyers, or to the Light within us? Do we need to come to such an accommodation with the world, or do we stand for something more?

Timothy Lillie
Hattiesburg, Miss.

Correction

Amzie Moore's filling station, in the picture accompanying Connie Curry's article about the Carter family (*FJ* April), was located in Bolivar County, Mississippi—not Sunflower County (as published). Our apologies for this error.

—Eds.

Growing pains

Our meetinghouse is bursting at the seams. Currently we average about 50 or 60 adults and 20 to 25 children on any given First Day in a room that measures 30' by 24'. For those of you who have worshiped with us, you know how crowded it can be. Also, the meetinghouse is in poor physical condition and needs to be brought up to code. After a great deal of thought and study, we have decided that we have no alternative but to move to larger facilities.

With the cost of property in Houston, we will be stretched, to say the least, to find ways to purchase a new meetinghouse. We'd like to hear from other meetings about ways to raise such funds. We have a number of ideas under consideration but would like to hear the experiences of others who have been faced with a similar problem.

Ideas may be sent to our meeting, care of the Planning Committee, Live Oak Friends Meeting, 1003 Alexander, Houston, TX 77008. Many thanks for your consideration.

Lee Cauffman
Houston, Tex.

Happy 90th!

Friend Daniel A. Neifert will be 90 years old on December 17, 1992. Dan was born in Bloomfield, Nebraska. Since

marrying Mildred in 1927, he has had many vocations: teacher, superintendent, farmer, and pastor in Nebraska; pastor, coordinator of community center, and house painter in Wichita, Kansas; an AFSC project director with the Sioux in South Dakota; a teacher with the Hopi in Second Mesa, Arizona; adult educator with the Utes in Towaoc, Colorado; and a pastor with the Osage in Hominy, Oklahoma.

Mildred died in 1981. They have three children, James F., Ferne Elizabeth, and Daniel T.

Dan has painted, drawn, worked with clay, played violin, and written poetry. He's a regular attendee at Heartland (Kans.) Meeting and Nebraska Yearly Meeting.

If your life has been touched by Dan, please let him know. His address is 1800 University, Wichita, KS 67213.

Lorraine P. Boyd
Wichita, Kans.

Embarrassed

I naively gave a friend of mine, who is Jewish, a clipping of a *FRIENDS JOURNAL* advertisement of a book of "Jewish Holistic Health References and Remedies" (International Cultural Press, New York). My friend sent in a check to the advertiser for \$10, and back came a pamphlet of only 10 pages or so. For \$10! It is a scandal that *FRIENDS JOURNAL* should advertise such a rip off. I was very embarrassed for myself and also the reputation of Friends.

Kevin Johnson
Oyster Bay, N.Y.

Most advertisers in the JOURNAL are known to us. They are reputable and well trusted. Though we say in each issue of the magazine, "Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL," we try hard to check out those that are new to us. Occasionally, we're sorry to say, a misleading ad appears, and we always regret this when it happens. The display ad in question was placed by the Bar Advertising Agency in New York City for four consecutive insertions (Jan.-April). As of July, our calls of inquiry and a fax message to Bar Advertising go unanswered. We have yet to be paid for the advertisement. —Eds.

CFC gases opposed

I believe that deforestation and industrial emissions of carbon dioxide have reduced the necessary amount of

atmospheric oxygen from which the sun produces ozone, creating a threshold in the Earth's ability to recover from ultraviolet radiation beyond which the extinction of life will become inevitable.

Therefore, I am very worried at the prospect of DuPont and Allied-Signal continuing to produce and use any formula of CFC gases until 1997, especially considering the fact that a worldwide percentage drop in ozone protection has already been detected in addition to the rapidly expanding ozone hole over Antarctica. I ask you, I urge you to organize and/or join a special campaign to convince the producers and users of all CFC gases and any other ozone depleting chemicals to stop immediately and permanently.

Surely they can see their self-interest in the survival of our planet!

Ross Weaver
Louisa, Va.

Good memories

Memories have been rekindled since reading the section in the May issue, "And Lives Were Changed."

I was also a peace caravaner in 1931—from Earlham College—and recall Rufus Jones christening our car "Car a Lota" with his cane and bucket of water. During the time at Haverford College, where caravaners met, I became acquainted with August Lorey, a German exchange student, who joined in the summer efforts for peace. We found we were international twins—having been born the same day and year. Throughout the intervening years, we have kept in touch and visited on both sides of the Atlantic. Dr. Lorey's family are also friends.

In the summer of 1932, I had the opportunity to work in the Cumberland Mountains in Tennessee in the Home Service AFSC program. This experience led to my career choice in the field of social work, where I held forth for over 45 years. The termination of this work was with the U.S. Department of Health, Education, and Welfare in Washington, D.C., where I was last director of federal welfare policy for the Family Assistance Programs.

Mildred (Kearns) Hoadley O'Keefe
Winston-Salem, N.C.

FRIENDS JOURNAL welcomes contributions from readers. Submissions to Forum should be no longer than 300 words, Viewpoint 1,000 words. Space is limited, so we urge Friends to be succinct.



REDISCOVERING SIMPLICITY

by Ed Dodson

Somehow I found myself at Friends General Conference in 1991 in a tent. Not a respectable room-size tent that normal people might use, but a tent that holds an air mattress with four inches, more or less, to spare if you don't blow it up too far. I previously had slept in a tent three nights. That was on the way to FGC from Westport, Washington. Nancy, my wife, said something about simplicity, that tenting was in harmony with the things in which we believe. Freddie (our dog) would enjoy it, and I should relax. I wasn't sure.

Christine Snyder's comments on simplicity at one of the FGC evening plenaries sent my mind away someplace. In one's dotage, one listens to something about halfway through, then something said seems too important to just let lie there. So one runs it a bit to see where it leads. She said: "... simplicity is not doing without, it's doing with. ...". That's when I wandered. Our tent was

not doing without a motel room, wall-to-wall carpet, quick-to-come-by ice machines, whatever else goes along with that. It was doing with being put to sleep and waking to the stream gulping its banks on our door step—maybe "flap step." It was doing with the freedom to roam the campgrounds with Fred, observing chipmunks, frightening rabbits or the occasional raccoon scrounging leftovers the more careless of us thoughtfully provided. It was doing with being wakened to the morning song of a thousand birds, the intolerant scolding of the jays, the family squabbles of squirrels sorting themselves out and assigning tasks for the daylight hours ahead.

Simplicity, I thought, was always so complicated. In our off-campus, public campsite, we were awakened one evening by roaring, snorting noises, flashing lights, excited voices. Nancy thought it was a raid. I bravely poked my head through the tent flap to identify the source of our concern. A woman stood out in the drive shouting directions and waving her arms about something fierce. The park owner accompanied, directing things with exasperating precision. The man behind the wheel of a belching, groaning pick-up backed his

40-foot trailer into the 20-foot parking space, sorting the directions provided by his wife and the park owner. They finally made it, securely in place, yet coming alarmingly close to our tent pegs, sending Fred beneath the covers in stark terror. Then began the real test of our new neighbor's camping competency. Out with the cables to scatter here and there about the lot; hoses connecting this to that, a major construction effort to connect the trailer sewer line to the hole in the ground provided for those things to enter. Now the shouting backwards and forwards to get the TV antenna pointed in the right direction, while cursing the primitive nature of the campsite with no cable. Now to get the roaring air conditioner on the roof functioning efficiently, then—chores done—to bed. Ah, culture.

Next morning I made a brief inspection of our new neighbor's gadgetry. A bumper sticker on the pick-up read, "I'd Rather Be Camping" (I thought to myself, why don't you?), and another on the trailer proclaimed, "Caution: This Rig Insured By Smith And Wesson." A rifle rack was across the rear window of the pick-up, a well-oiled semi-automatic clutched in its steel claws, all topped off

Ed Dodson, an education consultant, lives in Westport, Washington, where he is a member of Westport Worship Group. He has long been active in civil rights and peace movements.

by the American flag waving proudly in the morning breeze—well, actually just hanging there, since there wasn't much breeze, but everybody likes to think of flags waving proudly. I settled down to enjoy my morning coffee and listen to "Morning Edition" on my radio when the door of the trailer banged open. A youthful male head, recently groomed with a pencil sharpener, appeared, and the mouth said, "You got to wake everybody up at 6:30 in the morning?" Fred barked. I asked, intelligently, "What?" He said, "The radio." I said, "Oh," and turned it down to zero—practically. I seethed, thinking of cutting things I might say, until the day brought other things. Later, when we got back to camp, he was gone. At least Fred got the satisfaction of barking at him.

We simulate simplicity. We spend time and energy preparing for simplicity, but isolate ourselves with the paraphernalia of the simple life, managing nothing more than to transport our mean dispositions and our complexities to different environments.

I've shied away from simplicity too, because many of those to whom I've spoken seemed grudgingly virtuous, nobly deprived, or expecting imminent sanctification. I don't qualify. I've always been the sort who, if something promises to make me miserable, avoids it. But those I talked to last year at FGC, and those who would talk to me about simplicity didn't seem Joan of Arc-ish about the matter. They spoke of it, and made me think of it as a rather attractive way to go about attending to matters of some real import in one's life. No sad-sack stoics, these simple livers at FGC. They seemed to be enjoying every minute of the time they got from their time—and got more from theirs than I from mine. We really, it occurred to me, don't have to live meagerly to live simply. Simplicity is a means to live a truly elegant life rather than an end to be sought for its own virtue.

Tenting during FGC helped me discover that. It meant that simplicity opens our minds to the randomness of beauty surrounding us, provided we see and listen. Simplicity opens our souls to the intrinsic metaphysic of nature, relating us to the world in deep communion. Simplicity collapses synthetic barriers we erect between ourselves and others, enabling us to value the other unencumbered by the catchalls by which we, too often, define our ways of living. □



John Lampen

Ships, Hunger, Cardboard, Bread, and Fire

—
A 'Holy
Communion'
in
Northern
Ireland
—

by John Lampen

In *Signs of Life*, his Swarthmore Lecture, Ormerod Greenwood told of the work of Peter Schumann: how "in the dark days of the Vietnam War there appeared in the streets of America a company who gave short plays of protest. They called themselves the Bread and Puppet Theatre, and their costumes and masks, their great 12-foot high puppets, were made from scrap which they salvaged from the streets: their shows often began with a distribution of bread to the audience, an assuaging of hunger, a Holy Communion."

Peter Schumann worked with a group

John Lampen and his wife, Diana Lampen, are members of Derry Meeting in Northern Ireland. John's article appeared in the August 1991 issue of Quaker Monthly, a publication of Quaker Home Service, London, England.

of us in Derry last year, in a disused shirt factory with rain cascading through the roof, a dead symbol of economic decline and injustice in trade. On the waste ground outside, we built an oven from old bricks. After keeping a fire in it for several hours we swept it out and put trays of sourdough bread inside to bake in the residual heat. The sourdough had been resurrecting itself since the late 1940s, when Peter arrived, young and penniless, in the United States; but the knowledge of the technique came from far back in his family line, and recalled for him the hungry days of the war. (As I write, I can smell a newly baked loaf in our kitchen, raised by the sourdough Peter gave us.) He had brought a sack of rye grain, which was laboriously ground by hand through the week. Before we started our nighttime open-air performance, the hot oven was filled with loaves. When we returned an hour later in procession through the streets, it was ready to become a meal shared between performers and audience.

Peter told me that he made bread as part of every performance. "Sharing it is never the same," he said. "It takes on

different meanings in different places. In Russia last year it was terrifying. The audience threw themselves on the bread; they almost fought for it. And sometimes, in the United States, it's hard for us; the children (and adults) are spoilt with too much of everything, and it seems like giving another handout to those who don't need it. Yet there are times when they know they do need it." In Derry it felt to me like a family meal.

The Bread and Puppet workshop was part of an international theatre workshop festival held in London, Glasgow, and Londonderry, the opportunities being different in each place. Most of the participants were puppeteers, drawn from as far away as Mexico and Greece to work with one of the masters of their craft. Only five or six of us lived in the town, from over 40 participants, though places had been reserved for more.

When we first met, on a wet Monday morning, we were shown big sheets of cardboard, tins of white and black paint, rolls of black cloth and white cloth, a few tools. "Go out and collect garbage," we were told—not just rubbish from the skips, the building sites,

the backdoors of shops, but also verbal scraps such as advertising slogans, graffiti, bits of conversation overheard, stories from the bars, children's street games. We amassed visual impressions: new buildings next to bomb damage, the statues of emigrants during the famine, today's almost silent harbour, soldiers patrolling the streets, alcoholics asleep on the pavements, an old school turned into a superb art-centre, the City Walls with their cannons which had blazed during the Siege of 1689, and Derry's daily "street theatre" of armoured land-rovers and guns. We asked about the concept, the theme, the story-line for our show. "We can't come into a complex situation like Derry with a simplistic message. It's not right and it wouldn't work. Use your eyes, your ears, your fingers, your imaginations. The audience will supply the message themselves."

Peter had prepared about a dozen six-foot masks, flat faces with empty eye-sockets. In their compelling presence we started making ourselves costumes and masks in extraordinary variety. A box-like head acquired a fantastic moustache—a plastic coat hanger. ("We need



▲ Performers in Derry masked as armored police land-rovers

Londonderry Sentinel

you as a newsman," said Peter. "What about making yourself a video camera?" A bird-face with saw-edged teeth suggested a huge arm-span, with large hands on the end of broomhandles hidden in wing-like sleeves. One mask was an armoured police land-rover with its aerial and wire-mesh windows. "That is great," said Peter. "Could we have ten of those? Who will join a team to make them?" And our performance started in the republican Bogside, with ten "land-rovers" carrying flaming torches, alternately trembling at the sound of an Irish fiddler and marching to a sinister beat on a tin drum. Two real police and army land-rovers stopped in amazement to watch.

One part of our performance was a tiny oratorio, the music improvised in about an hour to a story which the Bread and Puppet Theatre had created some years ago. It was called *The Foot*.

"Out of nothing . . . *nothing* . . ."



▲ Bread and Puppet workshop participants perform in Philadelphia, 1992.

"Out of rubbish . . . *rubbish* . . ."
 "With the help of our grandparents . . . *and our great-grandparents* . . ."
 "We built a table." "A *table*?" "A table."

"And a house." "A *house*?" "A house."

"And we made soup." "What *kind of soup*?"

Each line was illustrated by a simple drawing on a flip chart, and at the climax the picture showed a huge foot poised above all these achievements. We shouted a warning, pointing straight at the audience: "Don't let the Big Foot crush you!"

This simple tale, which may have meant many different things to the spectators according to their age, politics, and view of the world, was for us the story of how we had indeed shaped a meaning out of discarded trash—and how we had to fight against our own doubts, differences, limitations and loss

made from a sheet of corrugated iron, and accompanied by the revelling band of the other maskers. We reached the Guildhall Square. Against the City Wall a line of the giant faces (which now had moving eyes) watched us extinguish our torches and break suddenly into a dance while the fiddler played a reel. A shout of astonished laughter came from the crowd. Then we formally took off our vehicle-heads and joined the rest of the troupe. We chanted the story of the Big Foot antiphonally with vigorous group movements. And in answer came the story of The Hand—many hands—which rebuilt what The Foot had crushed. That was told in an intimate speaking voice, while new torches were being lit and passed around.

Ormerod quoted from a description of another Bread and Puppet production (among its dedicatees was the Quaker, Norman Morrison, who killed himself by fire on the Pentagon steps in protest of napalm bombing in Vietnam): "In some senses Schumann's play is like a dream. The dream does not express emotion, but pulls us deeply into the matrix of emotion. . . . Finally it releases us, and we feel that we have conceived a prayer for the victims of this world."

During our discussions we talked of ships: the ships that brought food to a starving city during the siege, the ships that carried hundreds of thousands of Irish emigrants away from our town and country in the famine years. Ships and hunger. So in the square we raised two 16-foot masts, steadied by guylines in the strong wind. Their sails showed the world, with Derry in the centre: on one side was the USA with a plane carrying today's Irish emigrants toward it; on the other side lay starving Ethiopia. (Despite the highest unemployment rate in Western Europe, our city had raised a quarter of a million pounds for its relief in a few weeks.) One sail, which was black, showed a huge foot above the planet, poised to crush it. On the white sail was the same globe, lying on the palm of a large supporting hand. The sails and the performers with their fiery torches came together into a single great ship, with the face of the local river-god (brilliantly modelled in cardboard) as its huge figurehead. It moved through the gates into the walled city, leading the crowd up to our ruined factory and the warm and waiting bread.

What is the hunger we all needed that bread to satisfy? □

of energy. On Thursday morning there seemed an endless amount of work begun and not finished; the shape of the show still not established; nothing rehearsed; the point of it all unclear. Many people were so discouraged that they didn't come in till very late. In the middle of the numb chaos, Peter was working, not talking; kneading bread, waiting for an invisible shaping process to leaven us like the sourdough in his loaves.

And on the next day we were ready. Our procession of "land-rovers" followed the fiddler through dark streets full of late-night shoppers. It was guarded by a huge figure whose costume was

Laura Hayes

A MATTER OF CONSCIENCE

The Peace Tax Fund Hearings in Washington, D.C.



by Vinton Deming and Melissa Kay Elliott

If we give the right to a person to withhold their body from a war as a conscientious objector, that person should be able to withhold his money as well."

So spoke Sen. Mark Hatfield in his lead-off testimony in Washington, D.C., on May 21 before the House Subcommittee on Select Revenue Measures hearing on HR 1870, the Peace Tax Fund Bill. Hatfield's words set an important theme recurring throughout the hearing: the need to respect the rights of individual conscience.

The occasion was an historic one. This was the first actual hearing held since a Peace Tax Fund Bill was first introduced in Congress 20 years ago. And the moment was not to be lost. Several hundred spectators from across the country packed the hearing room. Many attended as concerned individual taxpayers. Others came as members of religious denominations and peace groups long associated with the Peace Tax Campaign. Three chartered buses, one from Lancaster, Pa., two others from Philadelphia, swelled the numbers by some 150

supporters. When the last of them filed in from a late-arriving bus to find all spectator seats occupied, Chairman Charles Rangel stopped the hearings momentarily, inviting standing-room-only observers to move forward and to occupy empty seats normally reserved for officials and the press. Many did so. Veterans of peace demonstrations, several parents holding small children, young bearded men in simple dress, older couples from the peace churches created a colorful patchwork as they mixed with congressional aides, heads of foundations, and Capitol bureaucrats in business suits.

In addition to the many who attended the hearing, many others were present in spirit. Over 2,300 letters in support of the Peace Tax Fund Bill were bound in large volumes and set on a front table to be presented to the committee. From 50-100 such letters a day continued to arrive as of the time of the hearing.

Following the introductory testimony of Mark Hatfield, lead sponsor of the bill (S.689) in the Senate, there were also

presentations by four members of Congress: Andy Jacobs (lead sponsor of the bill in the House), Nancy Pelosi, and John Conyers. Representative Jacobs, besides testifying, sat with Charles Rangel during the hearings, flanked by a number of key staff members of absent representatives.

In addition to congressional testimony, a panel of religious leaders testified. One, Thomas Gumbleton, Roman Catholic bishop from Detroit, and past president of Pax Christi, pointed out that two of the first leaders of the church, John and Peter, said that sometimes it is necessary to obey God before obeying the law. How much better it would be, Gumbleton said, for COs to be able to pay all their taxes, knowing their money would be used for life-affirming purposes.

William Davidson, retired Episcopal bishop of western Kansas, a CO in World War II, has actively opposed war since 1939. "Having lived past draft age, I have been saddened and conflicted each year having to pay taxes to support war," he said. The Episcopal Peace

Fellowship has consistently supported war tax resistance as a religious witness.

John A. Lapp, executive secretary of Mennonite Central Committee, Akron, Pa., spoke on behalf of the three historic peace churches (Mennonites, Quakers, and Church of the Brethren). The issue of war-related taxes is one of religious freedom, Lapp said. "Many of us feel the pain of having our religious institutions serve as tax collectors for war." Each of the church groups he represents, he continued, has a long history of opposing involvement in war: Mennonites since the 16th century, Friends since the 17th, and Brethren since the 18th. The 1990s provide a special moment, Lapp concluded, for Congress to reduce the size of the nation's military and to support religious freedom.

Rabbi Phil Bentley, from Santa Fe, New Mexico, active with the Jewish Peace Fellowship (JPF), said part of the Jewish tradition is to create community, take care of the sick and poor. For over 50 years, he said, the JPF has supported Jewish pacifists.

During committee questioning, Representative Jacobs asked Rabbi Bentley, "Is [passage of this bill] going to give rise to requests for similar legislation

from people who don't want their money going for a golf course?"

"This is not a political issue, but a moral issue of conscience," responded Bentley, and he thanked the committee for carefully examining this legislation.

Jacobs, in response, thanked the Rabbi and others of religious conscience who had testified. "I am a sponsor of

this bill," he said, "but I am not a pacifist." He called to mind one of his favorite movies, *Friendly Persuasion*, and the lines spoken toward the end of the film: "It's good to know that somebody is holding out for a better way of settling things!"

Not all testimony during the day was as supportive of the bill. Terrill Hyde,



Photos by Melissa Kay Elliott

On May 21, FRIENDS JOURNAL canceled its board meeting and took to the road—the road to Washington, D.C., for the Peace Tax Fund hearing. There, editor-manager Vint Deming, associate editor Melissa Elliott, typesetter Susan Jordhamo, and board members Robert Sutton and Sam Legg joined several hundred other citizens in packing the hearing room with warm bodies and support. Other staff members and board members who were unable to join us were there in spirit. We, like many hundreds of others across the country, submitted written testimony beforehand.

The hearing was informational, to give legislators material to use in future considerations, rather than to schedule the bill for action. As such, it gave supporters a chance to formally present the case, get testimony in the written record, and show the depth and breadth of people's interest in the bill.

The pace of this legislative process is frustratingly slow, but, for many

of us, the hearing was a heartening experience. There, we heard people testify in a formal legislative setting to our most deeply held beliefs. One activist-participant said, "All my life I've been on the side that opposes government decisions. It was a weird experience to see all those peace movement people in the same room with legislators. I've never seen anything like that before, nor ever imagined it. It gave me a different vision of what might be possible."

The Peace Tax Fund Bill has come a long way since its introduction in 1972, with many technical refinements, and it has a long way to go in gathering widespread support. On May 21 we witnessed one small step in validation, acknowledgment of our beliefs, and moving the dream closer to reality. Perhaps one day we will look back, as do those who watched the process of legalizing conscientious objection, and be glad we were involved in making it legal to follow our beliefs with our money—as well as with our bodies. —Eds.

tax legislative counsel for the Department of the Treasury, presented the Bush Administration position opposing the PTF. She mentioned "problems of complexity, confusion, and increased administrative burden," sure to arise if the bill were passed. There would be no deterrent either, she said, to restrain taxpayers from inappropriately claiming CO status. If taxpayers were allowed to designate the uses for which their tax dollars were spent, "our entire budgetary process would be undermined." There would likely be loss of revenue to needed federal programs.

Others, however, presented differing views. Several speakers argued that there would likely be substantial increases in revenue as a direct result of the bill. Many who currently refuse to pay a portion or all of their taxes would gladly pay. Also, large costs resulting from IRS efforts to collect from tax resisters would be avoided. Answering the criticism of how the act might increase paperwork and administrative costs, several people testified to the simple nature of the bill and of the tax filing process.

As to IRS claims that the bill raises possible legal questions, a panel of two law specialists responded. Mark Tushnet,

professor of law at Georgetown University, said, "A nation that wants to protect the religious freedom of its citizens can reasonably be expected to enact legislation to enable the freedom to be expressed." It seems perfectly appropriate, he concluded, that such legislation be enacted. "It is needed in addition to the Religious Freedom Act."

Philadelphia, Pa., attorney and war tax specialist Peter Goldberger agreed. "Legislation of this kind has a noble history in our country," and he quoted from a 1790 letter from then-President George Washington to Philadelphia Quakers. The nation's laws, Washington wrote, must always be "extensively accommodated" in cases of individual conscience.

Alan Eccleston, a Quaker and an organizational development consultant from Hadley, Massachusetts, told about how, in his own tax witness, he has endured penalties, punishments, and the threat of losing his home. The IRS has a lien on his house right now. "Conscience must be taken into account. Spiritual values are real. They are not to be treated as incidental or expendable to fit the needs of the state. This is what the First Amendment is all about."

Ruth Flower, legislative secretary of Friends Committee on National Legislation, emphasized that the Peace Tax Fund Act would not offer an escape to those who do not wish to pay their taxes, because they would have to pay the same

amount either way. It would, however, provide a legal way out of violating one's religious beliefs in order to comply with the laws of the land.

Her point was born out by Patricia Washburn, who gave perhaps the most moving testimony of the hearing. She talked about the challenge presented to each of us, and to her personally, in Micah 6:8: "... what does the Lord require of you but to act justly, to love constantly, and to walk humbly with your God?" Walking humbly requires us to acknowledge the seeds of violence in our own hearts, rather than projecting them onto someone else. "Loving constantly" can be a discouraging and difficult task, especially in today's climate of distrust and alienation.

For those who see these inequities, the decision to "act justly" can be a costly one. For Washburn, it cost her a public school teaching job for protesting the war in Vietnam. Two years ago a trip to the Israel-Palestine war zone further convinced her of the damage caused by our tax dollars in wars throughout the world. As a mother of four herself, she was particularly moved by the pain, injury, and death caused to children, who deserve our protection, whatever country they live in. She asks herself, how can she parent her own children while paying for the death and maiming of someone else's?

These questions place her in a profound moral dilemma: "I am not op-

posed to paying taxes, but I find no alternative form of tax payment. . . . Thus, I see no current alternative to withholding the military portion of my taxes. . . . I pray that my witness is done in love and that it will help to build a bridge across the chasm of violence and fear."

Bridging that chasm is exactly what the last 20 years of work have been all about, according to Marian Franz, executive director of the National Campaign for a Peace Tax Fund. The bill was originally introduced in 1972 in the House as the World Peace Tax Fund Bill, and in the Senate in 1975. It has been introduced in every Congress since.

After the hearing and following the press conference, Franz gave a brief workshop on lobbying for the bill. She pointed out that the testimony would now be entered in written record and could be referred to in the future. She added, "the fact that we got a hearing is absolutely amazing." Many other pieces of legislation have not yet been so lucky, and the demand is great. "If all members of the committee had been present, they all would have been deeply moved, and we would be a lot further down the road."

Franz encouraged people, when lobbying, to talk in terms of conscience, as defined by Pope John XXIII, who said, "Deep inside, each one of us finds a law that we did not put there. It tells us to do this and shun that." That is what puts the issue of paying taxes for war in the arena of religious decisions and touches on every individual's right to follow their faith—whether they are housewives, bureaucrats, lawyers, teachers, or politicians.

That is why it is important to keep trying to open doors and ears and minds. Marian Franz has a suggestion for how to approach people: "Talk to aides and legislators as though you're sharing something personally. You will often find that when you are talking about conscience, people are moved deeply."

Therein may lie our greatest hope. □



Page 12: Peace Tax Fund supporters vigil before the hearings.

Left: Ruth Flower, of the Friends Committee on National Legislation, speaks in support of the bill.

Queries on the Peace Testimony



by John Webster Gastil

As we near the 21st century, how strong is our Quaker peace testimony? We might suppose that our testimonies are powerful, citing our determined opposition to the Gulf War. But the war in the Gulf, involving outright U.S. deceit, double standards, and cold militarism, was hardly a test of our convictions.

Would we be so resolute if we were asked to spill blood not for oil, but for freedom and life itself? Imagine the South African apartheid government launching a full-scale war against its non-white population. Imagine the U.S. sending soldiers to fight against the

apartheid armies. Would Friends take to the streets and wave banners protesting the deployment of U.S. troops? Would the American Friends Service Committee and Friends Committee on National Legislation steadfastly reaffirm Friends' opposition to violence?

Historically, Friends have faced real dilemmas of war and peace. The War of Independence, the Civil War, and two world wars forced Friends to reexamine their testimonies against violence. Recent decades, however, have not challenged us with "just" U.S. wars. When George Bush brutally invaded Panama under the banner, "Operation Just Cause," he did anything but shake our consciences. Likewise, Vietnam, Grenada, and other U.S. military ventures have not forced painful introspection.

John Gastil, a member of San Diego (Calif.) Meeting, currently attends meeting in Madison, Wisconsin. He would appreciate reader response to his article.

This has left me and many of my generation uncertain about the meaning of our nonviolent creed. Moreover, I suspect that Quakers, both young and old, lack clearness on the testimony. Throughout this century, individual Friends and Quaker organizations have published testimonies that present contradictory views on nonviolence. In fact, during the two world wars, one in three eligible British and U.S. Friends enlisted in their respective armies (E. W. Orr, *Quakers in Peace & War*, 1974).

If our testimony is rusting, now is the time to anneal it, firing up our spiritual forges to restore the definition and resilience of our faith. With this purpose at heart, I have examined my conscience, my experience, and previous Quaker writings. I have distilled four basic controversies surrounding the peace testimony, each of which I have phrased as a query. In the remainder of this essay, I address each of these questions, summarizing different Quaker views and presenting my own personal convictions.

What is the basis of our convictions?

Modern Quakers' opposition to nonviolence comes from both rational and spiritual sources. The AFSC explained in its 1955 classic, *Speak Truth to Power*, "We believe it is practical, and politically relevant, for men and women to move the world toward peace by individually practicing peace themselves...." This pragmatic stance contrasts with the Friends World Committee for Consultation's 1965 statement, *No Time But This Present*: "...The Christian Peace Testimony...focuses on obedience to Christ and does not suppose that non-resistance will always succeed. Success is really beside the point. Obedience to the will of the conquering Lamb is the point."

My own pacifism attempts to incorporate both of these views, standing upon both rationalist and spiritual foundations. I have come to believe that nonviolence is often a practical tool for thwarting violence and teaching peace. Nonviolence also has immediate rewards for its practitioners, offering greater opportunities for physical and psychological health.

The endurance of my convictions, however, comes from a spiritual source. I refuse violence and pursue peace because I choose to believe there is that of God in everyone. This faith exists out-

side the canons of reason and scientific inquiry. It can neither be proven nor disproven, and I make no empirical claims as to its effectiveness. My faith is simply a religious principle upon which I have decided to live.

Does our testimony reject all forms of violence?

This question moves us from the foundation of our beliefs to the beliefs themselves. On this issue, the official report of the 1920 Conference of All Friends spoke plainly: "The Quaker Peace Testimony is a denial of all outward wars or fighting for whatever reason." Quakers have steadfastly opposed war, at least in official doctrine, but they have interpreted "fighting for whatever reason" in various and sundry ways.

Some Friends have supported "lightly armed" UN peacekeeping forces. Most have endorsed the idea, if not always the practices, of police and national guards. Many Quakers have also suggested that coercive intervention is appropriate if the attacker is acting impulsively or irrationally, whether due to stress, mental illness, or youth. Friends have also sympathized with non-lethal self-defense, particularly when the defender faces an overwhelming attacker.

Clearly, the testimony is often ambiguous on the nature of impermissible violence. Personally, I feel the strain of this uncertainty. If it is lawful and sometimes necessary for an officer to enforce common laws with coercion, why should we not allow oppressed peasants to use organized violence in self-defense? Should we enforce traffic laws but not laws of universal human rights?

In attempt to answer these questions, I have tried applying three principles: (1) do not actively harm; (2) do not permit preventable harms; and (3) when these two principles conflict, choose the first unless the harm is (a) clearly preventable, (b) far more severe than the violence done to prevent it, and (c) the perpetrators are utterly unreachable. In other words, I endeavor to reject both active violence and the passive toleration of violence. I make an exception only when an overwhelming amount of evidence suggests that a relatively small act of violence is the only means of preventing a specific harm.

These principles do not, by any means, amount to a just war doctrine. Only in exceptional circumstances do the first and second principles conflict, because

nonviolence can usually avert or mitigate violence. Moreover, any harm prevented through war will not profoundly outweigh the costs of war. The value of life, including humans and the diversity of plants and animals upon the Earth, is almost incalculable. War is the most cataclysmic manifestation of violence, destroying all forms of life on a massive scale. Thus, my principles can never make exception for war.

Must we oppose violence to all degrees?

When Friends oppose various forms of violence, however, it is only clear that they must refrain from actively or directly supporting such violence. Must Friends also avoid all forms of indirect support?

A few Quakers have gone to an extreme, suggesting that all support of violence, no matter how indirect, is unconscionable. Most Friends, though, avoid only non-essential forms of indirect support. Although these Friends try to boycott GE products, they see fit to acknowledge their citizenship, obtain Social Security cards, and pay taxes—all behaviors that contribute to the effectiveness of the U.S. military.

Personally, I have found no solution to this problem. I can only find solace in George Fox's advice to William Penn when Penn asked about the appropriateness of wearing his sword: "I advise thee to wear it as long as thou canst." I try to live my life according to my evolving faith, rejecting forms of indirect support to the extent my conscience demands. For example, I registered for the draft, but I wrote (and photocopied) a note on my card stating my refusal to participate in war. I also try to spend and invest what money I have outside of the war-economy, patronizing cooperatives and alternative businesses.

To whom does my conscience speak?

Quakers have often spoken in universal terms, suggesting that the words of the peace testimony should be followed by all people, in all circumstances, at all times. Howard Brinton (*The Peace Testimony of the Religious Society of Friends*, 1955) spelled out the implications of this view, explaining that Friends have tolerated contrary opinions not "because one opinion can be as true as another," but

since "God's spirit works best in an atmosphere of freedom."

By contrast, many Friends have offered a more subtle, contextualized view. During World War II, D. Elton Trueblood explained in "The Quaker Way," (*Atlantic Monthly*, 1940) that Quakers hold firm convictions, yet do not criticize others for taking up arms once the war has begun:

We continue to be extremely opposed to oppression; we continue to try what seems to us a better way of opposing it; but we are not bound for that reason to condemn those who oppose it in the only way they see that they can.... We shall be making no mistake if we encourage each serious and patriotic group to be loyal to its own vocation.

Personally, I have found that the testimony speaks most clearly to my individual conscience. I am sometimes moved to speak to others, but I prefer to let my actions speak for those who would care to listen. Nonetheless, I believe my testimony does have significance for others, especially those who share my circumstances. I am more comfortable to speak directly to those who share much in common with me—ethnicity, gender, class, nationality. I answer questions anyone might ask, yet I recognize that my conscience is only a partial and often distorted vision. I try to remember that all persons have valuable perspectives—that our testimony is, ultimately, a collective faith, drawing upon different and complementary glimpses of the Light.

Revitalizing the Peace Testimony

If my conscience prods me to speak to anyone, it bids me to speak with fellow Quakers. I suggest that we revitalize our testimony in the manner of Friends. We must reflect upon, if not answer, queries such as those I have put forward. We must engage in searching meditation and solemn speech, rejecting complacent satisfaction and dogmatic proclamations. We must embrace respectful disagreement on matters of violence and war, both during meeting and in open discussions. Most of all we must practice what we believe, for we shall learn the way of peace experimentally, through lived worship.

So long as we mind the Light, our actions and beliefs may differ, but our purpose will remain common. Working together, our testimony will gain the strength it needs to face a new and promising century. □

ECCELESIASTES

Skeptic or Spiritual Master?

by Arthur Rifkin

One puzzle of the Bible is why the book of Ecclesiastes is included. Standard opinion is that the book is contrary to established belief. For example, in the *New Annotated Bible—Revised Standard Version*, the editorial comment to Ecclesiastes says, "[Ecclesiastes] questions many accepted beliefs of Hebrew tradition. . . . The inclusion in the Jewish canon of Scripture of a work so much at variance with its dominant teaching may be explained by the traditional association with Solomon, its sponsorship by influential 'wise men,' and the inclusion of an orthodox postscript. . . ." (p 805)

Isn't this remarkable? A book that contradicts the others sneaked in to the canon! My phantasy is that Ecclesiastes is a "mole," a spy planted in the enemy's land to remain dormant for a long period until needed.

Ecclesiastes really is an eloquent voice of biblical spirituality, who hid in more literal, superficial interpretations of biblical religion as an outsider, waiting to be activated. We in the late 20th century can activate him. Did Ecclesiastes know that 2,200 years after he wrote (or spoke), we would be ready for him in our post-modern world that is deconstructing our myth of inevitable progress?

How could the world that believed technology and correct ideology would bring constant progress understand "everything is futile . . . There is nothing new under the sun?" (All quotations are from the Revised English Bible.)

The predominant belief system in recent centuries (modern times) has been growing reliance on science, rationality,

and skepticism about religious creeds and doctrines. People discarded supernatural explanations, belief in a transcendent God who counts every hair and controls everything, and they emphasized other-worldly values and rewards.

A vocal minority turned toward fundamentalism and took the Bible's metaphors as literal truth, and openly allied themselves with supernatural explanations and forces.

For both groups, Ecclesiastes is uncongenial. Many psalms present an apple-pie, simple religious vision, in which God takes care of the righteous and punishes the wicked: "The Lord watches over the way of the righteous, but the way of the wicked is doomed" (Ps. 1.6). Or who answers supplication: "In you, Lord, I have found refuge; let me never

be put to shame. By your saving power rescue and deliver me" (Ps. 71.1-2).

When evil persons seem to flourish, that is presented as an aberration or a false perception: "I saw how the wicked prosper . . . unshakably secure, they pile up wealth" (Ps. 73.3, 12). These prosperous wicked persons get theirs: ". . . you place them on slippery ground and drive them headlong into utter ruin" (73.18-19).

Into this cotton-candy world of pleasant wish-fulfillment, Ecclesiastes comes and shatters it with undeniable realism:

. . . I saw here under the sun that, where justice ought to be, there was wickedness; and where righteousness ought to be, there was wickedness. I said to myself, "God will judge the just and the wicked equally. . . ." (3.16-17).

Again, I considered all the acts of oppression perpetrated under the sun; I saw the tears of the oppressed, and there was no one to comfort them. Power was on the side of their oppressors, and there was no one to comfort them (4.1).

Can anything more undermine conventional belief than the idea that God will look equally on the just and the wicked? Can we deny the truth of this? Can we say with the psalmist previously quoted that the wicked get punished more than the good? Only if we don't face reality.

Gandhi said justice always wins out over injustice. That is not apparent to me. We could look at history just as accurately and say injustice always follows justice.

Postmodernism takes the tinsel off our optimistic delusion that things get better, that our undeniable progress in technology is mirrored by economic, political, or aesthetic progress. It just isn't true. We are drowning in our garbage



Susan Winters

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• a time to be born • a time to die • a time to plant • a time to

and despoiling our planet with ecological disasters. This is progress? This century has lost more people to war than any previous one, done now with technological elegance. More people are malnourished than ever: too little food in most places, too much eaten elsewhere. We thought infectious disease was a matter for historical novels set in pre-antibiotic times. The Human Immunodeficiency Virus thumbs its nose at us. Tuberculosis and syphilis are on the upswing, as are childhood diseases in poor children who don't get inoculated.

Our folly surpasses our understanding. About 1,000 people daily die of cigarette smoking in the United States; most cases of AIDS come from poor judgment in sexual behavior, or in taking unprescribed drugs intravenously.

Yes, there is nothing new; all is emptiness. The just lose out; we murder each other; we starve each other; we mistreat most people. Leaders make big promises and don't deliver. What's new?

Most of us still posit two ways of breaking out of despair: money and the power of knowledge. Ecclesiastes examines these. He presents himself as Solomon, with palaces, vineyards, slaves, and possessions: "I did not refuse my eyes anything they coveted; I did not deny myself any pleasure" (2.10).

In the end he says it was futile: "I considered my handiwork, all my labour and toil; it was futility, all of it, and a chasing of the wind, of no profit under the sun" (2.11).

He then turns to wisdom, so often personified and glorified as a woman in the psalms and proverbs:

Then I considered wisdom and madness and folly. I saw that wisdom is more profitable than folly, as light is more profitable than darkness: the wise person has eyes in his head, but the fool walks in the dark (2.12-14).

This sounds as if wisdom is a worthwhile goal, but Ecclesiastes rejects it:

Yet I realized also that one and the same fate overtakes them both. So I thought, "I too shall suffer the fate of the fool. To what purpose have I been wise? Where is the profit? Even this," I said to myself, "is futile. The wise person is remembered no longer than the fool, because in the days to come both will have been forgotten. Alas, both wise and foolish are doomed to die" (2.14-16).

This is a far cry from Proverbs 1.33:

"But whoever listens to me [Wisdom] will live without a care, undisturbed by fear of misfortune."

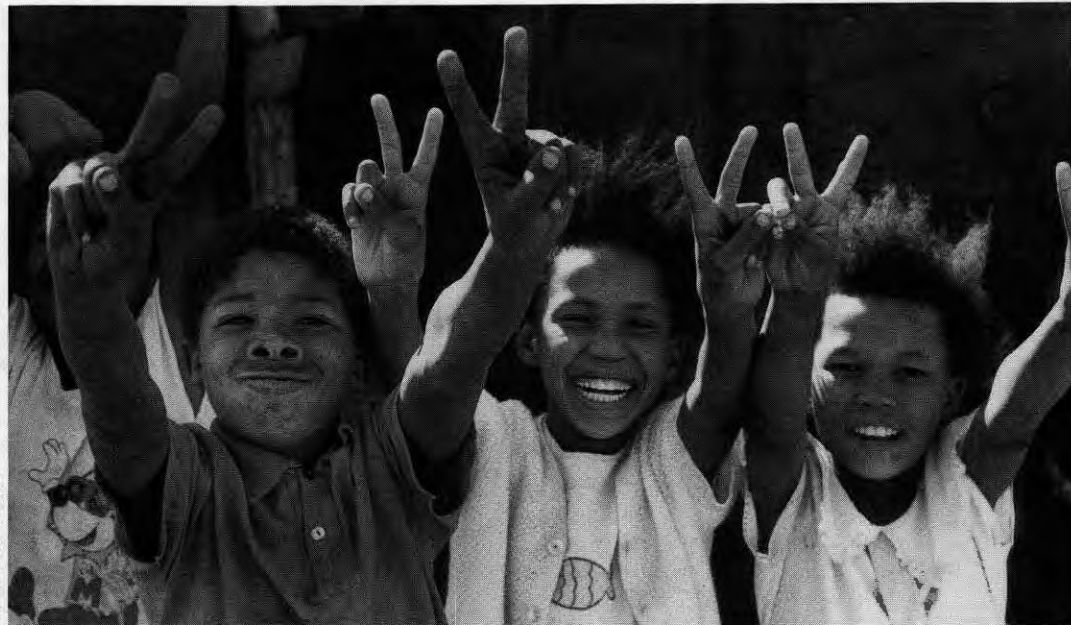
Ecclesiastes says it ain't so. What good will wisdom and riches do me when I'm dead? The confident answers of orthodoxy, "you will get your eternal reward in heaven," if they ever satisfied people, and perhaps they did in the far past, do not speak to most of us who seem less certain of heaven and more concerned with this strange world into which we have been thrown.

This is not to deny that the other side of death may be something better than oblivion; it is difficult to conceive of a friendly universe that ends completely futilely for each person. It merely states the obvious: The expectation of reward after death is an inadequate vision for most of us, who face a world beset with so much evil and disappointment. Most of us would agree with Ecclesiastes that it is futile, a chasing after wind, to justify our efforts to some transcendent benevolent judge, who will see that the

good and wise get their rewards.

Would such an answer of future reward satisfy the victims, and that includes all of us, of evil, stupidity, and mere blind fate? Not likely. The more orthodox will say that God, or Jesus, has a plan beyond our ken that squares

*For everything
its season, and
for everything
under heaven
its time.*



uproot • a time to weep • a time to laugh • a time to embrace • a time

all suffering and injustice, but few sincerely accept that.

The deep meaning of Ecclesiastes is that he doesn't leave us mired in our skepticism and fatalism. He provides an answer, an answer hard to understand or accept by our predecessors because it didn't fit the ideology of the modern world (i.e., pre-postmodern) that wanted optimistic, abstract anodynes of progress, of God's will, of the belief that Jesus died for us, and so on.

The comparison of Ecclesiastes to Job is inevitable. Job, too, protested against the superficial and unrealistic answers of his "comforters," who said suffering was deserved, earned, or uplifting. Job's "answer" was to experience God directly, the voice from the tempest, an experience that blotted out all questions of fairness and justice.

This is the answer of mysticism, an awesome stream of belief that continues to the present. We conceive this, usually, as moments of ecstatic vision that must sustain us for the rest of our days. This has not been a satisfactory answer to the common person, who doesn't have mystical experiences often enough or intensely enough to sustain the rest of life. Even when we have these experiences, we tend to sequester them as strange and

of the Eternal Now. Ordinary life, if savored properly, is our sufficient goal and reward.

Ecclesiastes demonstrates this poetically, which is the appropriate medium to bring depth to the present. He does it with his famous lines: "For everything its season, and for every activity under heaven its time: a time to be born and a time to die. . . ." (3.1-2). The list of activities that follows includes the trivial and the large experiences: planting, killing, healing, weeping, laughing, mourning, dancing, gathering stones, sewing, loving, hating, war and peace. The ending is: "What profit has the worker from his labour" (3.9)?

This does not mean these actions and experiences are necessarily futile. It means they are if they are seen as mere instrumental steps to something else. If we love, hate, fight, sew, make peace for the sake of something allegedly larger, we miss the point. Common experiences contain its full depth. Seeking something else leads to emptiness because when we distance ourselves from the fullness of experience and insulate ourselves with ideologies and supernatural doctrines and creeds, we have lost the game. The goal of life is life abundant.

It is just the futility of life that brings its meaning. To enjoy the moment fully does not mean a pollyanna-ish refusal to recognize evil and suffering. Ecclesiastes makes it very clear that we suffer. Also, it doesn't mean that all experience is equal, that living life to its fullest as Stalin is no different from living as Martin Luther King, Jr. It was stated best by Emerson in his divinity school address:

These [moral] laws execute themselves. They are out of time, out of space, and not subject to circumstance. Thus in the soul of man there is a justice whose retributions are instant and entire. He who does a good deed is instantly ennobled. He who does a mean deed is by the action itself contracted. . . . If a man dissemble, deceive, he deceived himself, and goes out of acquaintance with his own being. . . . [C]haracter is always known. Thefts never enrich; alms never impoverish; murder will speak out of stone walls. . . . Speak the truth and all things alive or brute are vouchers. . . .

Ecclesiastes means that present experience, if done in its season and time, is its own reward, punishment, and fulfillment. Do we lie, cheat and murder?

Then we must live as a liar, a cheat, and a murderer. Dishonesty, evil, and insincerity immediately have their effects on character no matter how "successful" they are. This is not always apparent because we judge by false standards that make it true the evil and good person are rewarded equally, or even inversely to good. What are these standards?: wealth, fame, popularity, health, and long life.

Ecclesiastes tells us these standards lead to a feeling of futility because they don't satisfy and can easily be denied us. The final equalizer is death. Death makes life futile if our measures are wealth, health, and fame, because these measures are not valuable for themselves. We expect them to lead to something desirable, too great for exact description, something like fulfillment and happiness.

The final delight of Ecclesiastes is his final poem on old age:

Delight in your youth, young man, make the most of your early days. . . . Remember your Creator in the days of your youth, before the bad times come and the years draw near when you will say, "I have no pleasure in them," before the sun and the light of day give place to darkness, before the moon and the stars grow dim [blindness], . . . when the guardians of the house become unsteady [arms], and the strong men stoop [legs and back], when the women grinding the meal cease work because they are few [teeth], and those who look through the windows can see no longer [eyes], . . . when the sound of the mill fades, when the chirping of the sparrow grows faint and the song-birds fall silent [hearing]; when people are afraid of a steep place and the street is full of terrors, when the blossom whitens on the almond tree [hair] and the locust can only crawl [legs] and the caper-buds no longer give zest [sex] . . . the silver cord is snapped and the golden bowl is broken [image of a suspended lamp], before the pitcher is shattered at the spring and the wheel broken at the well . . . [light and water are symbols of life] (11.9-12.8).

Yes, youth is glorious, but the poet who tells us that life is a golden bowl suspended by a silver cord gives us something better than health: more abundant life.

So, we have come to the end. Aside from obvious editorial changes made to "clean up" the apparently irreligious text, Ecclesiastes makes little of God—the distant, punishing, controlling deity; the modern theist's God; for the large God who is in experience, who is the depth of experience. □



Ken Bazyn

frightening, and not as guides to everyday life.

Ecclesiastes did not rely on mysticism: "To eat and drink and experience pleasure in return for his labours, this does not come from any good in a person; it comes from God" (2.24).

This attitude is taken often, as epicurean hedonism, hardly the wisdom one expects from the Bible. This is a superficial reading. It really is a celebration

to refrain from embracing • a time for war • a time for peace •

HAIKU OF HIROSHIMA.

原爆のドームに飛来つばくらめ
Genbaku no dōmu ni hirai tsubakurame

Swallows
Flying above the A-bomb Dome,
Coming back—.

ひろしまの山笑ふとはいふなかれ
Hiroshima no yamawarau towa yū nakare

Never say
The mountains of Hiroshima
Are laughing—.

盆の月原爆ドーム古びけり
Higasa toji genbaku dōmu aogi keri

Looking up
At the A-bomb Dome,
Closing her parasol.

—Yasuhiko Shigemoto

A teacher and published poet, Yasuhiko Shigemoto lives in Osaka, Japan. The English translation is by John Backes.

FOR MILDRED SCOTT OLMSTED

(December 5, 1890 — July 2, 1990)

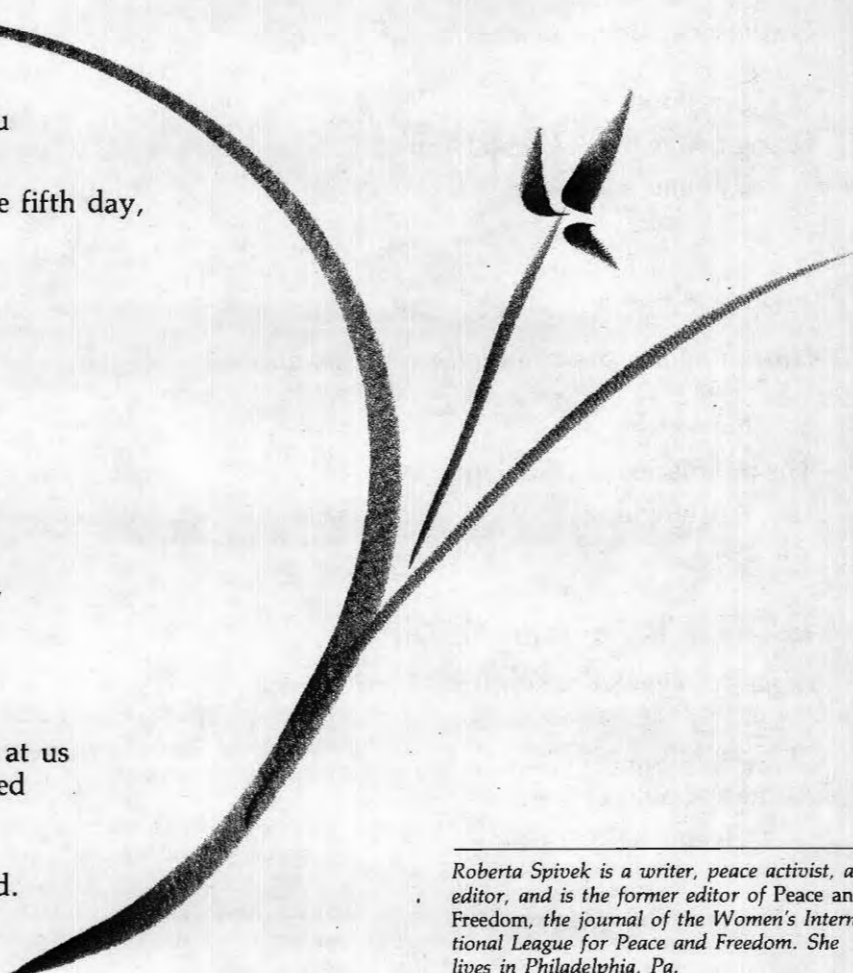
The morning after you died,
I watered the garden for a long time;
emptied pail after pail
into the dry earth;
pinched dead blossoms
and cut things back,
burying the scent of
mint and rose and lemon balm
deep in the compost pile,
turning the dark soil
over and over.

The next day our community gathered
on Independence Day in a large hall
to ask our senator
to take a stand
against death and torture,
shocking ourselves with our strength,
and applauding when a priest
invoked your name
at the end and your spirit
looked a U.S. senator in the eye
and invited him to work with you
for peace and justice.

On my grandfather's birthday, the fifth day,
I stood in the night garden
and said your names
aloud to the crescent moon,
not for the last time
but the first time:
présenté
présenté
présenté.

Within a month the world stood
on the brink of war
as it did so often in your lifetime,
and I stood on one side
of a long bridge
with a dozen others
holding a small sign
while commuters spat their anger at us
and now and then a woman waved
her hand, taking heart, as I do,
from your belief or knowledge
that the world does move forward.

Roberta Spivek



Roberta Spivek is a writer, peace activist, and editor, and is the former editor of *Peace and Freedom*, the journal of the Women's International League for Peace and Freedom. She lives in Philadelphia, Pa.

Listening for God's Timer

by Mary Link

It happened again. The shaking and heart pounding as if I had a message. I have discovered that even during our closing "ritual" (introductions, announcements, etc.) we collectively may still be fair game to the Spirit's openings.

When I first arrive and begin to settle in to worship, I have taken to looking all around the room at each person I am sharing worship with before I close my eyes, gathering a sense of the vessels of the meeting community with me.

December was my month to close meeting for worship, the first time to carry this responsibility in my new meeting. How would I know when it was time, I wondered?

When I was new to Friends I assumed it was simply by the clock. At the end of an hour, the clerk or designated person shakes hands. Later I learned additional guidelines. For example, if someone speaks at or near the end of meeting it is well to hold the silence for a few minutes following the message.

I have had the experience before of closing meeting. I learned then that once it was near the appointed hour I could feel for a sense of the meeting much as in meeting for business, but in the silence, like tapping a loaf of baking bread on the bottom to see if it is done.

Mary C. Link is clerk of Mt. Toby (Mass.) Meeting. Having recently resigned as international secretary of Peace Brigades International, she has been led to engage in the Kehler/Corner war tax refusal action.

With bread, there is a sound. It is subtle, and being able to recognize it comes from repetitious experience, testing, listening, discerning. Later, cutting into it, observing the texture and taste, I can gauge how correct that testing thump on the bottom was.

Growing up with a father who was an excellent baker, I had someone who could teach me to identify that tone of ready bread. But while I have read and been part of many discussions on how to know when to give vocal ministry, I have missed deeper wisdom on how to discern when meeting is "done" and ready to rise.

This time when the close of meeting drew near, I expected from my previous experience to simply listen for that sense, "tap the bread," shake hands, and invite introductions and announcements. I thought I knew what to expect, how I would know. Instead, I was surprised and delighted by God.

I felt the closing of worship come as part of the worship itself. My heart pounded, and I shook as if I had a message, but there were no words, instead a leading to action. I did not need to "tap" the silence, God was tapping me loud and clear! The message was to shake hands.

The first two weeks I checked the clock and then waited. For the rest of the month I skipped the clock, having

been opened to a new experience of the prompting of the Spirit and with faith that if I remained open, I would feel the tapping again.

Shaking hands, I watched as everyone else emerged from silent worship and greeted one another. It was like a wave flowing around the room, a wave connecting physically as Friends twisted and turned, shaking hands with those all around them, affirming the connection of spirit during the last hour. I was still aware of the meeting as a whole. Still, I was surprised when the Spirit intervened further in the closing routine, giving me messages, inviting introductions as a continuation of worship, holding each person, holding ourselves in the Light as we stood and spoke our names. And the gathered worship did continue as further messages came through along with the names. Even the announcements we made as we introduced ourselves were somehow different.

Tapped by God, I was still shaking as I stood, with the discovery that meeting wasn't "done" till the rise, exactly on time, God's time. I needed only listen deeper for guidance from the ringing of the Spirit's timer. □

Have others had similar experiences? How do you make the discernment? We invite responses from our readers. —Eds.



T H E D A N C E

by Dale Roberts

It was the first dance I'd ever seen at which everybody—capital “E” *Everybody*—was having a good time.

The crowd ranged in age from teenagers to folks in their 50s. They danced—in couples and in groups—with artless abandon to the fuzzy-sounding stereo belting out 1950s rock tunes. I couldn't find a single face that wasn't smiling.

Many of the smiles shone from the faces of people with Down syndrome. In the far corner, a young man whose eyes were closed by blindness swayed to the music as he held the hand of a bright-eyed young woman in a wheelchair, her face illuminated by a crooked smile. Some danced joyfully with the syncopated motion of cerebral palsy.

Throughout the gym, strangers met and greeted each other warmly, seeming instantly to become fast friends.

The dance was part of a celebration for the Asheville, N.C., area Association for Retarded Citizens. Earlier in the evening two choirs of students from special education programs—the Celebration Singers from Burlington, N.C., and the Vagabond Chorus from Asheville—had entertained the crowd with pop tunes and religious songs. Everybody had just stood up from a spaghetti supper and pushed back the tables and chairs so the dancing could begin. I was standing well back from the dance floor, watching the dancers' gleeful gyrations, scanning the crowd looking for my wife, when I felt a presence at my side.

I turned and saw a face that fairly glowed with friendly energy. He was a young man of about 16, I guessed, but it was hard to say. His beaming face bore the familiar features of Down syndrome. His brightly colored T-shirt told me he was one of the Celebration Singers. He smiled at me as though I was an old friend he had just run into after a long absence. The force of his love pushed at me like a warm ocean wind.

As he bathed me in that radiant smile, I introduced myself and launched into a few automatic-pilot pleasantries. But he had no time for such small talk. His

smile faded and fell to sadness. He looked straight into my soul and said, “My dad died.”

A long moment of silence hung in the air between us. I suppose the stereo was still blaring and the crowd still buzzing, but I didn't hear them.

“When?” was the only thing I could think of to say.

“Two weeks,” he said. He bit his

lower lip and looked down, bowing his head slightly.

Without knowing what I was doing or why I was doing it, I opened my arms. He stepped closer, wrapped his arms around my waist, and put his head against my shoulder. My arms enclosed him and we stood there for a long moment. Neither of us said a word. I could feel his bristly crewcut against my cheek,



Dale Roberts teaches English at Carolina Day School in Asheville, N.C. He's a member of Asheville Friends Meeting.

Felix Hoffman/Sojourners/CPP

his gentle sobs, the warmth of his body as we held each other.

On some unspoken cue heard by both of us, we parted and looked into each other's eyes. I don't remember what I said to him, but I think it didn't amount to much. Maybe talking wasn't the language he needed just then. He said nothing, but gave me a gentle smile. I put my arm around his shoulders, he put his arm around my waist, and we walked toward the dance floor.

He introduced me to a woman I took to be his teacher or his mother. He held my arm and said, "This is my friend."

We stood watching the dancers gleefully moving to the burry rock music

trouble to peel away the layers. If we ever do.

Then I thought of my new friend who never told me his name, my new friend who came up to me wearing his soul on his face. I thought of my new friend whose face and words and actions had said to me: "Hello, I love you. You'll be my friend, won't you? My father died. I miss him. I'm sad when I think about him. Right now I need somebody to hold me and love me for a moment."

I thought of how most of us could never, ever, ever walk up to a stranger and offer ourselves so totally, so openly, so vulnerably, so lovingly to somebody we had just met.

And I spent the next little while wondering just which of us is retarded.

I wrote "-END-" after that last line when I wrote this piece about four years ago, but this story was just the beginning of another story—a call from the Spirit. That dance stayed on my mind and on my heart. About two years after the dance—a little more than two years ago—my wife, Kaki, and I answered a leading from the Spirit to seek to adopt a child with Down syndrome. We were told it might take years to complete the complex and lengthy adoption process. We signed up for the waiting list expecting that it would be at least six months before we could hope to begin the long process.

But in the next few days the way opened with stunning quickness. A small chain of miracles—which I cannot describe for reasons of confidentiality—led to a telephone call asking us if we would be willing to talk with a social worker about adopting an infant with Down syndrome.

Eight weeks later we met our son and took him home with us. Our son came to us when he was just nine weeks old. He's two years old now. He's sleeping in the next room, just a few steps away from where I write this piece. I don't have the words to tell you how much joy and love and gratefulness he has brought into our lives. He is a blessing. He is a gift from a loving God.

This story is a letter of thanks to the young man at the dance who helped me break through the shell of my fear and lack of understanding, the man whose courage and love softened my heart, the man who followed the leading of God in his heart and opened my heart to a new universe of joy and love. Thank you. □

**I thought of
my new friend
who came up to me
wearing his soul
on his face, and
I spent the next
little while
wondering just
which of us
is retarded.**

blasting from the stereo. Letting my arm rest on his shoulder seemed to be the natural thing to do, the only thing to do.

After a little while he and I said "so long," and each of us went our own way. A few minutes later I saw him doing a pretty good jitterbug with my wife. His face was lighted with that smile that you could look into forever.

Later, as my wife and I drove home, I remembered the dances I had gone to with other people who, like me, think of themselves as "normal." I remembered the awkward introductions, the one-upmanship, the studied cleverness, the dissembling, the layers of protective conversation, the fear of being snubbed, the clever social ploys, the carefully cultivated cool, the defense mechanisms that insulate us from other people until—and unless—we take the time and

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THE New Light/Old Light Conflict

AND ITS MEANING TODAY



by T. Noel Stern

The New Light/Old Light controversy in Massachusetts, 1816-1825, was sharp and bitter, and at times theatrical. The events in Lynn, New Bedford, and neighboring communities offer a message for modern Friends. They are a fine example of how liberal and evangelical Friends should not act today.

The Massachusetts eruption differed from the Hicksite/Orthodox schism in Philadelphia, shortly afterward. The New England conflict was limited in time, and resulted in an overwhelming defeat for liberal and anti-establishment Quakers. Orthodox Friends won a pyrrhic victory, since their meetings were sharply reduced in membership and their isolation from the outside world was confirmed.

The conflict was part of a brittle historical sequence, a continued splintering and weakening of Quakerism in New England. The separations included Free Quakers, Wilburites, and the large body of Gurneyites.

The Lynn New Lights movement began in the year that James Monroe was elected, in an era of commercial expansion and increasing public enlightenment.

Mary Newhall was the chief proponent of New Lightism in Lynn. She was a thoughtful and independent person in her 30s, with a gift for rhetoric. Mary accused the Old Lights of dead formality, and protested that the meeting was priest ridden. Mary saw the Judeo-Christian tradition as purifying itself over the centuries, beginning with the early Hebrews' primitivism, moving to Jesus'

Professor of political science at the University of Massachusetts, Dartmouth, T. Noel Stern is active among Friends of New England Yearly Meeting.

more spiritual message, and then to modern religion, divorced from outward observances, creeds, and doctrines. Mary argued that "belief is no virtue and unbelief is no crime." She said that "we are not bound to believe what we cannot understand."

Mary Newhall's concept of continuing revelation had its roots in William Penn and other early Quakers. It was similar to that of Unitarians such as Ralph Waldo Emerson and Theodore Parker in her time, and of liberal, humanist, and universalist Quakers today.

Most of Mary's allies in Lynn were blue-collar workers and their families. Although less intellectual, they united with Mary in opposing the Old Light's orthodox doctrine. The conservative Friends who dominated the meeting accused several of the New Lights of being Ranters.

On more than one occasion at the height of the Lynn crisis, New Light partisans seized seats in the ministers' gallery at the front of the meeting. Old Light partisans physically ejected several usurpers, carrying some out of the room. At quarterly meeting in Seabrook, New Hampshire, a young New Light, Benjamin Shaw, startled Friends by going up to the balcony, climbing out on a beam over the ministers' gallery, and

dropping down to a seat.

At Lynn in early 1823, John Alley, Jr., appeared in meeting wearing a sword. After he was disarmed he proceeded to the high seats. Following a scuffle, John was ejected and taken to the town poorhouse, where he was confined for the evening. John Alley's supporters defended him on the ground that he wore a sword as a symbol of the spirit of war in the Old Lights.

In the afternoon of that same day a large crowd from the city gathered around the meetinghouse to watch. The two Quaker factions accused each other of disorderliness. The Old Lights ejected three New Lights. The crowd in the yard yelled, "Mob! Mob!" A deputy sheriff arrived from a neighboring church and read the riot act.

Benjamin Shaw, John Alley, Jonathan Buffum, and Preserved Sprague were brought to trial at Ipswich for their behavior at Lynn. Charges were withdrawn against Alley on the ground that he was *non-compos mentis* (unsound in mind). The prosecution accused the other three of "impious arrogance and blasphemy." In reply, the defense noted that George Fox had offered precedent for the defendants by going into "steeple houses" and inveighing against their idolatry.

Justice Samuel Howe found Buffum and Sprague guilty, but dismissed charges against Shaw (who had performed acrobatics at Seabrook) on the ground that he was insane.

Frederick Tolles, in his excellent study of the New Lights (1959), doubts that Shaw and Alley were insane, although he believes they were temporarily deranged in religious excitement. The same could be said, in my view, of Old Lights who scuffled with New Lights and carried them from meeting.

Tolles notes that James Nayler, as well as George Fox, performed unusual symbolic acts. Benjamin Lay, an anti-slavery activist, had appeared at yearly meeting in Burlington, New Jersey, with a sword and a bladder containing poke berry juice, which he pierced, splattering "blood" on Quakers near him.

The Ipswich trial contributed to the collapse of the New Light movement north of Boston. Lynn Meeting disowned 30 members, and Salem disowned an equal number. Although the New Lights sought to hold separate meetings, in Lynn, the group soon fell apart.

One can look back at the events in Lynn, more than a century and a half later, and ask: Why did the New and Old Lights play King of the Mountain, pushing for places in the ministers' gallery? Why didn't the new Lights leave Lynn

Meeting some time before the crisis came to a head, to form their own meeting?

In New Bedford the confrontation was more gentlemanly and ladylike, although almost as dramatic as in Lynn.

Mary Newhall came from Lynn to New Bedford in early 1823, and began preaching in the new brick meetinghouse on Spring Street. After one of her messages in meeting, an Old Light criticized her doctrine and said that she was no longer a member of the Society of Friends. But one of Mary's defenders retorted that her disownment at Lynn had been improper since a large number of Friends in that meeting had objected to the action.

When Mary Newhall kneeled in supplication at Spring Street, most of the

meeting rose to their feet. But about a third of the attenders remained seated, to show their objection to Mary's message. Two New Bedford Friends joined Mary Newhall in prayer. They were Elizabeth Rodman and Mary Rotch, sisters, who belonged to a large and wealthy family, interrelated with other prosperous Quaker dissidents.

Two days later, Mary Newhall preached at the First Congregational Unitarian Church. The pews were filled with New Lights and others. After Mary Newhall finished, Mary Rotch of New Bedford spoke.

The conservative faction in New Bedford Meeting objected to the association of the New Lights with Unitarians. Job Otis, leader of the New Bedford Old Lights, accused the New Lights of substituting imagination for revelation, of

QUAKERLAND

A 3:30 a.m. Dream
by Q. A. Kerrhill



J. Stanley Banker is the senior pastor of First Friends Meeting, Indianapolis. In the recesses of Stan's mind, there exists the character of Q.A. Kerrhill, who is a newly convinced Friend in the imaginary Middleroad Friends Meeting. (Reprinted with permission of Quaker Life).

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throwing off all regard to plainness, and of seeking the gratifications of the world.

The dispute reached a crisis in 1823-24. New Bedford Meeting disowned two young women who wore gay attire and frequented places of amusement. Two Friends visited from New York. One was a young man, Hugh Barton, typed as a ranter by the Old Lights. Another was Phebe Johnson, who defied Quaker tradition by wearing a scarlet shawl when she assumed a high seat at the front of the meeting. Phebe's preaching provoked a bitter debate in the New Bedford Women's Meeting.

In March 1824, a year after the court trial of four Lynn Friends at Ipswich, New Bedford Meeting instructed its clerk to remove Mary Rotch and Elizabeth Rodman as elders. A series of disownments and resignations followed. While some New Lights sought to meet as a worship group, that broke up, as in Lynn.

Many New Bedford New Lights joined the Unitarians (although a few went to other churches). During the following decades more Quakers left the meeting. The drift to the Unitarians strengthened the liberal religious movement in the city, but downsized New Bedford Friends Meeting. It contributed to a rigid ambience and to conformism in religious expression.

Ralph Waldo Emerson, who was an interim Unitarian minister in New Bedford in 1834, was influenced by Friends such as Mary Rotch and Mary Newhall and their concept of the Inner Light. Transcendentalism, espoused by Emerson and other liberal thinkers in his era, had much in common with the Quaker ideal of the Light Within.

At Lynn neither side found a way to settle their dispute constructively. Neither followed the peaceful example of William Penn, exemplified by his treaties with the Indians and his proposal for a Parliament of Europe.

At New Bedford the liberal faction identified with Unitarianism far more than with the Society of Friends. The orthodox faction was unable to hold dialogue with the liberals in friendship.

Will present-day Quakers be less divisive? One hopes that universalist and Christocentric Friends will find ways to work cooperatively with each other, despite their pointed disagreements over biblical doctrine and human sexuality. □

Stories of Anti-racism: Transforming the Myths

It's difficult to go back to a beginning when you know where it took you. In November at the workshop "Catalyzing Active Anti-Racist Strategies," a group of us at Friends Meeting at Cambridge (Mass.) began by sharing our gifts and past experiences. In March we left with our visions, future actions, and a sense of community. Throughout, our facilitator, Loretta Williams, gently helped us see where we were and what we might do to work against racism.

Approximately half the members of the group were Quakers or attenders, one was a woman of color, the remaining were white. It was sponsored by Friends for Racial Justice, a subcommittee of the Peace and Social Concerns Committee of Cambridge Meeting. Loretta Williams is a sociologist, activist, and is chair of the National Interreligious Commission on Civil Rights. The gathering was a follow-up to the anti-racist workshop at New England Yearly Meeting in the preceding August.

In introductions, we answered the question, what gifts do we bring and in which community do we feel a part? Common threads emerged: A school wasn't affirming of a woman's children. A Friend knew of many Quakers of color in other hemispheres, and was aware of the non-inclusion in this country. Several were "recovering from racism." Some didn't have a sense of community in their monthly meeting.

Loretta's bag of mirrors helped us see ourselves. We studied a magazine cover with its flag of red, blue, black, brown, and yellow stripes. What was it saying? Had we actively responded at the time?

Loretta gave us cartoons, for which we were to create captions. We noted how humor can say unspoken things and nudge people from pain to awareness to action.

White privilege, the unquestioned, invisible piece in our dominant culture, may be the other side of racism. We read aloud 50 points from "On the Invisibility of Privilege," by Peggy McIntosh. For example, here are three:

- I can be sure that my children will be given curricular materials that testify to the existence of their race.
- Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial responsibility.
- I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.



Lucy Sikes/Spark

In groups, we pieced together the story of Rosa Parks from facts and hearsay. We reconvened and heard the whole, mixed with myths. We experienced collaboration.

We took a first step by coming. We left with assignments to share our anti-racist actions with a partner.

On March 21, Loretta opened another session of the workshop with a song about Sojourner Truth. On this day, we were to develop specific strategies. She reminded us that we are history in the making. We shared our anti-racist actions since the previous workshop in November, and understood them to be identifiable steps.

One man spoke of his experiences with cross-country walks to see how tragedy and despair can change to hope and transformation.

One woman delivered to her son's teacher expanded materials on the impact of Columbus's arrival in the Western Hemisphere.

One woman spoke with a white parent at her children's school to better understand the white perspective.

We all listened to each other, acknowledging what we had tried, what we resented, what had knocked us down, where we had moved in consciousness.

Loretta pointed out that our stories confront a North American myth in which one individual does wonderful, ever upward things. Instead, we were acting in community, resisting the messages, and feeling the power from our connections. By so doing, we encourage hope.

We filled the room with questions. What might be a unifying concern that could cross racial lines? Children? The environment? Our spirit? Community? How can we share the learning? How can we open the power of words and myths? How can we understand each other's definitions? How can we strategize differently to bring about transforma-

tion and change?

Perhaps we could participate in alternative action at the July celebration of the Tall Ships, commemorating Columbus's arrival in North America. Perhaps we could start a newsletter.

Alice Walker says, "Racism is like the kudzu vine." You can cut it back, but it grows again and takes over. Loretta believes each anti-racist action clips the kudzu vine.

The sun-filled room where we met was a place of honesty and prodding. We moved from a pairing of twos to a partnership of the whole. We envisioned individuals working together to help transform myths and ourselves in community, cutting back the kudzu vine at every opportunity.

Chris Farrow

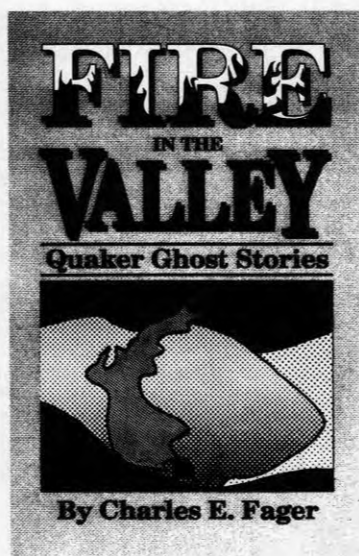
[Reprinted with permission from The New England Friend, June 1992.]

South Central Yearly Meeting

Tom Mullin, former dean of Earlham School of Religion, told the annual gathering of South Central Yearly Meeting that "laughter is a bridge builder. We laugh, cry, and pray with people when we share something in common."

Tom was one of two keynote speakers at the April 16-19 gathering at Greene Family Camp at Bruceville, Texas. The meeting was punctuated with laughter, the thump of drums, and a variety of music, all part of the general theme, "a celebration of spirit." This set the tone in creative workshops that included poetry, painting, dancing, etc., and in the worship-sharing groups.

Patricia McKernon, a singer-songwriter



Fire in the Valley is Quaker history, whimsy, and witness in six Quaker ghost stories by Chuck Fager. You will find among a fascinating band of plain-dressed phantoms:

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from Minneapolis, Minnesota, was the other keynote speaker, bringing her smile, warmth, joy, and music to the gathering.

Attendance set a record for SCYM, which is one of the smaller yearly meetings in Friends General Conference. There were 265 adults and children, compared to 252 last year. This trend of growth is showing up in many of the monthly meetings and worship groups; learning to cope with it was a sub-theme of the meeting. One of the first pieces of business was the addition of another monthly meeting, the 16th in SCYM. This one is in Lubbock, Texas. Until recently, it was a preparative meeting under the care of Midland (Tex.) Meeting.

Another extension of growth was the decision to create a representative meeting to meet between annual sessions, not only to plan the gathering, but to handle some of the business that comes from increased size and activity. On the other hand, SCYM approved a minute to sell Quakerland, a property the yearly meeting owns near Kerrville, Texas. It has become too time-consuming and expensive to continue operations.

A favorite subject of discussion throughout the annual session was the 1993 gathering of Friends General Conference, which will be held at Oklahoma State University at Stillwater, Oklahoma. This will be the first time the FGC Gathering has ever been held in the area of SCYM. The theme of the intended gathering, "Riding the Wind of Spirit," is intended to evoke the wind and skies and native peoples of the Southwest, according to Byron Sanford, clerk of the 1993 gathering.

For many, the best part of annual session comes during the evening programs. On Friday this year, there was singing and, outside, a massive performance of enthusiastic drumming. Saturday night was family night, with almost everyone involved in putting on skits, singing, playing music, or dancing contra dances. An unexpected bonus came when Ben Schenk of New Orleans brought down the house by playing klezmer music on his clarinet, while accompanied by one of the drummers.

Mel Boeger



Vocal Ministry: Where's the Recipe?

by Wendy Henning

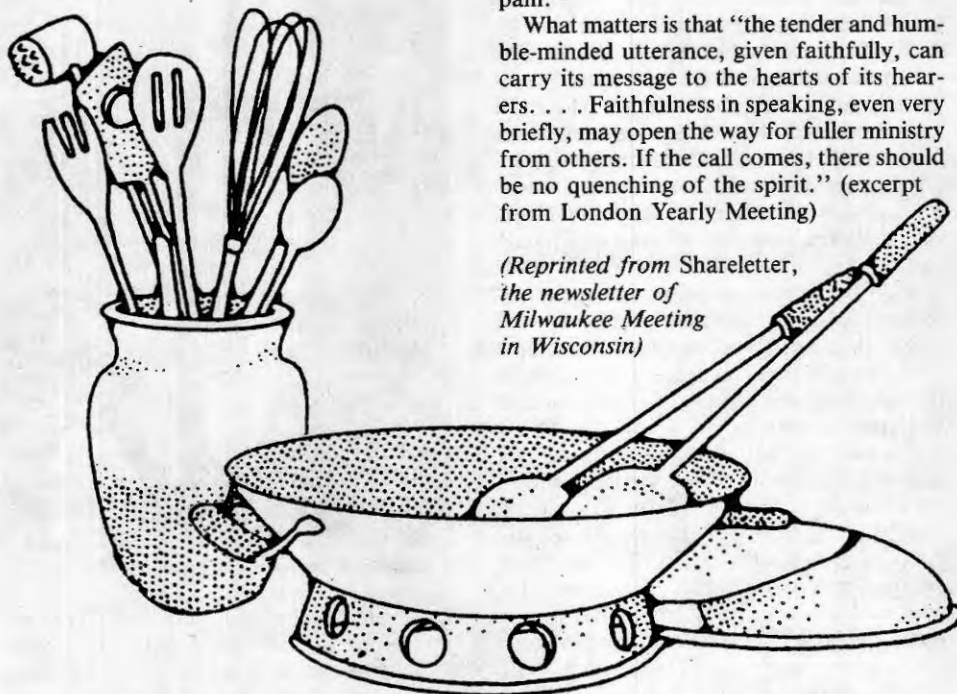
Vocal ministry seems to be a hot topic in the Milwaukee (Wis.) Friends community these days. Can it be defined? we ask. What are the ingredients? Aren't they written down somewhere in an old hand, on some yellowed 3-by-5-inch index card? How else will I know if I'm really supposed to speak? How else will I judge whether the ingredients of my own or another's message contain the proper measure of "spirituality"? Is it okay that some messages seem so politically bitter, while others seem so personal and sweet?

I'm not responding here to these questions, claiming to be the Julia Child of Quaker Meeting, but I do feel that the more each of us speaks about our personal recipes for effective vocal ministry, the clearer its issues and practices will become to us. I suggest that the meeting newsletter be one source of continuing dialogue on the subject, with Friends contributing their reflections for future issues.

When I am feeling in body and soul that I have a message to offer in meeting for worship, I first center on a prayer to the Spirit: "Help me to be true to who I am, which is who You are." Then, even when a message feels as if it is about to leap out of my chest and I'm "quaking," I try first to let it rest and breathe inside me and inside the silence of the gathered group. Times when I have been impatient and spoken out of turn, I have felt that my message broke the silence. Times when I waited, forgot my own need, and allowed myself to sink into the deepening silence, I began to feel right and whole, as if my impulse to speak was rising out of the silence, like yeast dough, rather than threatening to break, like a fist punching the dough before it's ready.

For me, in a gathered meeting there is always a sense that each message is added, like ingredients to a recipe, while all the while we are together in the kitchen creating a rich and satisfying fruitcake, casserole, or warm loaf of whole wheat bread.

Finally, I have scrawled on my own personal index card two basic instructions. One is to allow the silence to marinate by always leaving a space of time between the last spoken message and my own. The other is to be open to the fact that the message might turn out to be about anything. In the last four years, for example, I have spoken in meeting for worship on such weird and diverse themes as frogs, dental floss, bare trees, and Trevor's park ranger outfit. I have sung verses of songs and quoted poems and benedictions. I have seen others do such things as imitate animals, tell fairy tales and personal



stories, plead for social justice, cry out in pain.

What matters is that "the tender and humble-minded utterance, given faithfully, can carry its message to the hearts of its hearers. . . . Faithfulness in speaking, even very briefly, may open the way for fuller ministry from others. If the call comes, there should be no quenching of the spirit." (excerpt from London Yearly Meeting)

(Reprinted from Shareletter, the newsletter of Milwaukee Meeting in Wisconsin)

To Those Attending Meeting for the First Time

Quaker worship occurs in silence and finds its meaning therein. The meeting begins when the first worshiper takes her place and lifts her heart to God. It continues until the conveners shake hands in token of conclusion.

Go in as soon as you are ready. It is helpful if the meeting can settle down a few minutes before the appointed time. If you are entering after worship has begun, please do so very quietly.

For those uncertain how to share our silent worship, we offer these suggestions:

- Put all distractions out of mind, turn your heart to God, and listen within the silence, patiently and without expectation, to experience what God may reveal. This "waiting upon the Lord" is the essence of Quaker worship.

- Do not strive for an experience. We have found God's spirit to be a spirit of peace, which strivings and strainings tend to conceal.

- Do not be afraid to ask humbly in your heart for God's help and guidance.

- When thoughts arise and come between you and the worship, simply entrust the matters these thoughts express to

God's hands, and return your mind to quiet waiting.

In our worship, nothing should be spoken unless it is divinely inspired, and whatever is said should be heard in a worshipful spirit. It sometimes happens that we fall short of these ideals.

But if your reason rejects any message, let your heart remember the spirit behind the words. It is for each to hold fast to the essence of the ministry: "Mind that which is pure within you to guide you to God."

After the meeting has concluded, feel free to speak to anyone. Members of our meeting are available to answer your questions. Books and pamphlets describing our Society and its practices are also available.

We are all very glad to see you.

To order copies of this for members and attenders, write to The Peaceable Kingdom Project, 4353 East 119th WY, Thornton, CO 80233, or telephone (303) 457-1230. Cost is \$13.50 per 100 copies, \$53.50 per 500 copies, plus \$1.50 for shipping (\$3 for foreign shipping).

Are Economic Sanctions Nonviolent?

On Aug. 2, 1990, Iraqi troops invaded and occupied Kuwait. The United States immediately froze Iraqi assets in the United States. On Aug. 6, the UN Security Council voted 13-0 (with two abstentions) to institute a global trade and financial boycott of Iraq and occupied Kuwait.

The American Friends Service Committee supported most sanctions against Iraq during the period prior to the U.S./allied attack on Iraq and its military forces. We believed that economic sanctions offered an alternative means for the global community to respond to military aggression without resort to war. After the war ended, however, the AFSC Board of Directors called for an immediate end to the embargo on all non-military goods so the process of reconstruction and reconciliation could begin.

Questions about our support for sanctions against Iraq arose within the Service Committee from the beginning. Similarly, over the past 20 years, some have also questioned the AFSC's policy of support for sanctions against South Africa. Are economic sanctions truly nonviolent? Does such coercive action preclude opportunities for mediation, negotiation, or reconciliation? Do sanctions hurt the weakest people, while the rich and powerful find ways around them? Haven't sanctions been used—as they apparently were against Iraq—as a prelude, rather than an alternative, to war, with no sincere effort to negotiate a solution to the problem or conflict? Are economic sanctions simply another weapon for the powerful in subduing the weak? (Who can imagine Nicaragua leading a global sanctions campaign against the United States in response to the CIA creating the contra army and mining Nicaraguan harbors?)

With the end of the Cold War and the inauguration of a "new world order," which many U.S. military and political leaders believe will be dominated by the United States, we expect that there will be increasing calls for economic sanctions against some countries. Anticipating this, the Service Committee has established the ad hoc Working Group on International Economic Sanctions to review its experiences with sanctions. It is hoped the working group will provide some guidelines or queries that will help AFSC make future decisions about when to support or oppose sanctions.

A central question for the AFSC has always been: to what extent are sanctions nonviolent? Sanctions are intended to be coercive; this seems at odds with Friends' tradition of "friendly persuasion," mediation, and reconciliation. Yet we have at times felt a clear call to respond directly, and with some hope for effect, to the grossest forms of violence



▲ Children in South Africa, 1988

perpetrated by foreign governments. Friends have generally understood that God calls us to confront evil, to challenge those who perpetrate violence, just as George Fox confronted "false priests" and government authorities. To stay on the sidelines, trying to be "pure" in our nonviolence, while others kill, oppress, imprison, and torture their victims can be an ineffective response that may be tantamount to acquiescing in the evil.

Yet there are important questions about what kinds of sanctions warrant our support and under what circumstances. Economic sanctions can kill. The continued post-war embargo against Iraq, following the apocalyptic destruction of Iraq's infrastructure and economy, has contributed to the deaths of tens of thousands, many of them children, women, and the elderly. The AFSC strongly opposes the continued anti-Iraq sanctions for this reason. Yet the AFSC supports sanctions against certain nations, despite the likelihood that they contribute to human suffering, and possibly even death.

The Service Committee has supported efforts within the United States to impose economic and cultural sanctions on South Africa, excepting only diplomatic relations and contacts with South Africans for serious discussions of apartheid. The South African economy has been hurt by international sanctions, and some black South Africans have certainly suffered. Yet AFSC was guided significantly by the strong support for sanctions within the oppressed South African black community. Similarly, we have supported economic sanctions against Haiti be-

cause the great majority of Haitians who struggle for justice and human rights have seen this as their best hope to escape brutal oppression.

In the South African case, the sense of isolation created by the economic and cultural sanctions, along with real damage to parts of the South African economy, appear to have played a major role in persuading white South Africans to support an end to the system of apartheid. Some white South African Friends who opposed international sanctions now agree that they were effective in bringing about changes in government policies. Yet it is also true that sanctions take a long time to work, and governments, banks, and corporations can often get around them.

The AFSC Working Group on International Economic Sanctions would welcome input from Friends on this complex issue. Comments and suggestions made during the summer can be considered before the group's final meeting in September. Friends are warmly invited to attend the day-long Conference on International Economic Sanctions in Philadelphia, Pennsylvania, on Oct. 17. At this conference, the working group will report on its efforts and listen to the responses of Friends and others engaged in the nonviolent struggle for justice and peace.

Comments and questions should be directed to the clerk of the working group Lyle Tatum, or staff coordinator Bruce Birchard, c/o AFSC Disarmament Program, 1501 Cherry St., Philadelphia, PA 19102, or FAX to (215) 241-7177.

Bruce Birchard

In the Midst of Wonderers

by Harriet Heath

Those of you who have read this column in the past know I view children as wonderers, just as we adults are wonderers. We wonder with awe at the beauty around us, at the complexity and coherence of the world. We wonder how the world functions. We wonder where each one of us fits into the scheme.

Children's wondering starts at the beginning: Why does the banana peel slide? How does the gate swing? They wonder by experimenting, like an older child confronting a younger sibling. The 12-year-old Christ was a wonderer when he stayed behind in Jerusalem to listen and question the learned ones in the Temple.

Seeing children as wonderers helps clarify

Harriet Heath is a Quaker and counselor in the Philadelphia, Pa., area. This is the eighth in a series of articles by her on the role of Quaker values in parenting. Readers are invited to share letters, comments, and articles on their own experiences in parenting.

the role of the parent. Besides providing for our children's physiological needs, the parental role is to guide and teach, as the men in the Temple were doing for the young Jesus. Parents have a role in children's wondering. They may help children verbalize their discoveries. They may teach children skills to use in interacting with their world.

Is the openness to search not something to be guarded in our children? As they seek understanding in how the world works and how they fit, are they not starting the journey we all are on? Is our role not to support them in their search?

When I read the passages about Jesus in the Temple, I envision a dialogue occurring between learned people and younger people, discussing and raising questions based on their experiences and points of view. Sharing in dialogue is a way of exploring, a means of seeking truth. It assumes a search. It makes for a sharing relationship, even though one member may be further along in understanding and have more experience. Dialogue may be authoritative, but it is not

authoritarian. There is always a note of uncertainty, a recognition that another position is possible.

Having dialogue with our children supports their search and may confirm their experience. It may raise questions or teach skills. It may take the form of an ongoing discussion about a serious issue, such as drugs or pacifism.

I found that by seeing my children as seekers and viewing my role as that of a guide, I can love them unconditionally. I do not need to use my love for them as a force to direct their behavior. Yes, I may become angry at something they have done, or I may be upset at a choice they have made, but my love does not change. I still have my role as guide. I can say, "This is how I think I would have done it," or present other choices.

Having a dialogue is not telling a child what to do or not to do. It is a means of exploring, of searching for the way together. Parents, as the learned men in the Temple did, can support their children's search by carrying on a dialogue with them. □

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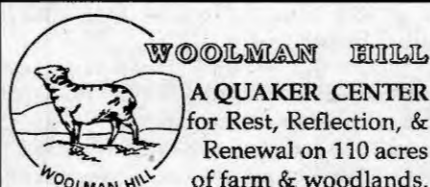
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News of Friends

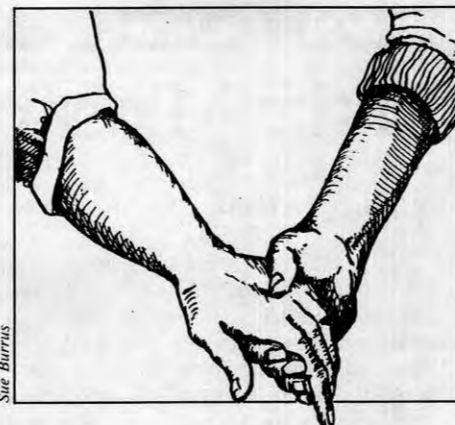
A prison worship group has formed at Eastern, a prison in New York state. Meetings for worship are held every week, under the care of New Paltz (N.Y.) Meeting. Several members of the meeting worship regularly with the prison group. The worship group began in April 1990 at the request of a prisoner. The group grew as some men joined after experiencing Quakerism for the first time and some were transferred from other prisons where they had shared Quaker worship.

Stephen Main, former general secretary of Friends United Meeting, and his wife, Gwen Main, will move to Tucson, Arizona, where he will become pastor of Friends Church.

Two German Friends aired their views about paying taxes for war purposes at a federal court hearing in Munich in December 1991. Christa and Klausmart Voigt of Freiburg, Germany, were each allowed 20 minutes of testimony, in addition to a defense presentation by their lawyer. About 40 Friends from all over Germany attended the hearing, which was overseen by five judges. One of the officials said he personally respects the Voigts' stand, but sees the law as prevailing. The court agreed that this case presented a relevant conflict of conscience, but foresaw legal difficulties, with serious consequences for political and constitutional issues in Germany. (At the time of this writing, the outcome of the hearing was unknown.)

In her testimony, Christa talked about her life-giving profession as a pharmacist and her six children's futures, her long-standing membership in the Religious Society of Friends, and her belief that citizens have a duty to follow their consciences. Klausmartin talked about the conflict between following one's faith and contributing to a collective force that brings unending human suffering, maintaining one nation's freedom and standard of living at the expense of other people. The German constitution provides for the right to life and human dignity, and the right to freedom of conscience, he said. He has placed his money in an account for a peace tax initiative, and the pair believe in contributing money toward the life of the community. (Translated from German, as published in *Der Quaker*, by Ilse Ollendorff Reich)

A course in human sexuality at Carolina Friends School sparks dialogue between individuals and generations. The course raises questions about responsible behavior, moral values, health issues, parental support, and images of sexuality in the media. All upper school students are required to take the course. Topics include starting and stopping relationships, intimacy, birth control, sexually transmitted diseases, talking with parents about sex, letting someone know you care



Sue Burris

about him or her, sexual orientation, abortion, sexual abuse, and staying friends while saying "no." Goals are to help students develop respect for themselves and others, learn good communication skills for handling tough issues, and clarify personal values.

The last CO on its staff who served in Civilian Public Service (CPS) retired from the American Friends Service Committee in June. Larry Miller worked in AFSC alternative service projects and later became an AFSC staff member. In CPS he served in three human guinea pig experiments, worked for the U.S. Forest Service, was in a hookworm control project in Florida, and worked for the Soil Conservation Service in North Dakota. Since 1985, Larry has been the assistant coordinator of Asia programs for the AFSC and, before that, was coordinator of field projects for the Middle East program. In addition to his wide travels and Service Committee work, he has written extensively about his experiences. A number of his articles have been published in FRIENDS JOURNAL and other publications.

Being a parent of teenagers can feel like the loneliest job in the world. That's what spurred a Friend at Scarsdale (N.Y.) Meeting to ask for help after worship one First Day. Several people came forward immediately and others were interested in forming a support group. Topics for discussion included sex, violence, money, chores, school, camp, work, discipline, patience, impatience, communication, and personal rights. According to organizer John Randall, "We start with trust of each other and a willingness to challenge ourselves. As a gathering of F/friends, we have unique ways of exploring concerns, seeking consensus, holding others in the Light, which allow this support group to be particularly promising." Besides open discussion, the group is exploring role playing (with and without adolescent participants), skits, a meeting with adolescents in which they tell their views, and worship-sharing.

This news of birthdays is from *Quaker Life*: Celebrating 100 years of education this year, Barclay College will focus on the theme "Looking Back with Praise, Moving

Forward in Faith." There will be special events and historical displays for the year-long observance, with a program presented the weekend of Oct. 2-3. Friends Haviland Academy is the forerunner of Friends Bible College, which was renamed Barclay College in 1990.

Happy 100th birthday to Rachel Davis DuBois, who wrote and taught the first intercultural education course in the United States. Woodstown (N.J.) Meeting celebrated with her in January. She was a good friend of Margaret Mead, and knew Jane Addams, George Washington Carver, and W.E.B. DuBois (no relation). She taught 45 years at New York University, developing the concept of "group conversation," which Friends later adopted as Quaker dialogue. Greetings may be sent to her at RR 3, Box 36, Woodstown, NJ 08098.

Happy 125th anniversary to Chicago (Ill.) Friends Meeting. It started when Indiana Friends came to Chicago during the Civil War to minister to Confederate prisoners. In April 1867, the meeting was established. In the 1930s, two additional meetings were set up in the Chicago area: 57th Street Meeting and Evanston Meeting. The present meeting-house of Chicago Friends Meeting was built in 1957.

The "Dead Quakers Society" at Guilford College focuses on Quaker history through writings of Quaker figures. Taught by Max Carter, the seminar studies six themes: Quaker origins, the Light and authority, worship and spirituality, testimonies and concerns, Quaker controversies, and Quaker literature and art. By using historical accounts, participants view current Quaker events in light of past experiences. Thirty-five students from a variety of monthly meetings took the course in its first year, meeting at Friendship (N.C.) Meeting.

Chosen to participate in the new Quaker Leadership Scholars Program at Guilford College are Becca Grunko of New England Yearly Meeting, Alex Kern of Baltimore Yearly Meeting, Martin Khamala of Nairobi Yearly Meeting, Will Butler and Wendy Mat-tocks of North Carolina (FUM) Yearly Meeting, Amy Jones of North Carolina (Conser-vative) Yearly Meeting, Josh Miller of South-eastern Yearly Meeting, Megan Warrick of Illinois Yearly Meeting, Kelly Wolf of Baltimore Yearly Meeting, and Chandra Woolson of New York Yearly Meeting. First alternate is Wade Tomlinson of Mid-America Yearly Meeting. The program aims to pre-pare young people to take leadership roles in the Religious Society of Friends. Students will combine their regular academic program with a focus on Quaker studies, spiritual for-mation, campus ministry programs, discus-sion groups, and internships with mentors.

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Bulletin Board

• The 1992-1993 FWCC *Friends Directory* is available from Friends World Committee for Consultation, Section of the Americas. It lists monthly meeting addresses, phone numbers, clerks, worship times, and yearly meeting affiliations. It also lists information and study centers, schools, camps, and colleges; reference libraries, book stores, and magazines; retirement communities, and addresses for Quaker organizations. The directory is intended to advance spiritual and social goals of FWCC by encouraging visitation, fellowship, and communication among Friends. Cost is \$8 per copy, if payment is included with the order. There is a 10 percent discount for orders of ten or more copies. Write to FWCC, 1506 Race St., Philadelphia, PA 19102.

• Madeleine L'Engle, internationally known speaker and author, will address the 1993 Triennial Sessions of Friends United Meeting on July 13-18, 1993. Also speaking will be Tom Mullen, former dean of Earlham School of Religion, and Alan Kolp, a columnist in *Quaker Life*, author, and also a former dean of ESR, where he is now professor of historical and spiritual studies. The conference will be held at Hamilton College, Clinton, N.Y. Other speakers and workshops will present a vision for FUM's future. Kim Niles and Jan Greene are co-clerks of the planning committee, and may be contacted for further information at FUM, (317) 962-7573, or at New York Yearly Meeting, (315) 472-9258.

• "Peacemakers in the Power of the Lord" is the theme of the Southeast Area Meeting of Friends World Committee for Consultation. The meeting will be held Oct. 30-Nov. 1 at St. Columba Episcopal Center, 4577 Billy Mahar Road, Memphis, TN 38134. It will feature reports from representatives who attended the 1991 World Gathering of Friends in Kenya, the Netherlands, and Honduras. Workshops will examine use of nonviolent conflict resolution within the family, the community, the world, and the Earth. T. Canby Jones will make a presentation about the Quaker emphasis on "shalom theology," and he will lead the closing worship. Registration is \$25. For more information, or to register, write to Mina Johnson, 705 Cypress Drive, Memphis, TN 38112, before Sept. 30.

• Is your meeting experiencing a decline in vitality or attendance? Is it struggling with conflict? Or is it alive but seeking new direction? There is a program, sponsored by the Meeting Ministries Commission of Friends United Meeting, to help pastoral meetings deal with such issues. The program involves working with trained consultants over a four-to six-month period. It guides a meeting through assessing its past, identifying its goals, discovering its community, analyzing gifts of leadership within it, and opening the door for spiritual renewal. Base cost is \$250, with travel expenses to be negotiated. A similar project is being designed for unprogrammed meetings. For information, contact



Lucy Sikes/Spark

Mary Glenn Hadley, Meeting Ministries Commission, FUM, 101 Quaker Hill Drive, Richmond, IN 47374, telephone (317) 962-7573.

• Quaker women and overseas ministry will be the subject of a conference on Oct. 30-Nov. 1 at Friends Church and Friends Meeting, West Branch, Iowa. It is sponsored by Friends World Committee for Consultation, Northern High Plains Region. Margaret Hope Bacon will be the main resource person. She will tell stories about Quaker women who traveled in the ministry 250 years ago

and the lessons their lives teach us now. Cost is \$15 per person before Oct. 9 and \$20 after that date. Children will be admitted free, and child care will be provided. For registration materials, write to Joan Tucker, 1600 Prairie Du Chien Road, Iowa City, IA 52245.

• Traveling under a concern to Zagreb, Croatia, a Friend from Palo Alto, Calif. will work with Croatian peace activists. Joel Gazis-Sax will serve in the *Anti-Ratne Kampagneje* (anti-war campaign) war and relief information center. He also hopes to travel to Beograd to meet with Serbian peace ac-

tivists and citizens. He is cofounder of PeaceNet, a computer information service about peace activism, and facilitator of the Quaker Electronic Project. During the Gulf War, he coordinated the peace movement's response over the electronic networks. He seeks financial support from Friends to help cover his expenses for his three months' work in the Balkans. He will be available when he returns to speak to groups about his experience. Contributions may be earmarked "Peace in the Balkans" and sent to Palo Alto Friends Meeting, 957 Colorado Ave., Palo Alto, CA 94303.

Calendar

AUGUST

July 20-Aug. 30—Workcamp in Kenya by Young Quakers Association. Participants live with Kenyan families and work on projects organized by local Kenyan Friends.

July 26-Aug. 1—New York Yearly Meeting, at Silver Bay, New York. Contact Joseph Vlaskamp, 15 Rutherford Place, New York, NY 10003, telephone (212) 673-5750.

July 29-Aug. 2—Iowa (Conservative) Yearly Meeting, at Paullina, Iowa. Contact Bill Deutsch, R.R. #2, Box 190, Decorah, IA 52101, telephone (319) 382-3699.

July 30-Aug. 2—"So Many Issues, So Little Time," a workshop on resolving conflicts nonviolently. War Resisters League National Conference, Lost Valley Educational Center, Dexter, Oregon. Registration deadline is July 13. Telephone (212) 228-0450.

2-4—Intermountain Yearly Meeting, at Ft. Lewis College, Durango, Colo. Contact Martin Cobin, 1720 Linden Ave., Boulder, CO 80304, telephone (303) 442-5047.

2-4—Indiana Yearly Meeting, at Earlham College, Richmond, Indiana. Contact David Brock, 4715 N. Wheeling Ave., Muncie, IN 47304-1222, telephone (317) 284-6900.

2-8—Pacific Yearly Meeting, at Craig Hall Complex, Chico, Calif. Contact Jane W. Peers, 808 Melba Road, Encinitas, CA 92024, telephone (619) 753-6146.

3-9—Baltimore Yearly Meeting, at Wilson College, Chambersburg, Pa. Contact Frank Massey, 17100 Quaker Lane, Sandy Spring, MD 20860, telephone (301) 774-7663.

4-8—Mid-America Yearly Meeting, at Friends University, Wichita, Kansas. Contact Maurice Roberts, 2018 Maple, Wichita, KS 67213, telephone (316) 267-0391.

5-8—Iowa (FUM) Yearly Meeting, at William Penn College, Oskaloosa, Iowa. Contact Del Copinger, Box 657, Oskaloosa, IA 52577, telephone (515) 673-9717.

5-8—North Carolina (FUM) Yearly Meeting, at Guilford College, Greensboro, N.C. Contact Billy M. Britt, 5506 W. Friendly Ave., Greensboro, NC

27410, telephone (919) 292-6957.

5-9—Ohio Valley Yearly Meeting, at Manchester College, Manchester, Indiana. Contact Ellen Hodge, 4240 Cornelius Ave., Indianapolis, IN 46208, telephone (317) 923-8880.

6—Hiroshima Day

6-9—Western Yearly Meeting, at the Western Yearly Meetinghouse, in Plainfield, Ind. Contact Robert Garriss, P.O. Box 70, Plainfield, IN 46168, telephone (317) 839-2789.

7-9—Gathering of Friends of African Descent, "Growing Together in the Spirit," at Howard Inn, Howard University. Estimated cost: \$120 per adult. For information, contact The Fellowship of Friends of African Descent, 1515 Cherry St., Philadelphia, PA 19102.

7-9—Nevada Desert Experience, an event to reflect upon the bombings of Hiroshima and Nagasaki. Cost: \$50, including meals. To register, call (702) 646-4814, or write to Nevada Desert Experience, P.O. Box 4487, Las Vegas, NV 89127-0487.

7-16—Organizer Training Program, by War Resisters League, at Woolman Hill, Traprock Peace Center, Deerfield, Mass., telephone (212) 228-0450.

7-16—Central Yearly Meeting, in Muncie, Ind. Contact Arthur Hollingsworth, 109 W. Berry St., Alexandria, IN 46001, telephone (317) 724-9668.

8-9—Arts and Peace Festival at the Abbey Arts Centre, 2329 Crescent Way, Abbotsford, British Columbia. Staged as an alternative to the Abbotsford International Airshow. Includes workshops on subjects relating to peace, native issues, writing, the visual arts, and songwriting. Contact Anita Penner, Mennonite Central Committee of British Columbia, Box 2038, Clearbrook, BC V2T 3T8, telephone (604) 850-6639.

8-13—New England Yearly Meeting, at Hampshire College, Amherst, Mass. Contact Elizabeth Cadden, 901 Pleasant St., Worcester, MA 01602, telephone (508) 754-6760.

8-16—Canadian Yearly Meeting, at Maxwell International Baha'i School, Shawngigan Lake, British Columbia. Contact Anne Thomas, 91-A Fourth Ave., Ottawa, Ont. K1S 2L1, Canada.

11-16—Ohio (Conservative) Yearly Meeting, at Stillwater Meetinghouse, near Barnesville, Ohio. Contact Edward N. Kirk, 182 Bethesda St., Barnesville, OH 43713, telephone (614) 425-4109.

12-16—East Africa Yearly Meeting. Contact Javan K. Mirembe, P.O. Box 160, Vihiga, Kenya.

during August—Jamaica Yearly Meeting. For information, contact Kenneth Joseph, 11 Caledonia Ave., Kingston 5, Jamaica, West Indies.

during August—Elgon Religious Society of Friends. Contact Alexander Masika, P.O. Box 4, Lugulu, via Webuye, Kenya.

19-23—Nairobi Yearly Meeting in Mombasa, Kenya. Write to Presiding Clerk, P.O. Box 8321, Nairobi, Kenya.

19-23—Uganda Yearly Meeting in Nangoma, Uganda. Contact Julius Nambayu, P.O. Box 2384, Mbale, Uganda.

21-23—"Celebrating Our Creativity," a women's gathering at Twin Oaks Community in Louisa, Virginia. Multicultural, with dancing, drumming, camping, and workshops. Sliding scale fee of \$35-\$95. For information, write to Women's Gathering, Twin Oaks, Box 169, Louisa, VA 23093, or call (703) 894-5126.

21-23—Symposium on Nonviolence, at Mills College in Oakland, Calif., reflecting on "Nonviolent Protest and Persuasion in the Pacific Rim," with special attention to Native Americans, the homeless and the Philippine community. Sponsored by the American Friends Service Committee.

late August—Tanzania Yearly Meeting, in Mugumu. Contact Francis Nkegokora, P.O. Box 151, Mugumu, Serengeti, Tanzania.

SEPTEMBER

3-7—France Yearly Meeting in Charbonnières, France. Contact Monique Stahl, 78 Le Planas, F-30670 Aigues Vives, France.

11-13—"Confronting Racism: The Journey to Justice," a workshop focusing on personal, cultural, and institutional aspects of racism. Led by Andrea Ayzavian and Beverly Tatum. To be held at Woolman Hill, Deerfield, MA 01342. Cost: \$70. Scholarships available. For information, call (413) 774-3431.

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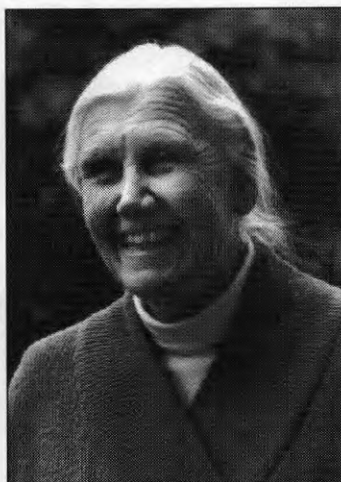


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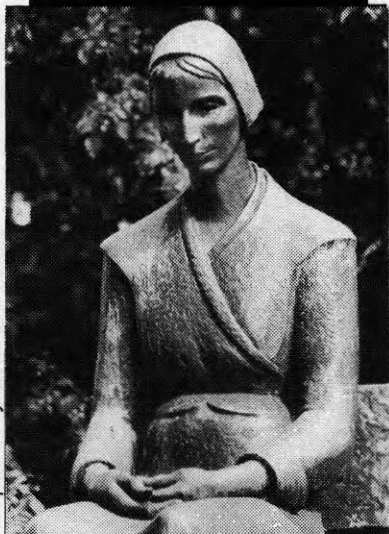
By Dorothy Sterling. W.W. Norton Company, New York, N.Y., 1991. 384 pages. \$22.95.

Members of the Religious Society of Friends are often credited for their work in the abolition of slavery and operation of the underground railroad. It is healthy to remind ourselves, however, that only a handful of radical Friends were active in these concerns and for the most part received little support from the majority of Quakers. At the height of the ensuing controversy, a number of Quaker firebrands were disowned by the Society; an equal number left in protest against what they perceived as timidity.

Among the most radical of Quaker abolitionists was the subject of this book: Abby Kelley of Worcester, Massachusetts, a young and beautiful school teacher who was drawn into the antislavery struggle in the 1830s. She made her maiden speech against slavery in Philadelphia in 1838 on the night a mob began wrecking Pennsylvania Hall. From that fateful night on, Abby Kelley's uncompromising stand against slavery led to riots in many of the towns in which she spoke, while her demand for equal rights as a woman was a factor in splitting the American Antislavery Society into two warring factions. In 1841, in protest against the fact that many Quaker meetings still maintained Negro pews and were reluctant to be involved in the antislavery cause, she wrote her home meeting of Uxbridge, Massachusetts, that she felt she must sever ties with the Religious Society of Friends. After waiting six months for a response, she published her letter in the *Liberator*, and the meeting reluctantly disowned her. Nevertheless, she continued to wear Quaker garments and use Quaker language and to consort with Friends, especially those who were active in the antislavery cause. She admired Lucretia Mott and visited her when she was in Philadelphia.

Throughout the years preceding the Civil War, Abby Kelley traveled tirelessly for the antislavery cause, speaking in Pennsylvania, across New York State, and in Ohio, where she organized an antislavery paper. A devoted fundraiser, she supplied much of the money that kept the *Antislavery Bugle* afloat, as well as the *National Antislavery Standard*. A consummate organizer, she helped to bring younger women into the struggle, including Lucy Stone and Susan B. Anthony. Married eventually to another antislavery radical, Stephen S. Foster, she joined him in both preaching and practicing nonviolence (*non-resistance* was the 19th century term) in defense of fleeing slaves and in protest against a state that enforced slavery with the bayonet. After the war, the Fosters turned their attention to women's rights and to temper-

Sculptress: Sylvia Shaw Judson



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ance, and refused to pay taxes on their farm because they considered it taxation without representation.

This remarkable woman has been made accessible to modern readers in Dorothy Sterling's beautifully researched and written account of her life. The biography is also a fine history of the early antislavery and women's rights movements, in which Abby participated. Dorothy Sterling, who has written extensively about the lives of African American women, brings their stories into the narrative.

Margaret Hope Bacon

Margaret Hope Bacon is a member of Central Philadelphia (Pa.) Meeting and is author of many books on Quaker history, including Valiant Friend, a biography of Lucretia Mott.

National Service: Pro and Con

Edited by Williamson M. Evers. Hoover Institution Press, Stanford, Calif., 1990. 270 pages. \$14.95/paperback.

The idea of a national service policy has long seemed politically impossible. More recently, perhaps as the result of recession politics, creating a national service program has sneaked its way into the agencies of major political parties, into the speeches of ranking politicians, and into the minds of the U.S. voter. An idea that was once discussed in musty academic halls as idealistic, even simplistic, is now being discussed in real political terms that have begun to reveal just how spirited and driven the full-blown debate will be. In this book, editor Williamson Evers has compiled a handbook for the uninitiated and a valuable source book for the veterans of this idea, whose time may or may not have come.

The book is essentially a collection of essays from a conference on national service hosted by the Hoover Institute in September 1989. Lauded as the first attempt to bring together a "balanced panel of leading proponents and critics of the proposal," Williamson Evers gives a genuinely complete introduction to this collection of essays and debates. In it, he stresses the bipartisan appeal of national service and the wedges that develop between both its supporters and critics. With this in mind, he grounds the national service debate in history, explaining the background of the debate in both the United States and Europe. Further, he acknowledges the importance of understanding that ten politicians often give ten different definitions of national service.

The debate over definition of national service makes it clear that Friends on both sides

may find they have some unlikely bedfellows. Former Congressman Paul N. McCloskey, Jr., Republican opponent of Richard Nixon in the 1972 primary, is a strong advocate of national service, largely for reasons of military readiness. McCloskey's plan, which was proposed as a bill in 1979, gives a military and civilian option, with college benefits only for the military, but draft exemption for civilians. Paul McCloskey argues at the conference that studies of high school students show that "As a rule, young people want to serve."

An active opponent of government-mandated national service is the radical monetarist economist, Milton Friedman. Although he is in favor of the goals of national service, he separates himself from proponents of the plan. Most national service plans include some kind of financial incentive, if not always direct, which he attacks as unfair to the taxpayer.

One necessary problem with this book is that because this issue is so current, the book in some ways is not. Election-year politics have brought new answers (and with them many new questions) to the national service debate. For instance, although other democratic candidates proposed plans, only Jerry Brown's earlier work as governor of California is mentioned in this book. Other current plans, such as Pennsylvania Senator Harris Wofford's domestic Peace Corps, are not mentioned. Nonetheless, this book gives an objective comprehensive view of an issue that is gradually emerging from the college campus and the think tank of Washington, D.C., to the mainstream.

Jude M.D. O'Reilley

Jude O'Reilley is a student at Swarthmore College and a member of Twin Cities (Minn.) Meeting.

The Better World Investment Guide

By Myra Alperson, and others. Third in a series of books from the Council on Economic Priorities. Prentice Hall Press, New York, N.Y., 1991. 528 pages. \$19.95/paperback.

Although ethical investing is a relatively new phenomena in the business community, it is not new to Quakers. John Woolman urged Friends to look to their treasures and "try whether the seeds of war have nourishment in our possessions." In 1948 a conference of Friends at Richmond, Indiana, adopted a series of advices on war and conscription, which urged Friends "to avoid engaging in any trade, business, or profession directly contributing to the military system,

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and the purchase of government war bonds or stock certificates in war industries."

In the 1920s, some churches counseled against investing in "sin stocks," such as alcohol, tobacco, and gambling. But it was not until the 1960s that the idea of ethical investing on a broader scale took hold, and the corporate social responsibility began in earnest. Investors began to be uncomfortable that their dollars underwrote production of napalm, upheld companies doing business in South Africa, and supported discrimination in hiring practices.

Out of this growing concern, the Council on Economic Priorities was founded in 1969, and now has produced this investment guide, which researches the activities of U.S.-based corporations, banks, and mutual funds. In this massive study, the authors examine in depth the social records of 100 companies, 50 of which were chosen by asset size, and 50 because they are commonly held in the portfolios of ethical funds.

Each corporation's record was scrutinized and rated in the following areas of social responsibility: environment, South Africa, military contracting, nuclear power, employee relations, family benefits, fair employment, charitable giving, community involvement, response to AIDS, animal testing, and contributions to political action committees.

In addition to its analysis of the 100 companies, the book devotes a whole section to outlining investment options for social investors, encouraging individuals who haven't time or resources to manage a portfolio to invest in mutual funds. Each mutual fund's history and track record is fully described. Also included is a listing of banks and groups that offer socially responsible certificates of deposit, Master Cards, and social and economic development opportunities in developing nations.

The guide does not make investment recommendations. It simply presents the factual history of each company and invites investors to make their own decisions based on the weight given to each criteria. This poses some ethical problems, especially when a military contractor may have an excellent record in employee relations, family benefits, charitable giving, and South Africa. Furthermore, in an era where companies with differing practices merge, it is not always easy to predict which ethical practices will survive. For example, Marion Labs and Dow Chemical plan to merge. Marion has a "clean" social record. Dow is still remembered for its manufacture of napalm and Agent Orange during the Vietnam War. Ironically, Dow provided full disclosure to the Council on Economic Priorities; Marion did not.

What this reviewer found especially valuable was the advice the authors give to ethical investors on how to evaluate companies and



Mirror of the Martyrs/Good Books

mutual funds. Make sure, they say, that you understand clearly both the fund's or company's criteria and your own personal criteria. If efficient or alternative energy tops your list, you might prefer to invest in a specialist mutual fund, such as the New Alternatives Fund. If a peace-oriented economy tops your list, you might find the Calvert Funds particularly appealing. It is also important to bear in mind that mutual funds turn over their holdings, and that a one-time company in good standing may change some of its social or financial practices.

Ethical investing is here to stay. Friends and others concerned for a better world will benefit from this important investment guide.

Robert S. Vogel

Robert Vogel is a member of Orange Grove (Calif.) Meeting. He serves on the Executive Committee of the Pacific Southwest Region of the American Friends Service Committee and is clerk of the Development Committee of Friends World Committee for Consultation, Section of the Americas.

The Ship that Sailed into the Living Room

By Sonia Johnson. Wildfire Books, Sausalito, Calif., 1991. 324 pages. \$12.95/paperback.

With each new publication, Sonia Johnson proves that she never backs away from a controversial issue—political or personal. Her writing is always a smooth combination of philosophical insight and humorous warmth. Anyone, regardless of gender or sexual prefer-

ence, could feel the "Ah-hah!" that happens when theory comes alive. This latest book of hers jumps right into the subject of taboos, talk shows, and discussions. In the process, it questions our traditional beliefs about sexuality in relationships, monogamy, and commitment. The style is still conversational and bright, the ideas eye-opening, but this time the conclusions are harder to relate to or accept.

Sonia Johnson believes that patriarchy's need for power and control has created a slave-consciousness in all women, and that possessive relationships cause most marriages to be closer to rape than to intimacy. She believes that in most relationships one partner takes responsibility for the other's happiness, assuming the position of rescuer, which casts the other in the position of victim, and encouraging the other to feel self-doubt so the first person can feel superior. She also is bothered that we "fall in love," a frightening downward loss of freedom, instead of rising into a love where we can "follow absolutely and every moment the desires of our heart." She is sickened by how much we use sex—to bind us together, to feel loved, to feel ownership, to feel the momentary pleasure of orgasm. Since sex can be the least understood and most hurtful aspect of our lives, maybe we do let the "ship" in relationship become a barrier between us. Must we then throw out monogamy and commitment? Johnson says yes.

The reader may find these and many other points will fuel much-needed discussions, especially the author's whole new vocabulary, reinventing our language to make a point, with such words as *relationsleep*, *couple-dumb*, and *serial agony* (for "serial monogamy"). She is probably right that the old concepts need to be reexamined for a truly egalitarian society, but it is not so inspiring when her invented words insult an entire gender, referring to *mankind* as *manunkind*, or using *menstream* for *mainstream*.

Sonia Johnson's wish is for a "non-coercive, non-linear, women's world." The new society she designs would leave men out completely, and the impact of her practices of childrearing is ignored. Her dream of freedom, creative forms of arousal and peer power is a valid one that Friends might endorse, but not all feminists are separatists, and not all couples feel stifled or violated by monogamy. This book is practically guaranteed to inspire intense debate and welcome analysis of sexuality, but Friends may have to work too hard to insert themselves into her picture.

Eileen Coan

Eileen Coan works in a Cleveland, Ohio, bookstore, is a part-time library science student, and attends Wooster (Ohio) Meeting.

Milestones

Marriages

Layfield-Newman—*Riley Newman and Rebecca (Becky) Layfield*, on March 22, under the care of Orange County (Calif.) Meeting, where Becky is a member.

Lyman-Levering—*Robert Levering and Amy Lyman*, on May 24, at Quaker Center, Ben Lomond, Calif., under the care of San Francisco Meeting, where both are members.

Deaths

Adams—*Evelia Valdés-Rodriguez Adams*, 67, on Feb. 12, of pneumonia, in Louisville, Ky. She grew up in Havana, Cuba, attended the university there, and emigrated to the United States in 1952. During the 1950s, she became a member of Durham (N.C.) Meeting. As her family grew and moved, she became a member of Gainesville (Fla.) and Miami (Fla.) Meetings, and, finally, a member of Louisville (Ky.) Meeting. She had a keen intellect and was an avid reader. She made friendships easily, despite considerable initial reserve, and opened up her family's home for many young people, primarily university students, civil rights activists, and conscientious objectors. She talked about her views about family variety in a chapter she wrote for the book, *Women's Progress*. She is survived by her husband, Paul; a step-daughter, Christine; a daughter, Gabrielle; a son, Gerald; a sister, Silvia; three grandchildren; and a nephew.

Bradley—*A. Day Bradley*, 86, on March 6, at Pennswood Village in Newtown, Pa. Born in Wakefield, Pa., he was a birthright Friend. He was a member of Scarsdale (N.Y.) Meeting for many years, later transferring his membership to Yardley (Pa.) Meeting. He graduated from Millersville Normal School and Penn State and held an M.A. and Ph.D. from Columbia University. He taught mathematics at Hunter College (later Lehman College) of the City University of New York, retiring in 1971. He wrote two books and more than 60 articles on a wide range of subjects. In New York Yearly Meeting, he was active on the Committee on Indian Affairs and the Records Committee and worked many hours as a volunteer in the Haviland Records Room. He and his wife, Gladys, made their home in Hastings-on-Hudson, N.Y., until moving to Pennswood in 1980. She died in 1983. He is survived by a daughter, Ann Lowen; and two grandchildren.

Burton—*William S. Burton*, 84, on April 27, at Newtown, Pa. Born in Alton, Ill., he spent his life dedicated to teaching and science. He graduated from Shurtleff College and earned a master's degree from the University of Illinois. He taught at Hampton Institute in Virginia for the next decade. He was a master teacher of physics at George School from 1939 until he retired in 1973. As a member of the Physical Science Study Committee based at M.I.T., he helped develop a text that became a milestone in science education. He also helped develop a ninth-grade science program. He inspired and was respected by his students. For many years, he was an active member of Newtown (Pa.) Meeting, where he served as a trustee and as clerk. An admired handweaver and cabinet-maker, he loved fine music. In the 1950s, he and his wife directed three summer workcamps in Mexico for the American Friends Service Committee. He is survived by his wife, Marie D. Burton; his son, Kenneth S. Burton; his niece, JoAnn J.



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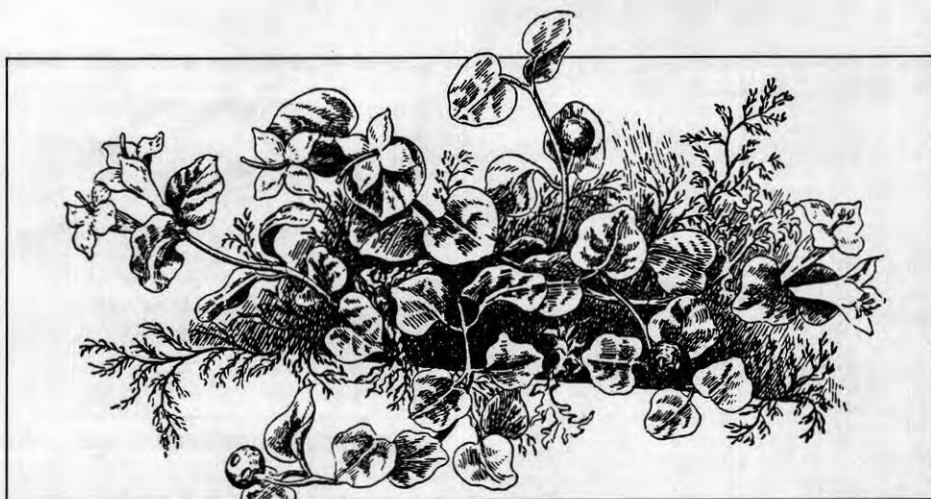
FJ-8/92

Woodman; and a brother, John.

Clymer—*Louise Marie Clymer*, on July 15, 1991, in Doylestown, Pa. Born in Philadelphia, Pa., she graduated from the Palmer School of Business and later worked as a medical records librarian. She met Harvie Maris Clymer, and they married in 1937. When they moved to Glenside, Pa., she helped start a kindergarten in the public school system, worked with the Women's Needlework Guild, and on projects at Abington Friends School and Meeting. She was accompanist for the local ballet school and was a leader for Girl Scouts and Brownies. She and her husband moved to Woodstock, Va., where she organized the Women's Auxiliary, and was a member of the Business and Professional Women's Club. She provided counseling through the draft board. In the late 1950s, she became owner of an oriental antique shop in Cape May, N.J. The family belonged to Hopewell (Va.) Meeting. She and her husband retired to South Venice, Fla., in the mid-1960s, and helped establish a Friends meeting in Sarasota. Later, the Clymers moved to Doylestown, Pa., where she became active in the meeting, volunteered at Chandler Hall, Doylestown Hospital, and was a member of the Village Improvement Association, Nature Club, and the Doylestown Art League. Her love of beauty led her to be creative in her work, relationships, response to community needs, and friendships. Her husband died in 1983. She is survived by her children, Eloise Frances Clymer Haun and Maris Elizabeth Clymer Langford; and five grandchildren.

Cope—*Walter H. Cope*, 67, on April 20. He grew up in Atlantic City, N.J., where his parents were in the hotel business. He attended Atlantic City Friends School and graduated from Westtown Friends School in 1942. During World War II he drove an ambulance for the American Field Service and was attached to the British Army. He married Marjorie Lowry. He attended Haverford College for two years but found academic life somewhat irrelevant following the harsh realities of war. He and his family moved to Riverton, N.J., worked as a carpenter, and then started his own business. In the 1960s, he renovated an abandoned farm house on 35 acres. He and his family went to Kafue, Zambia, for two years to help with self-help home building, sponsored by the American Friends Service Committee. When he returned, he worked in a Philadelphia neighborhood to rehabilitate abandoned houses and establish a youth center. He returned to the construction business in the mid-1970s and was joined by his two sons. He served on the board of the Peoples Neighborhood Medical Center. He was an avid tennis player and was involved with Habitat for Humanity projects. He served as a member of Representative Meeting of Philadelphia Yearly Meeting, participated in peace vigils, and was an active member of Westfield (N.J.) Meeting. He is survived by his wife, Marjorie Lowry Cope; three children, John, Robert, and Elizabeth McAndrew; a brother, Paul M. Cope, Jr.; a sister, Edith Cope Jones; and eight grandchildren.

Havens—*Teresina Rowell Havens*, 83, on Feb. 14, of congestive heart failure. Born in Beloit, Wis., she graduated from Smith College and received a Ph.D. in world religions from Yale University in 1933. Her travels in Japan led her to Itto En, a Buddhist-Christian community dedicated to living in the Light and sharing resources. When she returned to the United States, she worked as a street



sweeper in Chester, Pa., putting into practice the Buddhist tradition of performing humble labor as a spiritual discipline. During WWII, she took Japanese toys and models to schools to show children that the enemy was human, too. In 1947, she established a correspondence with Joe Havens. They later married and had two children. In 1973, she and her husband founded Temenos, a Quaker/Buddhist spiritual retreat and conference center. There they pursued the inner search for truth and centeredness, and the outer search for social justice. When she left Temenos, she continued to make connections between Quakerism, movement therapy, sacred dance, and political action for social change. During her career, she taught at Smith College, Pendle Hill, Adelphi University, Carleton College, and the University of Massachusetts at Amherst. She was active in Friends Conference on Religion and Psychology and in the Society for Values in Higher Education. Among her writings was the Pendle Hill pamphlet, *Mind What Stirs in Your Heart: A Guide to Quaker Breathing and Walking*. She worked as a teacher, an activist for social justice, and as a lover of nature. She is survived by her husband, Joseph Havens; and her children, Lucia Anderson and Wilfrid Twig Havens.

Rhodes—*Mary Rhodes*, 78, on June 8, 1991, at her home in Pleasant Hill, Tenn. Born in England, she graduated from the University of Leeds and was a teacher of French for nearly 40 years in the United Kingdom, Canada, France, and the United States. Her outstanding gifts and her friendly manner endeared her to students at Oakwood School, George School, and Germantown Friends School. She was co-director of the AFSC School Affiliation Program in Paris, where her command of French was a valuable asset. In 1967 she was a translator/interpreter at the Fourth World Conference of Friends at Guilford College. She was a true internationalist, establishing international friendships, with travel to the USSR, Europe, Latin America, New Zealand, and Africa. A member of Third Haven (Md.) Meeting, she served on the Philadelphia Yearly Meeting Committee on Aging. In 1987 she moved to Pleasant Hill, where she was a member of Crossville Meeting, served on the board of Crossville Friends School, and was president of the Wharton Nursing Home Auxiliary. She is remembered with affection by her former students, colleagues, and workers for peace in many lands. She is survived by two cousins, Elsie Stockwell and Catherine Cooper.

Roscoe—*Girard Stephen Roscoe*, 49, on Nov. 6, 1991, of cancer. He was born in Philadelphia, Pa., and moved with his family to Oregon, where he

graduated from Washington High School and Portland State University, majoring in English. In 1967 he married Linda Neubuhr under the care of Multnomah (Oreg.) Meeting. They were later divorced. He was present in the lives of his sons, Ashley and Ian, and took delight in his granddaughters, Whitney and Tonya. He taught at Rosemont School, a residential school for delinquent girls. He was a fisherman and tied his own flies. He also wrote poems, but only sometimes shared them. A recovering alcoholic, his ministry in meeting was sometimes upbeat and sometimes melancholy, but always carried the message of the help and acceptance available from God. A quiet, solitary person, he finally let many into his life to care for him in his last months. He was a long-time attendee of Multnomah (Oreg.) Meeting. His sister, Evette, preceded him in death in 1967. He is survived by his sons, Ashley and Ian; and two granddaughters.

Sharpless—*George Roberts Sharpless, Jr.*, 49, on May 22, at Good Samaritan Hospital in Suffern, N.Y. He was a member of Rockland (N.Y.) Meeting. A malignant brain tumor at age 10 left him an invalid, and he spent his last 17 years at the Dr. Robert L. Yeager Health Center. He is survived by his father, George R. Sharpless; and a brother, John W. Sharpless. His mother, Lorraine, and two sisters preceded him in death.

Van der Merwe—*Marietjie van der Merwe*, on March 4. Treatment for a brain tumor, discovered in 1984, gave her temporary relief, but eventually her condition deteriorated, and she lost contact with her environment, although she remained as beautiful and serene as ever. She was a beloved and staunch member of the Cape Western Monthly Meeting in Cape Town, South Africa, and continued attending meeting until she could no longer walk. She was a skilled and well-known potter, and a collection of her pottery was bought by the South African Museum of Cultural History. In 1986 she accompanied Hendrik Willem (H.W.) to Woodbrooke, where she conducted a course in pottery. She was a gifted teacher, approachable and willing to help. She was greatly helped in her struggle to come to maturity and wholeness by Jungian Depth Psychology. Her inner serenity was reflected in the beauty of her pottery and the international recognition she received for her work. She and H.W. entertained South Africans from every sector, during times when hosting blacks in white suburbs was not only rare, but potentially hazardous. H.W.'s cherishing and caring for her was a message of love in the face of disaster, far stronger than words. She is survived by H.W. and their children, Marieke, Hendrik, and Hugo.

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Accommodations

Ann Arbor Friends Meeting has a small, residential community. Applications for singles or couples accepted for fall 1992/spring 1993. Contact director: 1416 Hill Street, Ann Arbor, MI 48104; (313) 761-7435.

B&B, North Ft. Myers. S.W. Florida, hacienda-style pool home on canal to Gulf. Near everything. Alcohol-free. Continental breakfast. Pantry, refrigerator privileges. All faiths welcome; adults. Sorry, no pets. Call (207) 766-2312 or (813) 955-1234.

Ocala, Florida Meetinghouse: Two twin-bedded rooms, split plan, private baths, spacious living areas. Reasonable. George Newkirk, Correspondent, 4910 Northeast 16th Street, Ocala, FL 32671. (904) 236-2839.

Beacon Hill Friends House is a Quaker-sponsored residence of 21 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. Most openings June, September. Please apply early. For information, application: BFHF, 6 Chestnut Street, Boston, MA 02108. (617) 227-9118.

Cambridge, England, B&B. Historic Old Rectory. Ensuite rooms. Peaceful surroundings. Log fires. Easy access. Also self-catering, short and long lets. (44) 223-861507. Fax: (44) 223-441276.

Nicaragua Friends Center. Refuge for socially concerned travelers. Apartado 5391, Managua, Nicaragua. Phone (011-505-2) 663216 or 660984.

Tidioute Friendly Eagle B&B. Peaceful oil rush town, N.W. Pa. Allegheny River, forests, chamber music; children welcome. Box 222 Tidioute, PA 16351. (814) 484-7130.

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

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

The Berkshires, Massachusetts. Baldwin Hill Farm Bed & Breakfast. Box 125, RD3, Great Barrington, MA 01230, (413) 528-4092. A Friends Victorian farm homestead of 450 acres on a Berkshire mountaintop. Spectacular views all around with warm hospitality and full country breakfasts. Close to golf, skiing, concerts, drama, museums, shops, trails, and restaurants. Open all year. Pool, hiking, maps and menus.

NYC—Greenwich Village Bed & Breakfast. Walk to 15th Street Meeting. 1-4 people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

NYC midtown B&B bargain! Charming, one-bedroom apartments of your own in lovely, historic, Eastside neighborhood. \$70-\$125 double, plus \$15 per additional guest. From simple to sublime. (212) 228-4645.

Quaker House, Chicago. Short- and long-term, inexpensive accommodations available in historical Friends meetinghouse in Hyde Park. Meal options also available. For reservations, call (312) 288-3066.

A homely base in the heart of London? Short-, medium-, and long-term accommodation available with excellent whole-food meals. Also meeting rooms for workshops, lectures, and conferences. Contact: Quaker International Centre, 1 Byng Place, London WC1E 7JH; Tel: 071-387 5648.

Simple low-cost lodging for individuals and groups. Seminar planning available. Quaker center on Capitol Hill. William Penn House, 515 E. Capitol St. SE, Washington, DC 20003. (202) 543-5560.

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone: 071-636-4718.

Washington, D.C., sojourners welcome in Friends' home in pleasant suburb nearby. By day, week, or month. For details call: (301) 270-5258.

Looking for a creative living alternative in New York City? Penington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

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

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

Books and Publications

Book about Jesus by Jewish layman who explains 436 reasons why his ancestors rejected Jesus. \$2.95 for 96-page abridged, or \$19.95 for full 320-page volume: *Jesus Mishegabs*, by Yoesh Gloger. Add \$1 for postage, or ask your bookstore to order from Gloger Family Books, 630G Empire Blvd., Brooklyn, NY 11213.

George Fox's volume Works (1831 edition) are back in print—at a great price. New introductions by Douglas Gwyn and others. Library bound, acid-free paper. Priced at \$167.50 for 8 volumes. Sets may be ordered with \$40 deposit with balance due upon safe arrival. This set would be a wonderful, lasting gift for your favorite meeting library. Prospectus available. Orders: George Fox Fund, Inc., c/o Dan Davenport, P.O. Box 15142, Portland, OR 97215.

Don't subscribe to A Friendly Letter, the independent, Quaker, monthly newsletter by Chuck Fager. You can't—it's on sabbatical. Instead, send for a free Back Issue List and order all the searching, often controversial, reports you missed. Special reduced rates. AFL, Dept. B11, P.O. Box 1361, Falls Church, VA 22041.

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

For Sale

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Opportunities

Child care exchange: Apartment in our home (separate entrance) for child care for one-year-old. Number of hours and schedule negotiable. Quiet neighborhood, just over Boston line. Contact: Sarah Gant, (617) 964-9775. 77 Waban Hill Road North, Chestnut Hill, MA 02167-1023.

Community (new)/farm. Blue Ridge Mountain area (Va.), 55 miles from D.C./Baltimore. Good housebuilding or gardening/orcharding skills/experience, spiritual values needed. Oak Grove, Rte. 1, Box 455, Round Hill, VA 22141.

Consider a Costa Rican study tour. February 4-15, 1993. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

Craft Consignment Store looking for quality, hand-crafted items; especially dolls, animals and quilted items. All sizes, all costs, all quantities. Send photo, description and cost to: Emma Jean, P.O. Box 554, Meetinghouse Road, Ambler, PA 19002-0554. (215) 628-2087.

Personals

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

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

Concerned Singles Newsletter links compatible singles who care about peace, social justice, and the environment. National and international membership. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

Beacon Hill Friends House in Boston seeks Associate Director. Responsibilities include maintenance, housekeeping, administrative duties, program development. Should be grounded in Quaker values and enjoy living in a diverse community of 20 interested in spiritual growth and social concerns. Salary, housing, benefits. Starts September 1. Address inquiries to: Beacon Hill Friends House, 6 Chestnut Street, Boston, MA 02108. (617) 227-9118.

Goshen School seeks Head starting summer 1993. The pre-school through grade 5, 185 enrollment, is under the care of Goshen Monthly Meeting. Applicants should have a firm grounding in Quaker tenets, experience in teaching, administration. Send letters of application or nomination to: Search Committee, Goshen Friends School, 814 N. Chester Road, West Chester, PA 19380. Application deadline: November 7.

Assistant Director for Quaker intentional community in Chicago. Responsibilities include managing guest room operations, supervising food budget, preparing meals, and assisting directors. Some cooking experience necessary. Room, board, stipend. Ideal for graduating college student. For job description or information, write or call: Program Directors, Quaker House, 5615 So. Woodlawn Ave., Chicago, IL 60637. (312) 288-3066.

Quaker Intentional Community seeks two new members for two-year terms, beginning this summer. Shared living and meal arrangements in historical Friends meetinghouse in Chicago. Ideal for Friends new to Chicago. For information, write or call: Program Directors, Quaker House, 5615 So. Woodlawn Ave., Chicago, IL 60637. (312) 288-3066.

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The Harned. Lovely old house and carriage house on quiet, residential, tree-lined street south of Media, Pa. Meals served in main house. Short walk to train. Eleven units. 505 Glenwood Avenue, Moylan, PA 19065. (215) 566-4624.

Schools

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

Junior high boarding school for grades 7, 8, 9. Small, academic classes, challenging outdoor experiences, community service, daily work projects in a small, caring, community environment. Arthur Morgan School, 1901 Hannah Branch Rd., Burnsville, NC 28714; (704) 675-4262.

Stratford Friends School provides a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for 5-year-olds is available. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (215) 446-3144.

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John Woolman School. Rural California, 9th-12th grades. Preparation for college and adulthood, small classes, caring staff, work program, service projects. Board, day. 12585 Jones Bar Road, Nevada City, CA 95959. (916) 273-3183.

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Loans are available for building or improving Friends meetinghouses, schools, and related facilities. We are Friends helping Friends to grow! For information contact Kathryn E. Williams, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374. Phone: (317) 962-7573. (Affiliated with Friends United Meeting.)

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

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

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Meetings

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

MEETING NOTICE RATES: \$13.50 per line per year. Payable a year in advance. No discount. Changes: \$8 each.

CANADA

EDMONTON—Unprogrammed worship 11 a.m. First Day. For location and other information, contact David Millar (403) 988-9335.

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

OTTAWA—Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9923.

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

COSTA RICA

MONTEVERDE—Phone 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 11:00 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06223-1386.

GUATEMALA

GUATEMALA—First and third Sunday. 324740 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 328-2062.

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—Unprogrammed meeting 10:00 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

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. 318 East 15th Street, 85281. Phone: 968-3966.

TUCSON—Pima Friends Meeting (unprogrammed). 10 a.m. 931 N. 5th Ave. Information: 325-3029.

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 unprogrammed worship, children's class. 2603 Mariposa Ave. 345-3429.

CLAREMONT—Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

DAVIS—Meeting for worship, First Days, 9:45 a.m. 345 L. St. Visitors call 753-5924.

FRESNO—Unprogrammed meeting. Sunday 10 a.m. Child care. c/o CSPP 1350 M St. 222-3796.

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

HEMET—Meeting for worship 9:30 a.m., 26665 Chestnut Dr. Visitors call: (714) 925-2818 or 927-7678.

LA JOLLA—Meeting 10 a.m. 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

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

LOS ANGELES—Unprogrammed worship 11 a.m. Sun., 7:30 p.m. Wed. 4167 So. Normandie Ave. (213) 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, 10:00 a.m. Call (408) 649-8615 or (408) 373-5003.

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) 583-1324.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 11:30 a.m. to 1:30 p.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.

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. Clerk: Eleanor Foster, 423-2605.

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.

VISALIA—Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 739-7776.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m.; University Religious Conference, 900 Hilgard (across from SE corner UCLA campus). Phone: (213) 208-2113.

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

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

Colorado

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

COLORADO SPRINGS—Meeting 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.

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.

TRINIDAD AREA—Worship 10 a.m. every First Day, 3 Elm St., Cokedale. Clerk: Bill Durland (719) 847-7480.

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

Delaware

CAMDEN—Worship 11 a.m., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 284-4745, 697-7725.

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

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

NEWARK—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 10:30 a.m. 4th & West Sts. Phone: 652-4491.

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). 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.

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.

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

Florida

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

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

FT. LAUDERDALE—Worship group. (305) 523-6169.

FT. MYERS—Worship 12 noon. Contact (813) 334-3533 or in Naples, (813) 455-8924.

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

JACKSONVILLE—Meeting for worship, First Days. For location and time phone (904) 768-3648 or 733-3573.

KEY WEST—Worship group Sunday 10:30. 618 Grinnell Street in garden. Phone: Sheridan Crumlish, 294-1523.

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

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 585-8060.

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.

OCALA—Sundays 10 a.m. 1010 N.E. 44 Ave., 32671. George Newkirk, correspondent, (904) 236-2839.

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

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

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

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

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. 701 W. Howard Ave., Decatur, GA 30030.

AUGUSTA—Worship 10:30 a.m. at Meetinghouse, 340 Telfair St. (404) 738-8036 or 863-7684.

CARROLLTON—Worship First and Third Sundays. 114 Oak Ave., Carrollton, GA 30117. Contact Marylu (404) 832-3637.

MONTICELLO—Contact Franklin Lynch. 468-8978.

ST. SIMONS ISLAND—Weekly meeting for worship in homes, 10:30 a.m. Call (912) 638-1200 or 437-4708. Visitors welcome.

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

Hawaii

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

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

Idaho

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 Gardena Center, 4 p.m. Sundays. Various homes in summer. Call Elizabeth Willey 263-4290.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed Sun. 10:30 a.m. Sept.-May, Campus Religious Center, 210 W. Mulberry, Normal. Summer-homes. (309) 454-1328.

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 877-0296 for meeting location.

DEKALB—Meeting 10:30 a.m. Please call for location. (815) 895-5379, (815) 758-1985.

DOWNERS GROVE—(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lombard 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 and child care 10 a.m., Oak Park Art League, 720 Chicago Ave. Phone: (708) 386-8391.

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. Eve Fischberg and Steven Staley, Route #1, Box 83, Loami, IL 62661. (217) 624-4961.

URBANA-CHAMPAIGN—Meeting for worship 11 a.m. 714 W. Green St., Urbana. Phone: (217) 328-5853 or 344-6510.

Indiana

BLOOMINGTON—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. (812) 334-3674.

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

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

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

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

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

RICHMOND—Clear Creek, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerks: Laurence Strong, 966-2455; Margaret Lechner.

SOUTH BEND—Worship 10:30 a.m. (219) 232-5729, 256-0635.

VALPARAISO—Duneland Friends Meeting. Singing 11:00 a.m., unprogrammed worship 11:15 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 11:00 a.m., First Days. Room 113, St. Paul's United Methodist Church, 13th and Topeka. (316) 262-8331. Carry-in lunch and business following worship on last First Day of month.

WICHITA—University Friends Meeting, 1840 University. Sunday school 9:30 a.m., Meeting for worship 10:45 a.m. Gene Maynard and Shelli Kadel, pastors. Phone: (316) 262-0471.

Kentucky

BEREA—Meeting Sunday 9 a.m. Berea College: (606) 986-1745.

LEXINGTON—Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. 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. Unprogrammed meeting for worship 6 p.m. (7 p.m. June, July, Aug.). 288-3888 or 288-4941.

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.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at former Computer Barn, Biscay Road, Damariscotta, First-day provided, 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 Metzertott, 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 9:30 and 11 a.m. except 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: 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: (410) 771-4583.

BETHESDA—Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8681.

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

DARLINGTON—Deer Creek Meeting. Worship 10:30; Clerk Anne Gregory, (410) 457-9188.

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: Edith Gilmore, 371-1619.

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

FRAMINGHAM—Worship 10 a.m. First-day school. 841 Edmands Rd. (2 mi. W of Nobsco). 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.

NORTH EASTON—Worship 10:30 a.m. First Days. Place: call Thomas Monego, (508) 339-6053. Mail: P.O. Box 500, N. Easton, MA 02356.

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

NORTHAMPTON—Worship 11 a.m., discussion 9:30; child care. Smith College, Seelye Hall 28. (413) 584-2788.

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 a.m. Discussion 9 a.m. First-day school. Clerk: Don Nagler, (517) 772-2941.

ANN ARBOR—Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St.; guest room reservations: (313) 761-7435. Clerk: Walt Scheider, (313) 663-3846.

BIRMINGHAM—Meeting 10:30 a.m. Brookside School Library. N.E. corner Lone Pine & Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (313) 377-8911. Clerk: Margaret Kanost, (313) 373-6608.

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

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

GRAND RAPIDS—Worship and First-day school 10 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.

KEWEENAW—Unprogrammed worship, First-day school. Rt. 1, Box 114a, Atlantic Mine, 49905. (906) 296-0560.

Minnesota

DULUTH—Unprogrammed worship, First-day school, 9:30 a.m. Sundays, 1730 E. Superior Street. Robert Turner, clerk, (218) 724-6216.

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 10 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. First United Methodist Church, 302 S. 5th 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.

Mississippi

HATTIESBURG—Unprogrammed worship, each Sunday 10 a.m., Wesley Foundation, 210 N. 32nd St.; child care available. (601) 261-1150.

Missouri

COLUMBIA—Discussion and First-day school 9:30, worship 10:30 a.m. 6408 Locust Grove Dr. Call (314) 442-8328 for information.

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) 543-8497.

Nebraska

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

OMAHA—Unprogrammed worship 10:30 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 558-9162.

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.

GOVIC—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: Erica Brinton.

NORTH SANDWICH—10:30 a.m. Contact: Webb, (603) 284-6215.

PETERBOROUGH—Monadnock, Meeting at Peterborough/Jaffrey Line, on Rt. 202. 10:30. (603) 924-6150, or Stine, 878-4768.

WEARE—10:30 a.m., Quaker St., Henniker. Contact: Baker (603) 478-3230.

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

New Jersey

ATLANTIC CITY AREA—Worship 11 a.m., 437A, S. Pitney Rd. Near Absecon. 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.

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.

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. Unit Meetinghouse. (609) 953-8914 for information.

MICKLETON—Worship 10 a.m., First-day school 11 a.m. (609) 848-7449 or 423-5618.

MONTCLAIR—Meeting and First-day school 11 a.m. except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 746-0940. Visitors welcome.

MOORESTOWN—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. Call (609) 261-7575.

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: (908) 741-4138.

SOMERSET/MORRIS COUNTIES—Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship 10 a.m. Sept.-May. (908) 234-2486 or (201) 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. Child care.

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 (609) 358-3528.

New Mexico

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

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

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

SANTA FE—Meeting for worship, Sundays 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241. Chamisa Friends Preparative Meeting at Brunn School. Worship and First-day school, 4 p.m. (5 p.m. Daylight Savings). (505) 473-9110.

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

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

New York

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

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

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 271-4074 or 962-3045.

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)
Sag Harbor: 96 Hempstead St., Sag Harbor. (516) 725-2547.

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.

SHELTER ISLAND EXECUTIVE MEETING—10:30 a.m. Summers: Circle at Quaker Martyr's Monument, Sylvester Manor. (516) 749-0555. Winters: 96 Hepstead St., Sag Harbor. (516) 324-8557.

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, First-day school and child care 10:30 a.m. 8 N. Manheim. (914) 255-5678.

NEW YORK CITY—At 15 Rutherford Place (15th Street), Manhattan; unprogrammed worship every First Day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First Day of every month. Earl Hall, Columbia University; unprogrammed worship every First Day at 11 a.m. At 110 Schermerhorn St., Brooklyn; unprogrammed worship at 11 a.m. every First Day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

OLD CHATHAM—Meeting for worship 11 a.m. Powell House, Rte. 13. Phone 794-8811.

ONEONTA—Butternuts Monthly Meeting. Worship 10:30 a.m. 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; (518) 523-1899 or (518) 523-3548.

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.

SCHENECTADY—Meeting for worship 10:30 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 377-4912.

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.

BOONE—Unprogrammed worship 10:30, Catholic Campus Ministries Build., 901 Faculty St. For info., call: (919) 877-4663. Michael Harless, clerk.

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

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

CHAPEL HILL—Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Child care. During June, July and August, worship at 10 a.m. Clerk: Marnie Clark, (919) 967-9342.

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 854-5155.

GREENVILLE—Unprogrammed worship and First-day school. 355-7230 or 758-6789.

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.

HICKORY—Unprogrammed worship, First-day school 10:15, forum 11:30. 328 N. Center St., (704) 324-5343.

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.
WILMINGTON—Unprogrammed worship 11:00 a.m., discussion 10:00 a.m., 313 Castle St.
WOODLAND—Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk. (919) 587-9981.

North Dakota

FARGO—Unprogrammed meeting, 10:30 a.m. Sundays, 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, clerk, (419) 358-5411.

FINDLAY—Joe Davis, (419) 422-7668.

TOLEDO—Rilma Buckman, (419) 385-1718.

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) 426-9875.

DELAWARE—Unprogrammed meeting and First-day school, 11:00 a.m.-12:00 p.m., room 311 of the Hamilton-Williams Campus Center at Ohio Wesleyan University. (614) 369-0947.

GRANVILLE—Area worship group meets second and fourth Sundays 10 a.m. For information, call Mike Fusón: (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—Mid-Ohio Valley Friends unprogrammed worship First Day mornings at 10:30 o'clock. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

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

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

WILMINGTON—Campus Meeting (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 262-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: John Eastman, (513) 767-7919.

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.

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 Qnyx 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—Meeting for worship 10 a.m., Forum 11 a.m. YWCA, 768 State St., 399-1908. Call for summer schedule.

Pennsylvania

ABINGTON—First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 884-2865.

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

BUCKINGHAM—Meeting for worship 11 a.m.-12. First-day school, beginning with worship at 11 a.m. Lahaska, Rtes. 202-263. (215) 794-7299.

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

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

CHELTENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 11 a.m., 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, 1/2 mile east of town). 269-2899.

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

DUNNINGS CREEK—First-day school/Meeting for worship begins 10 a.m. NW Bedford at Fishertown. 623-5350.

ERIE—Unprogrammed worship. Call (814) 866-0682.

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

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

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

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

LANSLOWNE—First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM—Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Rte. 512, 1/2 mile north of Rte. 22.

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

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, 105 N. Providence Rd. (215) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

MERION—Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.

MIDDLETOWN—Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. 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 10 a.m. Rte. 252 N. of Rte. 3. (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—Meeting for worship 11 a.m. (10 a.m. July and August). 15th and Cherry Sts.

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

CHESTNUT HILL—100 E. Mermaid Lane.

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

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

FRANKFORD—Unity and Waln 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—Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithan, Pa. (215) 688-9205.

READING—First-day school 10 a.m., meeting 11 a.m. 108 North Sixth St. (215) 372-5345.

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., For summer and vacations, phone: (717) 675-2438 or (717) 825-0675.

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.

Rhode Island

PROVIDENCE—Meeting for worship 11 a.m. each First Day. 99 Morris Ave., corner of Olney St.

SAYLESVILLE—Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

WESTERLY—Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 596-0034.

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

South Carolina

BEAUFORT/FRIPP ISLAND—Unprogrammed meeting, 11 a.m. First Day, in homes. Call Diane or Ash Kesler: (803) 838-2983.

CHARLESTON—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 723-5820.

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

GREENVILLE—Unprogrammed worship and First-day school 5:00 p.m. Third Presbyterian Church, 900 Buncombe Street. (803) 233-0837.

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.

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 and First-day school 11 a.m. year round. S.E. corner Poplar & E. Parkway. (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. Paul Stucky, clerk.

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) 534-8203. Please leave a message.

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

GALVESTON—Meeting for worship, First-day 10 a.m.; 1501 Post Office Street. (409) 762-1785.

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 mornings. For location call Carol J. Brown 686-4855.

SAN ANTONIO—Unprogrammed worship 10 a.m. Discussion 11 a.m. at Methodist Student Center, 102 Belknap, San Antonio, TX 78212. Third First days Meeting for Business with potluck at the rise of business; 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) 660-9221.

MIDDLEBURY—Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (802) 388-7684.

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

PUTNEY—Worship, Sunday, 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.

FARMVILLE—Worship 10 a.m., discussion 11 a.m. 223-4160.

HARRISONBURG—Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (703) 828-3066 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—Worship and First-day school at 10 a.m. Phone (804) 627-6317 or (804) 489-4965 for information.

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

RICHMOND—Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 379-8506.

ROANOKE—Blacksburg/Roanoke Monthly Meetings. Roanoke: call Genevieve Waring, (703) 343-6769. Blacksburg: call Sandra Harold, (703) 362-6185.

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. 219 B Street S.W., Tumwater. First Sunday each month; potluck breakfast at 9 a.m. Address: P.O. Box 334, Olympia, WA 98507. Phone: 943-3818 or 357-3855.

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 536-6622.

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

Wisconsin

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

EAU CLAIRE—Menomone Friends Meeting for worship and First-day school at the Meetinghouse (1718 10th Street, Menomone, 235-6366) or in Eau Claire. Call 235-5686 or 832-0721 for schedule.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Peri Aldrich, clerk: (414) 865-7148.

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.

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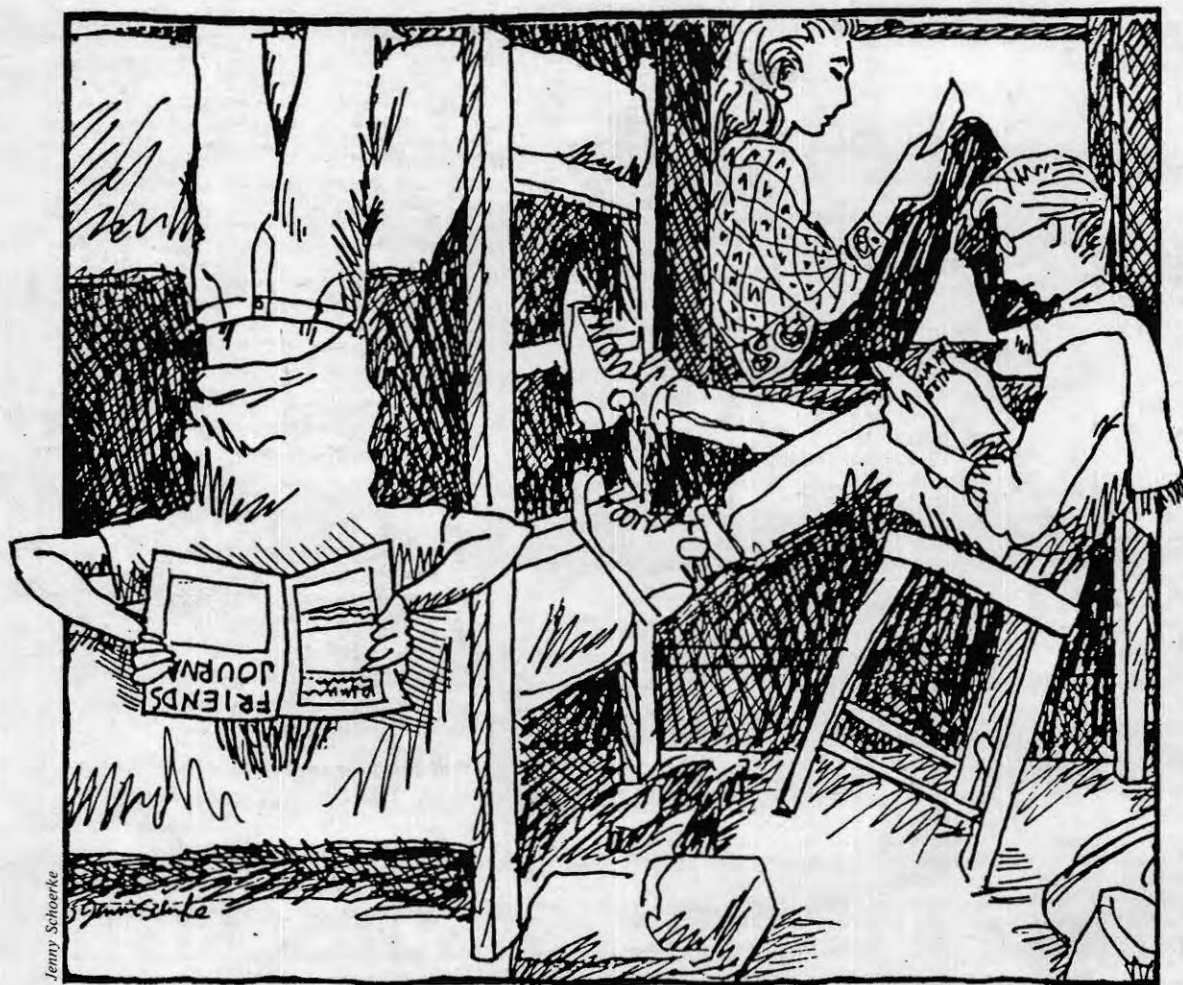
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