

October 1994

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

A detailed engraving of William Penn, showing him from the chest up. He has long, dark, wavy hair and is looking slightly to the right. He is wearing a dark, textured coat with a large, light-colored, ruffled collar. The background is dark and textured.

*Wm Penn*

WILLIAM PENN'S

350<sup>th</sup>

ANNIVERSARY

"... FOX TOLD PENN TO CARRY  
HIS SWORD AS LONG AS HE COULD.  
I NOW KNOW WHAT THAT MEANS;  
MY SWORD FEELS VERY HEAVY."

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**Among Friends**

# More than a Birthday Candle

So what's the big deal, one might ask? So he was born 350 years ago. Why should we take time from our busy lives to celebrate his birthday?

Don't even *think* such thoughts. Or, if you do, don't let Peggy Morscheck hear about it. For if she did, she'd spring up from her desk at the Quaker Information Center in Philadelphia and let you know lots of reasons why Friends (and their friends) *should* take time to celebrate—both here in our city and elsewhere. It is Peggy, you see, who has given leadership this past year to the William Penn 350th Anniversary Project, an effort that will crescendo this fall and culminate in such events as a "birthday bash" on October 22, at (where else?) Penn's Landing.

It was Peggy, too, who suggested we publish several Penn-related articles in this issue of the JOURNAL. She reminded us we had done a special *double* issue 12 years ago at the time of the tercentennial of the founding of Pennsylvania. And to give concise reasons for celebrating Penn's birthday now, she gave us a copy of these words from Margaret Hope Bacon's article, which had appeared in that October 1982 issue:

"Among Friends, Penn was the first and foremost apostle of translating belief into action. [He] was the first to suggest a plan for the 'present and future peace of Europe'—a forerunner of the United Nations. . . . He was the first to suggest undertaking the reform of the public prisons and the limiting of offenses that called for capital punishment from almost 100 to 2. He was our first environmentalist, public educator, city planner. He struggled all his life for both religious and civil liberties. By calling his green country town 'Philadelphia'—City of brotherly Love—he established a concept of equality which we are still trying to visualize, let alone to realize, today. And by treating the Indians with respect, as equal children of the same God, he demonstrated the power of nonviolence. 'Let us then see what Love can do,' he wrote. . . ."

Several articles we selected address in different ways the living legacy of William Penn. Toni Brinton and Diana Wells reflect upon Penn's wisdom and foresight as city planner and environmentalist—the "green gift" left to us, as it were, by Penn and many of his contemporaries. In remembering Ann Kriebel, Amy Weber lifts up the example of a courageous young woman's witness to "see what Love can do." Rob Lamme and James Allen's articles show us there is still much to do to turn our society away from its dependence on militarism. We may feel hope, however, as we learn of those who no longer need to "wear their swords."

As we anticipate the birthday party this month, we might also examine the world around us. What would William Penn think of the affairs of our day? Who are the disenfranchised who need our support? (They include, I'm sad to say, ancestors of the same Native American people Penn saw as his fellow human beings!) Concern for prison reform surely should lead us to labor with those in Congress who voted to add more crimes to the list of those punishable by death—and to build more and bigger prisons. His concern for the wider world might move us to work harder to support and strengthen the UN, stop the export of arms and violence abroad, and bolster efforts for democracy.

Penn's words from *No Cross, No Crown* remain timely: "True godliness don't turn men out of the world, but enables them to live better in it, and excites their endeavours to mend it; not hide their candle under a bushel, but set it upon a table in a candlestick." (And if he were to revise the book today I'm sure he would add the word *women* to this sentence, Peggy!)

*Vinton Deming*

**Next month in FRIENDS JOURNAL**

Annual Books Issue

Deep Listening

Clarence Pickett and the Alger Hiss Case

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# FRIENDS JOURNAL

October 1994  
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Cover artwork from an engraving by John Sartain, after a painting by an unknown artist; quotation by James H. Allen

## Hearing both sides

In the name of raising the moral standards of Friends on matters of sexual harassment, Judy Brutz (*FJ* July) may be creating a problem of a different sort. By broadcasting specific charges of sexual harassment, apparently without making an effort to ascertain the other side of the story, she may be doing irreparable damage to Friends or institutions who are wrongly accused. The Quaker world is a very small one, and ways of describing situations that would be anonymous in the larger society can in Friends' circles lead to a positive identification with only a few well-placed questions.

It is dangerous to treat accusations as facts without having verified them. One never knows the truth of a relationship after having heard only one side, and even after having heard both sides it may be ambiguous.

We are personally familiar with two of the three cases Judy Brutz describes. The incident involving a Quaker agency was taken to court by the woman concerned and the court ruled that the agency had been blameless. The case of the Quaker pastor may involve poor judgment on the pastor's part but, in our opinion, would not be judged to be harassment or abuse by any impartial body that considered all the facts. In neither case would we say the institutions involved acted inappropriately toward the individuals who brought the charges; if anything, they bent over backward to accommodate them.

This is not to say that sexual harassment is not a problem in Friends institutions; we are sure it is. But just as some use power to gain sexual advantage, others sometimes use past or present sexual relationships to gain power or revenge; and still others misperceive relationships because of their personal problems. Many other relationships are simply ambiguous. Our point is only that before we pass on information about specific cases (and certainly before we allow them to be published), we owe it to ourselves and to all concerned to ascertain the other side of the case.

In order to avoid giving still greater force to the unfortunate specificity of the allegations, please withhold our names and address and sign us simply,

*A Quaker Couple*

Judy Brutz's article is a brief revelation of a critical concern the Society of Friends is challenged to address. The article fails to acknowledge the profound impact of sexual abuse on a woman's soul, spiritual life, the distortion of her values, and undermining of her security in establishing a healthy male-female relationship. The betrayal by a male in a pastoral position of responsibility,

representing a noteworthy Quaker institution, is a very destabilizing occurrence for a woman's personal integrity and self respect. Unfortunately, women have chosen to remain "silent" and withhold a "secret" because of their own fear of accusations for the behavior being directed to them.

In order to fully address the concern, acknowledgment of the male psyche and the aspects of unhealthy emotional development contributing to the male's behavior require examination. Our witness for the ongoing development of a healthy society requires maintaining the precepts of authority and accountability with the appointment of pastors and recorded ministers.

*Name withheld by request*

## Temporary healing

I write in response to Ruth Larson Hatcher's letter (*FJ* June) regarding Jean Roberts's letter (*FJ* Feb.) about the healing power of prayer and the large number of lame who can walk.

I'm an amateur musician and occasionally perform in old age homes, where I play lively ethnic music of the patrons' youth. On several occasions, "paralyzed" people have gotten up and danced for 10 or 15 minutes. One woman, for example, had not been out of her wheelchair to walk for five years. Another woman climbed through several aisles to come to the front where she danced to the cheers of her friends. She then climbed through the aisles, fetched her cane, and returned for more dancing. She used her cane like Fred Astair. After the concert, I learned that she could not walk even a few feet without her cane. A nurse had to help her enter and leave the concert hall because she couldn't manage by herself.

Medical staff tell me that this kind of temporary healing is very common.

*Jim Harris*  
San Jose, Calif.

## Who's driving?

When I made the following remark to a Friend at Western Yearly Meeting, he suggested I send it to you for possible use:

All through Quaker history, Friends have found that living by the Inner Light can be a strenuous affair. It is like riding a bicycle: you have to keep perpetually alert and active in order to maintain your balance and go in the right direction. Some people find it too strenuous and prefer to get into the bus of some church and "leave the driving to us."

*William Edgerton*  
Bloomington, Ind.



*Courtesy of Ralph Levering*

## Securing cooperation

Ralph Levering's moving tribute to his parents, Miriam and Sam (*FJ* June), brought back memories of their stay with us in March and April 1979 while we were working for QUNO-Geneva. Our colleague, Sylvain Minault, had been covering the negotiations for the UN Law of the Sea for some time, with the three Quaker "experts," Sam, Miriam, and Roderick Ogley, a British Friend from the University of Sussex. They organized at La Maison Quaker a series of weekly seminars on different aspects of the proposed Law of the Sea, especially for the delegates of those countries, mostly in the Third World, who knew little or nothing about the law. They were well attended and much appreciated. What impressed us was the way in which Miriam secured the cooperation of the prestigious negotiators from countries like Norway, the United States, and Singapore, whose respect was so rightly shown by Tommy Koh at the signing ceremony for the treaty in 1982. It must have been frustrating to Sam and Miriam that the United States, along with Venezuela, would not sign the final treaty.

Miriam stayed with us in the lovely, commodious villa on the rue Pestalozzi for about six weeks; Sam, alas, for only two, since his fruit trees called him back. But it was a joy and privilege to get to know them both. "It is true that no one has ever seen God at any time," says the Fourth Evangelist. No, but God is manifest in people (as in art, literature, and music). Splendidly so in Sam and Miriam Levering.

*Janet and Philip Martin*  
Ottawa, Ont., Canada

## Alone-ness

I enjoyed Elizabeth Cunningham's article (*FJ* June). Her method of smiling sure rings a bell. Many people remark to me that I smile a lot. I like to be the greeter at meeting. I love to see peoples' faces open up, go from ugly to beautiful, as they smile back.

But you know what? I have never gotten really close to another person. I have been married, have two wonderful daughters and seven grandchildren that I am very close to—but not really close.

I converse with God all the time. We are



# Why a Quaker Supports Reinstituting the Draft

by Jonathan Anderson



I am a Quaker, a conscientious objector, and a political liberal. I vehemently oppose solving problems through violence, especially government sanctioned, international violence. (We no longer call it war. There are only police actions, humanitarian actions, and activities to support democracy—you know, the same logic and morality that coined the name "Peace-keeper" for a nuclear missile.) So why would a person committed to peace support a policy that seemingly prepares for war? The answers involve responsibility, pragmatism, and politics.

When the United States Government takes military action in some part of the world, it is acting on our behalf. No matter how much we protest, or withhold "war" taxes, those lives taken by our military, those bombs dropped, those mines laid, are actions undertaken by you and me, indirectly to be sure, but still we are responsible. We are members of a representative republic. Our government acts on our behalf, no matter how much we disagree. Unless we renounce our citizenship and leave the country, we cannot escape personal responsibility for our government's actions.

"But wait," you say. "I never sanctioned, and I totally oppose, military action. That is why I refuse to participate in the military. That is why I oppose the draft." Let's follow that logic. What has elimination of the draft done? Has it accomplished stopping, controlling, restraining, or in any way limiting military actions of the United States? The answer, quite obviously, is a resounding *no!* Quite the opposite, the switch to an all volunteer

army has *increased* the likelihood of its use by *decreasing* the political consequences.

Let's look at the Vietnam war. The draft was in full force and hundreds of thousands of young men from all walks of life—even most socioeconomic classes—were called up to be sent to Vietnam, to kill and die. Persons opposed to the war, persons opposed to the military, even sons of well-to-do, educated, whites were sent to Vietnam. Millions of others, even those with educational deferments, were constantly under the threat of being "called." It was this threat that fueled the anti-war movement. It was the immediate connection between government policy and consequences paid by the general public that brought opposition to the war by well-to-do citizens into the political fray. Who can forget the immediate decline in protests, first when Nixon announced draftees would no longer be sent to Vietnam, and finally when the draft was eliminated. The killing went on, but the protests were muted. Mind you, I am not saying those strongly opposed to the war did not stay committed. What I *am* saying is that much of middle America lost the incentive to actively oppose the war. I am only reminding us of the political fact that most people are motivated by that which affects them personally.

As long as we have a military composed of those who favor, or are not opposed, to U.S. military adventures, we will have designed an undemocratic, unrepresentative war machine—one much easier to use than if it included a representative proportion of whites, the affluent, the educated, and the liberal. The bald political facts of life are evident. Which military can be used most easily, a professional military or a draft-based military? Whose deaths can be more easily counted

nanced? And what do you and I gain by abolishing the draft? Do we change our country's military policies? Do we bring more peace to the world? No! If anything, the result is the opposite. We protect ourselves from personal risk and pretend we share no responsibility for our government's actions.

So I support the reinstitution of the draft. And I oppose all deferments for education, for occupation, and especially for political influence. What does the government say we are fighting for? To preserve our "way of life." It is only fitting that those who most benefit from this "way of life" take the risk and pay the price. And rather than begin the draft with those who are 18, have limited experience with the world, and are most easily bullied and shaped, I propose the draft age be from, say, 25 to 30 something, that it definitely *include* women, and that it generally be as great a hardship as possible. If there is something worth dying for, let's make sure all U.S. citizens pay the price.

The draft forces us to take responsibility for our nation's actions. Let's not make war easy for ourselves. Let's make it personal. Let's force ourselves and all our fellow citizens to stare war in the face, touch its filthiness, and feel its death and suffering. We'll prevent a lot more violence than if we leave it to those volunteers happy to do it. □

*A member of Bloomington (Ind.) Meeting, Jonathan Anderson is a Ph. D. candidate in public policy at Indiana University.*

really close. But in my whole life, and I am 76 years old, I have never gotten close, real open close, to another person, and so I guess I fit in Elizabeth Cunningham's title "alone-ness."

Nelson Babb  
W. Suffield, Conn.

## Planning for UN-50

The 1995 celebration of the signing of the UN Charter should be a celebration of steps toward a better world for future generations. Despite the tragedies headlined in the media this year, 1995 could be a year

of unique opportunities for stewardship of the earth and for hopes of peace. Already plans for celebration are being made by international organizations, national governments, and local communities. Quakers can have voices both at a diplomatic level through QUNO offices in New York and Geneva, and through community action.

1995 can be a year for strengthening financial and political support for the UN. Our country can help create a vision of peace and justice. The ratification of the Law of the Seas treaty, participation in conventions on the rights of the child, on protection of women, and on elimination of

racial discrimination would be part of the celebration.

The U.S., too, can complete its part in treaties for earth stewardship: for global climate protection, against desertification, and for biological diversity. And there will be further efforts to control the export of toxic waste.

1995 will be a time of small but significant steps toward disarmament: control of nonproliferation and of nuclear tests, and, most importantly, the ratification of the Chemical Weapons Prohibition Treaty, the first major disarmament treaty, and the creation of a major verification

process. But real progress on "swords into plowshares" will depend on major investment in combatting hunger and disease rather than perfecting methods of killing and destruction. There needs to be a major effort in particular against the tens of millions of land mines that endanger innocent human lives.

In planning now for celebrations of hope, local Quaker groups can draw on many citizen's organizations. One of the most important is the effort on behalf of a children's 1995 summit: a search for ways in which the young can have a part in creating the future.

Robert Cory  
Weld, Maine

## Unnecessary sacrifice

We heard recently of the death of a Siamese twin. Her infant sister had already been "sacrificed" so the one would "have a chance at life." This event has set me thinking, as perhaps it has others. As is usually the case with operations to separate such twins, the child who was "given a chance" survived only hours longer than her sacrificed sibling. Why? Because it seems that we as a society are not prepared to tolerate the existence, the lives, of biological "aberrations" such as Siamese twins.

Such intolerance must end. What is the rationale for it? Unlike infants with AIDS, or spina bifida, most Siamese twins, if given adequate medical support, have the capacity to live a life as long—and indeed as full—as most of us. They are killed for the chance for (half of) them to lead a "normal" life. Is this slim chance worth the deaths of most of them, and the systematic extirpation of this phenomenon of bodily-connected humans—a phenomenon that, after all, is naturally occurring?

Why is it we apparently cannot bear for "abnormal" human beings to exist? I urge our readers, especially health professionals and those involved governmentally or politically with such issues, to think seriously about this, and then to act. Sometime, when we read of the birth of a pair of Siamese twins, wouldn't it be great simply to hear they were alive and well, and not subject them immediately to life-ending medical "attention"?

Rupert Read  
New Brunswick, N.J.

## A new emphasis

As I attended the centennial Parliament of the World's Religions in Chicago in August 1993, a new phrase came to me: "Listening to that of God in every religion." *Listening* implies humbleness. This means I don't have all the truth, that other people and

other religions understand portions of truth that I don't grasp. Thus, in my seeking, I am willing to listen.

*Religion* implies many spiritual traditions and disciplines. Although Friends didn't have exhibits at the Parliament, the Humanists, Boy Scouts, Sikhs, Jains, Muslims, and many others did. I heard in most presentations echoes of Quaker thought.

The Buddhists challenged us midway through the eight-day conference. This "atheistic religion" has deep spiritual discipline; were they to be excluded from the Parliament because they didn't believe in God? I was reminded of an event some months earlier in Seattle at University Meeting. I made a presentation on Theology and Ecology and a member of meeting said to me, "What is this 'God' talk? I don't understand what you mean?"

About 15 Quakers attended the Chicago assemblage of 6,500 people from around the world. In our churches and meetings, our numbers are also small and our energy limited. We have a need to maintain our religious identity. However, the larger need for peace on earth calls us to "listen to that of God in every religion."

Michael Moore  
Poulsbo, Wash.

## Don't miss it

I find much that is interesting and inspiring in almost every issue of FRIENDS JOURNAL, but I was especially moved and challenged by the "Godspeak Reflections" in the June issue. Henry Cobb has done us a great service, and if there are subscribers who missed reading this article I urge them to remedy that lost opportunity immediately.

Donald A. Ogren  
West Des Moines, Iowa

## Voice mail important

I found the article about E-mail by Ken Davison (FJ July) thought provoking and valuable. "God's own time" is usually interpreted as slow: I think that time is now electrically fast, and we must, in my view, cope with that reality.

In contrast, I found the editor's column (FJ August) sarcastic and not helpful. Voice mail is an important way to transmit thoughts, to avoid unnecessary repetition, to *communicate* when alternatives are not possible.

From an essential Quaker viewpoint, every form of action, or inaction, can be abused. Right use of invention or discovery should be treated with the same awe which Divine Insight deserves.

Philip Gilbert  
Garden City, N.Y.

## Each day is holy

In response to Margaret Shipley's letter (FJ June), it saddens me that religious groups that purport to be part of the Society of Friends have fallen away into the very notions about worship that Friends for their first couple hundred years eschewed. George Fox called on Christians to come away from their steeple houses with their programmed worship and paid preachers, so that the presence of God might touch us directly. Palm Sunday celebrations and such were unnecessary. Moreover, these entertainments could even be distracting and harmful to tender souls seeking God, as they single out certain calendar days as being holier than other days.

It is my observation that people, when exposed to the typical set of religious observances that Margaret Shipley mentions, often come to regard the forms and rituals themselves as the religion, completely overlooking the fact they are really designed to aid people in understanding their faith, and do not constitute the faith itself. The Society of Friends long held that every day is holy and encouraged Friends to live their lives in the Light every day, not clutter their time and use up their energy celebrating special days.

Robert Lindsay  
Grayslake, Ill.

## Electronic Giggling

Ioudaios is an Internet discussion group about first-century Judaism and Christianity. Recently someone in the group shared the news that a school of religion in Pennsylvania had been saved from closing. He ended by saying: "Go, Quakers!"

I wrote in to ask if that shouldn't be: "Fight, Quakers, Fight!"

Someone else replied that he'd been told that the [apocryphal] Earlham College football cheer is:

"Hit 'em, smash 'em, beat 'em senseless,  
Hit 'em till they reach consensus!"

Eventually the electronic giggling subsided.

Georgianna Henry  
University, Miss.

FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Addresses are omitted to maintain the authors' privacy; those wishing to correspond directly with authors may send letters to FRIENDS JOURNAL to be forwarded. Authors' names are not to be used for personal or organizational solicitation. —Eds.



# An Enduring Green Gift

by Toni Brinton

Over 300 years after the English Quakers led by William Penn arrived on these shores, Philadelphia and the greater Delaware Valley are still benefiting from their wisdom and foresight. City planning, environmental sensitivity, and awareness of ecological balance were all part of the thinking of these 17th- and 18th-century settlers of this virgin land. Penn's drawing for his "Greene Countrie Towne," with its still existing squares, Washington, Franklin, Rittenhouse, and Logan, are only part of his wise vision. A city lot was to be given to every man who would undertake a farm. Penn hoped that each house would take up only a small portion of each lot so that there would be room for a garden. Writing in 1681 he recommended to the settlers "that in clearing the ground, care be taken to leave one acre of trees for every five acres cleared." Would that this statement had been made an irrevocable law of Pennsylvania!

Penn found his beloved "woodland" in the New World to be "adorned with lovely flowers," and he indicated his botanical grasp of Pennsylvania's rich flora when he identified five different oaks and ten other kinds of trees. Penn sought to protect the New World's forests from the decimation that had occurred in 17th-century England. There wood was so scarce that lumber from decommissioned ships was being used for construction of homes, churches, etc. Penn's enlightened conservation principles need greater celebration.

Despite the obvious need for the production of food for men and livestock in this new land, Penn encouraged the growing of ornamentals as well as the planting of fruits and grains. As early as 1698, Edward Shippen, a Quaker merchant, was said to have had an "extraordinary fine and large garden" in Philadelphia.

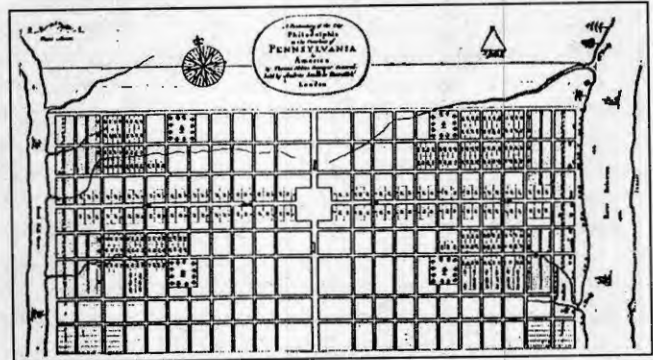
The climate of Penn's City of Brotherly Love proved to be that happy medium between New England's frozen win-

Toni Brinton, a member of Birmingham (Pa.) Meeting, is an avid gardener/horticulturist, and chair of a local garden conservancy's advisory board.

ters, and the South's never ending summers. Still, this good climate cannot entirely explain why so many of our wonderful public and private gardens were begun by Quakers. Perhaps this Quaker horticultural bent is due to their testimony of simplicity and their leadings to abstain from frivolous and harmful distractions. They could, with clear Quaker conscience, study natural history and actually garden. Robert Barclay said in 1678, "for Quaker gentlemen, there are innocent divertissements which may sufficiently serve for

relaxation of the mind. . . such as . . . to follow after gardening. . ."

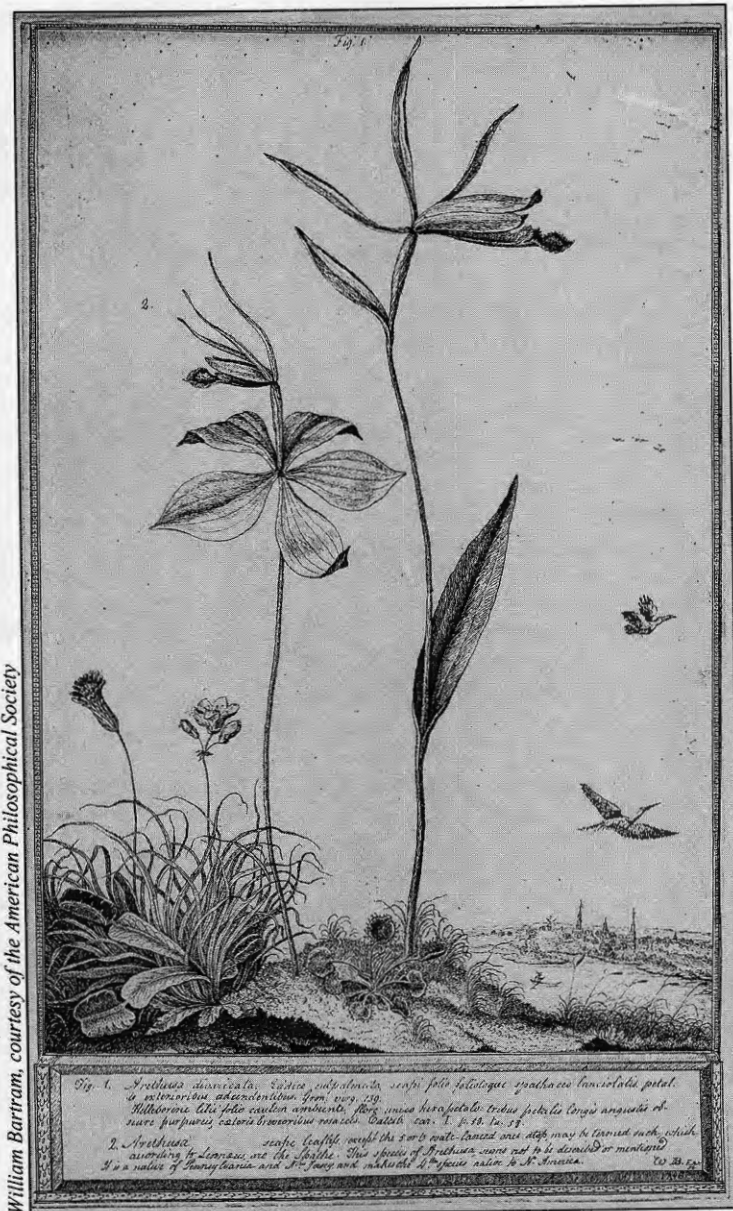
Most of 20th-century Philadelphia environs' public gardens were begun by



Thomas Holme, courtesy of the Philadelphia Free Library

**Above: a map of Philadelphia from 1683, showing William Penn's plans for the four squares**

**Left: William Bartram, son of John Bartram, was known internationally in the 18th century for his drawings of plants and wildlife.**



William Bartram, courtesy of the American Philosophical Society

members of the Religious Society of Friends. Historic Bartram's Garden, 15 minutes from City Hall, on the banks of the Schuylkill at 54th and Lindbergh, was the first U.S. botanical garden, established by John Bartram in 1731. Born in 1699, John was a self-educated farmer who became 18th-century America's leading and most influential botanist. Among his many international correspondents was Carl Linnaeus, the man who established the binomial classification by which all the flora and fauna are still named. Linnaeus called Bartram the world's "foremost natural botanist."

John and his son, William, explored the entire East Coast of colonial America. William traveled as far west as the Mississippi at Baton Rouge. They collected plants, seeds, and cuttings, propagated them at their farm on the Schuylkill, and sent over 200 native plant species abroad. Peter Collinson, a London Quaker merchant and avid plant collector, corre-

sponded with John for over 40 years, and arranged for him to be appointed the king's botanist, providing this Philadelphia farmer with some of the funds needed to finance his botanical expeditions.

Both John and William were well rounded naturalists, for in both their writings and in William's marvelous drawings and paintings, animals, birds, snakes, as well as plants are described and illustrated in their native habitats. The Bartrams' garden was never "pretty." George Washington noted that it was a "heap of things," implying an untidy mixture. Yet he and Jefferson and others ordered plants from this site for their own gardens. John Jr., along with his unmarried brother, William, carried on their father's garden after his death, turning it into a commercial nursery and publishing the first known American plant catalog in 1783. The Bartrams were plantsmen, not garden esthetes. They had international impact in their time with their explora-

tions and their collection and dissemination of the rich American flora. Through a series of fortuitous happenings, their garden has endured and we are fortunate to have the "birthplace" of U.S. horticulture well preserved.

Another Quaker garden is Tyler Arboretum. It was developed on a Penn land grant (to Thomas Minshall in 1681) by two brothers, Minshall and Jacob Painter, between 1830-1875. Laura Tyler, a niece, endowed this garden and preserved over 700 acres that surround it. These two brothers are said to have planted over 1,000 trees and shrubs. Today, in addition to the wonderful old Painter trees, there are interesting plant collections, a pinetum (conebearing plants), and an outstanding rhododendron collection, as well as magnolias, crabapples, cherries, lilacs, hollies, a fragrant and herb garden, and miles of trails for hiking. The ancient Painter trees stand below Lachford Hall (the family home) and the small stone

# Quakers and Gardening

by Diana Wells

**T**he 350th anniversary of William Penn is a good time to think about gardening and Quakers. Not that Quakers had, or have, any monopoly in that field, but there were many who were outstanding, perhaps partly because they were Quakers.

As Robert Barclay (1648-1690) wrote, the study of nature and gardening were "innocent Divertissements" acceptable to Friends' philosophy when music, art, and even colorful clothes were considered frivolous and ungodly. Barclay bade Quakers "to speak soberly of the present or past transactions, to follow after gardening. . . matters of history, visits. . . and other such things. . ."

Limited formal education was available to Friends. They were excluded from the major English universities of Oxford and Cambridge until 1828, when taking of the sacrament was no longer required by students (although Friends could attend Edinburgh University, which was

strong in science). Botanical communication was mostly in Latin. John Bartram was resting while ploughing a field and suddenly became so fascinated with a flower he was looking at that he decided to take up botany. This meant he *had* to learn Latin, which we are told he did in a few months by hiring a local schoolmaster to tutor him.

Quaker communities, like other early settlements, relied not only on growing much of their own food, but also on gardens of "simples" for their medicines. These earliest gardens would have been of imported plants including dandelion, plantain, St. John's wort, foxgloves—old and trusted remedies. Later, American Indian plant remedies were tested and often used. In 1690 George Fox himself bequeathed 16 acres of land to Philadelphia Meeting, including a close for horses and a "garden to plant with Physical Plants for Lads and Lasses to know Simples and to learn to make Oils and Ointments."

William Penn was evidently an avid gardener. He sent no less than 4,000 plants over from England for his garden on the Delaware River, as well as English grass seed for his lawn. He also sent out gardeners, the third of whom he called "a rare Artist." In encouraging emigration to

Pennsylvania, Penn had praised "the woods. . . adorned with lovely flowers, for colour, greatness, Figure and variety. . ." And in spite of bringing plants and gardeners to the new land, Penn seems to have shown an unusual interest in the possibilities of what was already here. He brought native plants into his garden and said that in many cases a native species might be more satisfactory than "another Species of the same kind that doth not naturally grow there. . ." In this appreciation of native plants, as well as in his respect for the native inhabitants of America, he was ahead of his time.

This approach to nature, although not unique to Quakers, was consistent with their philosophy. They were tending towards an acceptance of the hand of God in all things natural, leading to a more universal respect towards all nature. This made them an important force in a movement that was gradually rejecting the Western Christian ideal of subjecting the earth for the use of people, and gradually led to the seeds of the ecological movement. By the 19th century, Emerson, who had such an enormous influence on American thought, could say of himself that he was "more of a Quaker than anything else."

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building the Painters built to house their extensive library. They, like the Bartrams, were serious naturalists and scientists.

Of special note is the stately and impressive giant sequoia situated on a high, dry hill, a short walk from the house. Directly south of Lachford Hall are an enormous cedar of Lebanon, a multistemmed ginkgo, and a beautiful, huge Japanese cryptomeria. Tyler Arboretum is located southwest of Philadelphia in Media, and is easily accessible just off route 1 on Barren Road.

Further west on Route 1 is the world renowned Longwood Gardens, begun about 1800 by Quaker twin brothers, Joshua and Samuel Pierce. Their farmer neighbors are reputed to have disapproved of all the time and money the twins spent on planting trees. Their house (enlarged over time) and some of the trees they planted remain and may be visited by the public. Before Pierre S. Du Pont purchased this property, it had become

Pierce's Park, a public park complete with boats on a lake, picnic sites, etc. Mr. Du Pont developed the Pierce brothers' arboretum/park into the beautifully designed garden of its present grandeur.

Northeast of Philadelphia, the Morris Arboretum was begun by the brother and sister partnership of Lydia and John

Morris, who carried on the Quaker gardening heritage into this century. They left their property and life's work to the University of Pennsylvania, and now what they began is the recognized State Arboretum of Pennsylvania. From the beginning, the Morris family employed design elements in their planting schemes. An oak allée, a water course, and formal rose parterres were part of the fine landscape the Morris family built in their lifetime. They were interested in the new generation of plant explorers of the late 19th and early 20th century, who were exploring China and the Far East. Lydia and John eagerly planted many of these new discoveries in their garden. Whereas their Quaker gardening predecessors were plants people, not landscape architects, the Morris duo, along with other Friends, had moved away from simplicity and did indulge in formal plantings and elegant design. But from their Quaker heritage they wanted to use their garden for the benefit of others, as a

It was not that Quakers did not use the land or think they had a religious right to do so, but with Penn and others we can see glimmerings of reverence for unsubjugated nature, and an interest in the balance of nature, or "oeconomy." This is in contrast to the Puritan ethic of exploration, which preached a subjugation of the American "wilderness," with the hopes of turning it into a civilized garden worthy of God's people. Seizure of land from the native inhabitants was considered justified because they had not tended it, but allowed it to remain an ungodly wilderness. Indeed, settlers were not considered to properly own land unless they kept it cultivated and under control. The Quaker rejection of a rigid biblical ethic was leading to a relationship with nature manifested by the inscription on John Bartram's greenhouse wall, which read:

Slave to no sect, who takes no private  
road  
But looks through Nature up to Nature's  
God!

Quakers took the idea seriously that their religion should affect all details of their lives, and gardening was knitted into the rest of their philosophy. John Woolman included in his opposition to war the fact that men would be "separated from tilling the Earth and useful employ," and stated that nothing was "more innocent in its nature, more healthy and more acceptable in common to the

minds of honest men than husbandry." We should thus labor, he said, to "increase the happiness of the Creation."

One feels that these gardeners did not mind garden dirt. Penn, in spite of his gardeners, took a practical interest in his gardens, and improved his soil with a mixture of ashes and soot. Bartram dramatically increased the yields on his farm by applying a manure tea. As John Lettsom, another Quaker gardener,

wrote: "He who improves the soil and augments its products by increased vegetation, who discovers new articles of diet, or a better method of cultivating vegetables already known, is a benefactor to the community."

Being a benefactor to the community was part of being a good Quaker. Having a showy garden was not. Leinster Meeting, in a minute of 1705, summed up what they were aiming for: It is, they resolved,

desired that all Friends in planting of gardens do it in a lowly mind and keep to plainness and the serviceable part, rather admiring the wonderful hand of Providence in causing such variety of unnecessary things to grow for the use of man than to please a curious mind.

Sometimes Friends could not avoid pleasing their curious minds, but even when they did, one gets the impression it was the love of the creation that led them rather than a wish to impress. As John Bartram's good friend and long-time correspondent, Peter Collinson, wrote, nature "is not so Docile as thou Imagines and will be putt very little out of her Course by all they Inventions." But he concluded:

There is no end of the Wonders in Nature the More I see the more I covet to see not to gratifie a trifling curiosity but to raise my Mind in sublime Contemplation of the unlimited power and Wisdom of the Great Creator of all things.

Many gardeners, Quaker or non-Quaker, would agree with him. □



William Bartram, courtesy of the American Philosophical Society

teaching site. They had hoped to establish a place for horticultural education, a school where even young ladies would be admitted if they were of upstanding character. Today the Morris arboretum preserves much of its founders' work, offers courses to the public, and provides a restful green spot for us to enjoy.

Other Quakers were influential in the horticultural development of Philadelphia. James Logan, Penn's trusted secretary, who became acting Governor, had his experiments on the sexuality of maize published by the Royal Society in England. It was Logan who encouraged John Bartram by providing him with books, among them the English herbal of 1629 by John Parkinson. Linnaeus's *Critica Botanica* was given in 1739, and this very book can be seen at the Pennsylvania Horticultural Society's Library today, with Logan's inscription to Penn still very readable. Logan's home, Stenton, is well preserved for visitors on Germantown Ave., but little of the garden remains.

Further along the Germantown road lies Grumblethorpe, John Wister's place of gardening. His descendant and namesake cared for both Tyler and Scott arboretums in the middle of this century. Wonderful roses remain at Wyck, Casper Wistar Haines's historic home and gardens, to testify to his love and care. These were some of the Germantown gardeners who were Quakers.

In the beginning, the colonists used the English books on gardening they had carried with them across the Atlantic. But it was soon evident that the New World had a unique, amazing, abundant flora and fauna requiring description and classification. Many of the first U.S. horticultural writings were by Philadelphia Quakers. Humphrey Marshall, John Bartram's cousin, who founded his own botanic garden in the village of

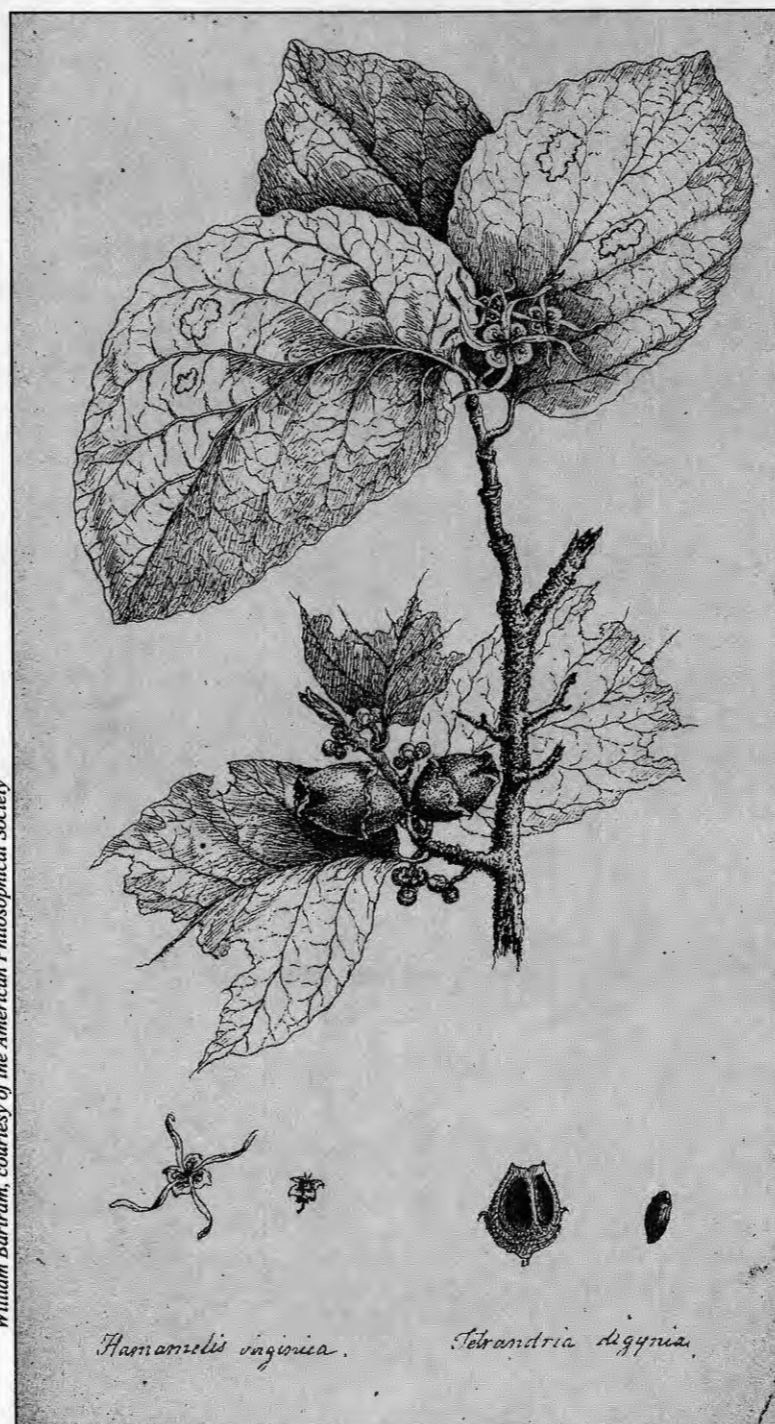
Marshallton, Chester County, published in 1785 *Arbustum Americanum: The American Grove*, the first U.S. imprint devoted expressly to trees and shrubs. John's son, William Bartram, published his *Travels*, which describes four years of exploration and Indian contacts throughout the Southeast, and includes many previously undescribed plants, some illustrated. In 1826 Dr. William Darlington published *Florula Cestricea* (a flora of the Borough of West Chester, Pa.), which he followed in 1837 with *Flora Cestricea* (a flora of all of Chester County, Pa.). In 1868 Josiah Hoopes published the first treatise on native conifers, the *Book of Evergreens*. In 1945 Hugh Stone, of both

West Chester and Haverford, wrote *A Flora of Chester County*. Many articles in the proceedings of the Philadelphia Botanical Club and in the records of the Philadelphia Society to Promote Agriculture were written by Quakers. Darlington also wrote a wonderful treatise on weeds. He felt farmers needed as much education as anyone else in order to be successful and make the wisest use of their land.

Quakers studied, collected, and planted, and then wrote about the flora of this New World they had come to settle. They came to enrich their gardens with plants from the whole world. That so much of their work is preserved today, whether it be the written record or the actual tree, is fortunate for the 20th century heirs to their tradition.

All the individuals named above were once members of the Religious Society of Friends. Both Bartram and Darlington were "read out" of Darby and Birmingham meetings respectively, Bartram for his unwillingness to believe in Jesus' divinity and Darlington because of his service as a military surgeon in the Civil War. In June of 1993 Darby Meeting reinstated John Bartram posthumously as a member of that meeting. But both thought of themselves and conducted their lives as good Friends, living simply, studying, and working diligently. We profit today from their commitment and interest in Penn's "Greene Countrie Towne."

This is only a beginning summary of the Quaker influence in horticulture in the city of Philadelphia and its environs. Records show many more Quaker gardeners, whose gardens are now gone, but whose influence was substantial. We are grateful to Penn and his Friends for their contribution to the beauty and ambience of both city and countryside. □



*Hamamelis virginica.*

*Tetrandria virginica.*



# IN MEMORY OF ANN KRIEBEL



Courtesy of Katy Van Dusen

Ann Kriebel (with guitar) in San Luis

by Amy Weber

Ten years ago the story of a young Quaker woman in Costa Rica, who had been living in the Monteverde Quaker community and working with the people of the San Luis Valley, appeared in *FRIENDS JOURNAL*. Her name was Ann Kriebel.

A graduate of Westtown School and Earlham College, and fluent in Spanish, Ann worked for the AFSC in Mexico after college, and by chance was led to travel in Central America and work as a teacher at Monteverde in Costa Rica.

Soon Ann was making friends, not only with the Quakers of Monteverde, but also with the native Costa Ricans nearby. When her teaching assignment was over, she began working with one of the "campesinos" who had had the opportunity to come up from the valley to attend the Quaker School at Monteverde. His name was Eugenio Vargas.

Eugenio was anxious to help his people develop a better life, and, with his help, Ann was able to make friends with the people and begin a project of recording some of their stories. Together they became deeply involved in organizing a small cooperative farm.

Ann taught literacy classes in Spanish and English for the cooperative, as well as courses in health, nutrition, and crafts. To get to the valley from Monteverde, she rode on horseback down a narrow trail for an hour, and much longer to return home at the end of the day, sometimes in the dark, but she never failed to arrive when she had promised to be there.

Ann was able to help procure a grant

*Active with Friends Committee on Unity with Nature, Amy Weber is a member of Haddonfield (N.J.) Meeting.*

from Friends World Committee's Right Sharing of World Resources Committee to develop a self-help project for the cooperative in San Luis. As the project developed, she played her guitar for them, wrote songs in Spanish, and encouraged creativity in crafts and music. Her pupils published a little newspaper, *Voces de la Valle*, and Ann made sketches for it of the animals and trees of the rainforest. She wrote a book of her own of children's stories in Spanish.

She was creative, enthusiastic, full of laughter and fun, and loved what she was doing. But in the fall of 1983 she was stricken with a mysterious fever and infection; before medical help could determine what was wrong, Ann Kriebel died.

The community was stunned. Their hopes and dreams were shattered. Their new friend had been taken from them. Family and friends were distraught. It seemed too cruel to imagine that this lovely young woman with her generous, joyous spirit could have been cut down in the midst of life.

One friend arranged to have Ann's book of Spanish children's stories published. Others collected her photographs and drawings and tried to remember her in other ways. Eugenio Vargas, then married and with two children of his own, struggled to keep the cooperative alive.

Then in 1992, Bill Howenstine of Friends Committee on Unity with Nature, a network of North American Friends concerned about the environment, became interested in the Monteverde Cloud Forest Preserve and learned of the problems the natives nearby were having. Land they might have used was being set aside for the rainforest preserve, and opportunities for the "campesinos" were becoming more and more limited.

Experienced in AFSC work in Central and South America, and at the time clerk of FCUN, Bill conceived the idea of having FCUN develop a project to help purchase land in the valley for a cooperative land trust before it could be snapped up by the tourist trade for hotels and highways. The people of San Luis suggested that the project be named for Ann Kriebel.

The concept of a sustainable agriculture project in Costa Rica, as a tiny microcosm of the world's environmental problems, was embraced wholeheartedly by the FCUN Steering Committee. To

them it was peculiarly Quaker, a small demonstration project that the people themselves could develop, with Quakers from the Monteverde community as well as members of the Santa Elena Cooperative being on-site advisers and partners.

And so the Ann Kriebel/San Luis Project was born. It would carry on Ann Kriebel's work in the place she had found "just right."

Two years later a 120-acre farm in the valley, which the people in San Luis had hoped might someday become available, was put up for sale. Before prices could go any higher, and with the help of the people in Costa Rica, the Ann Kriebel/San Luis committee arranged to borrow money to buy the land. Their hopes for a land trust came closer to reality—one that might serve as a model of sustainable agriculture and agroforestry, and preserve the way of life of the valley.

Since then much progress has been made. Guidelines have been drawn up for the use of the land. Legal arrangements have been investigated. And to date, FCUN has raised over \$20,000, while the people in Monteverde and San Luis have worked hard to do their share.

But, before the end of the year, more money will be needed to secure the land loans permanently. A campaign is now being conducted by FCUN to raise the balance of the money to see that Ann Kriebel's dream for her friends in Costa Rica will not be swept away by tourism and development. They have faith that First-day schools and meetings all over the continent, when they hear Ann's story, will hold bake sales and fund raisers, and dig into their pockets to make it possible.

Ann Kriebel, with her North American Quaker upbringing and education, reached out to the rural people of Central America. She lived simply in a foreign land, riding on horseback into the valley, visiting in people's homes, teaching them what they wanted to learn, joining them in their singing, playing her guitar, sharing people's joys and sorrows, and encouraging her new friends to work for a better life and to write their own stories. She is one example of what a 20th-century Quaker woman can do. □

*Contributions may be sent to: The Ann Kriebel/San Luis Project, FCUN, 7700 Clarks Lake Rd., Chelsea, MI 48118.*

# FAYETTEVILLE'S QUAKER HOUSE: In an Ocean of Darkness

by Rob Lamme

**S**andy Sweitzer, director of Quaker House in Fayetteville, N.C., home to Ft. Bragg, one of the Army's largest military bases, considers herself an open-minded Quaker. A birthright Friend with impeccable Quaker credentials from Westtown School and Earlham College, Sweitzer founded a community mediation program in Santa Cruz, Calif., and leads workshops in appreciating cultural diversity.

But when she moved to Fayetteville to direct Quaker House's military counseling service, Sandy was forced to confront a prejudice she didn't know she had. "Before I came to Quaker House, I'd never been around the armed forces and I looked down on people in the military," she admits. "But there's no avoiding the military here. Everyone's either in it or tied to it economically. We have folks in the army who attend meeting. So you learn that like any other group, the military is incredibly diverse and impossible to stereotype."

Sandy likes to tell a story about being at a dinner party in Fayetteville and being seated next to a man she didn't know. "He was very friendly. We got to talking and it turned out he was in the army's special forces and had been in El Salvador in the early 1980s. I realized as we were talking that he was one of the 'senior U.S. military advisors' I had protested against during the Reagan era. As it turned out, what he learned from his experience was that America shouldn't be involved in other countries' domestic affairs. So in the end we had a lot in common," she says.

"That's one of the things I like about living here, it challenges me as a Quaker to remember there truly is that of God in everyone."

Fayetteville and Ft. Bragg issued its

*Rob Lamme, a member of Fayetteville (N.C.) Friends Meeting and a freelance writer, lives at Quaker House in Fayetteville with his wife, Sandy Sweitzer, and their son, Jon William.*

first challenge to Quakers in 1969, in the form of a young Unitarian from Omaha, Nebraska. Dean Holland was a former national merit scholar who enlisted in the army in 1968, and studied Vietnamese at the Defense Language Institute in California. Dean was reassigned to the Army Medical Corps when he expressed concerns to his commanding officers about the morality of the war.

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**Living there,  
among people  
very different  
from Quakers,  
challenges us to  
remember there  
truly is that of God  
in everyone.**

---

Soon after Dean arrived in Fayetteville, he decided to become a conscientious objector and appealed to the local branch of his own religious faith to assist him in developing his CO application. With many members in the military, the local Unitarians were divided about how to respond to his request. Bruce Pulliam, a history professor at Methodist College in Fayetteville, a founding Quaker House Board member, and now the clerk of the Fayetteville Friends Meeting, was attending the Unitarian Fellowship at the time and suggested that Dean visit Chapel Hill Meeting.

Dean took Bruce's advice and hitchhiked 60 miles to Chapel Hill one Thursday evening that June to ask the meeting for business to help him and the other soldiers at Ft. Bragg. A few weeks later, with help from the Durham and Raleigh meetings and the Piedmont Friends Fellowship, North Carolina Friends had scraped up enough money to rent a barely habitable house across the street from the VFW hall in Fayetteville and pay a meager salary to its staff.

Several months after Friends arrived in Fayetteville, Dean Holland became the first CO at Ft. Bragg and director of Quaker House. Tragically, Dean and assistant director Kaye Lindsey were killed in an automobile accident on December 31, 1969.

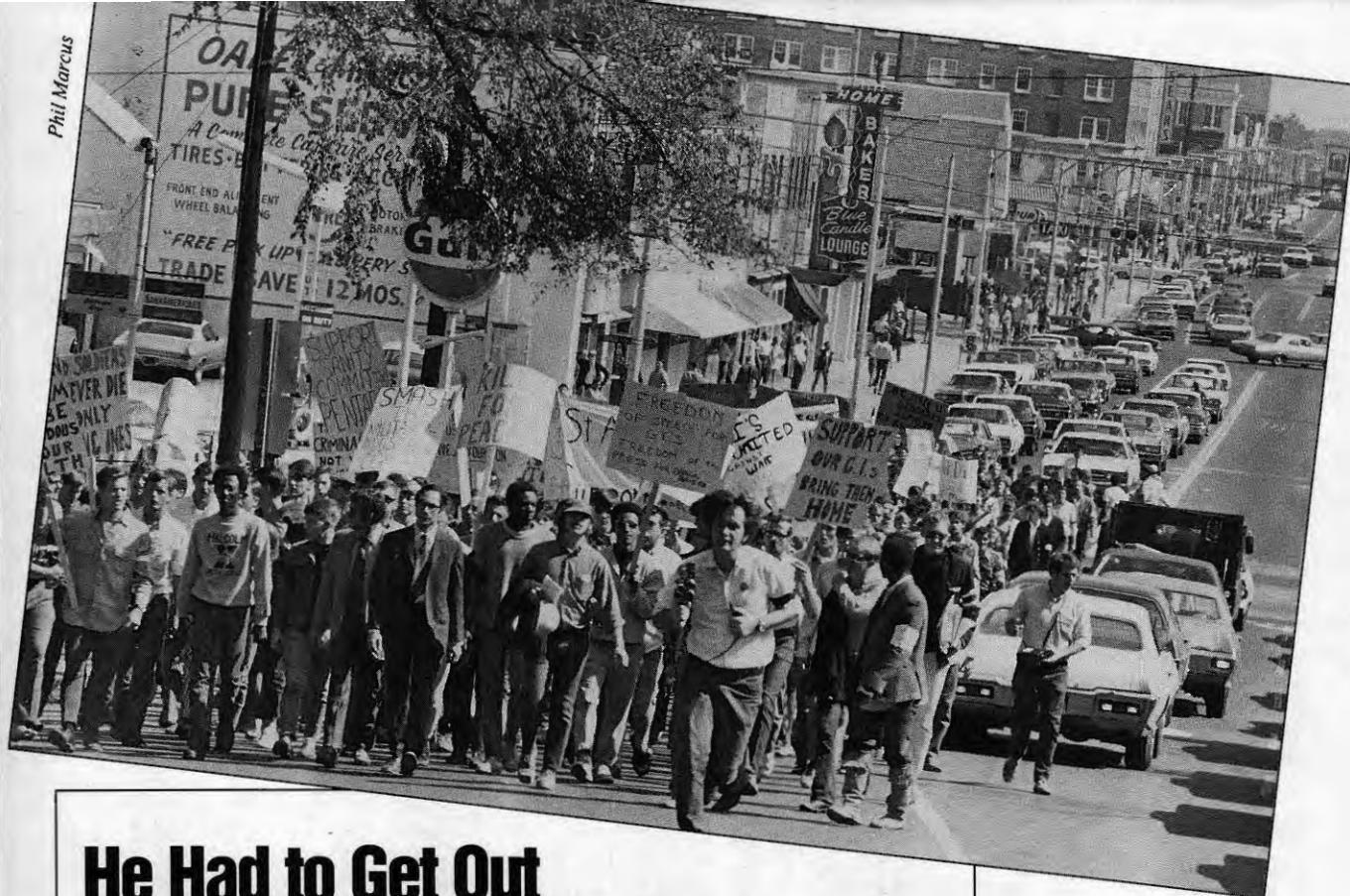
Twenty-five years after Dean arrived unannounced at Chapel Hill Meeting, Quaker House continues to provide witness to the Friends peace testimony by offering military counseling to the men and women at Ft. Bragg, as well as at Pope Air Force Base and Camp Lejeune Marine Base in nearby Jacksonville, N.C.

Bob Gwyn is a former clerk of Chapel Hill Meeting and a member of the Quaker House Board of Overseers since its founding. Bob, who was present when Dean stood and spoke to Chapel Hill Friends, remembers that as he spoke at the meeting, "Holland challenged us to live up to our beliefs. He certainly wasn't soft-spoken. He thought Quakers should be in Fayetteville."

Bob says that in the beginning, none of its founders thought Quaker House would be around for one, let alone 25 years. "We thought we could come up with some money to keep Quaker House open through that [first] summer," Bob says. "But there were so many GI's who needed our help, and the antiwar movement really started to heat up." Then, as now, Quaker House squeaked by on contributions from individual Friends, monthly and yearly meetings, and other supporters.

Gwyn also remembers that not all Quakers thought helping CO's was a good





## He Had to Get Out

While the United States doesn't have a draft, it continues to have Conscientious Objectors. And the 60,000 soldiers at Ft. Bragg Army Base and those at nearby Pope Air Force and Camp Lejeune Marine bases continue to need Quaker House's assistance.

Chris is one of those who came to Quaker House for help. A Colorado native with a degree in mathematics, he joined the army to become, in his words, "the best lean, mean killing machine" he could be. Chris was a helicopter mechanic at Ft. Bragg and a superb soldier: he loved to "jump" (parachute), he ran and lifted weights, and he even had a tiger tattooed on his leg. He was proud to have been a squad leader, division trooper of the month, and accepted into the elite Army Ranger Program.

Last Fall, Chris' life changed. During an argument with his girlfriend, he got angry and reached for his gun. He came close to using it to kill her and himself. Instead, he walked out of his house. The experience changed him. He found that the reality of killing another human was abhorrent to him. A week later, during weapons training (which he usually enjoyed) he realized that he had to get out of the army. He found his Bible and his army regula-

tions and began reading both carefully. He found out about Quaker House through his mother in Colorado and came searching for assistance to file a CO claim.

While the army tried to figure out what to do with him, Chris came to Quaker House for meeting for worship and often stayed for potluck. He kept in close contact with Quaker House director Sandy Sweitzer as they worked with his commanding officers to receive a discharge. Ultimately, the army, in an unusual move, gave Chris an administrative discharge. It was clear to him and to Sandy that the army wanted Chris out of the service as soon as possible because his new-found commitment to peace was influencing the morale of his unit. Sandy is pleased to note that Chris's discharge did mention his religious beliefs.

Before Chris left for home in Colorado, he spoke at meeting about his experience and his isolation in the macho, violent atmosphere of the barracks. He talked about how important it was for him to have found Quaker House and receive the support of Friends, and to know that people who understood him and supported him were nearby.

—Rob Lamme

### A 1970 antiwar rally in Fayetteville

idea. "When we started, Quaker House was not universally popular among North Carolina Friends. It was just too radical," he says. North Carolina Yearly Meeting (FUM) declined to support Quaker House, as did some FGC and FUM-affiliated monthly meetings in the region. Times have changed, however, and Bob likes to point out that Quaker House currently enjoys the financial support of a variety of North Carolina yearly meetings, many unprogrammed and programmed monthly meetings throughout the country, as well as several Friends fellowships and yearly meetings.

Throughout Quaker House's quarter century in Fayetteville, thousands of soldiers and their families have received counseling and support from Quaker House. Many young Friends have gained training and important experience as Quaker House staff. Quaker House's presence has also inspired and sustained the Fayetteville Meeting.

Over the years, this unique effort of Friends and other peacemakers has had remarkable moments. On May 16, 1970, Quaker House joined Vietnam Vets

Against the War to hold the largest anti-war rally in Fayetteville's history. Hundreds turned out, including many GI's dressed in wigs and sunglasses to avoid detection by military police.

Four days later, Quaker House was destroyed by fire in an apparent case of arson. The case was never settled and local authorities showed little interest in investigating. Previously unknown or ignored zoning restrictions were invoked to prevent repair of the house, and Quaker House staff began a search for new quarters. Meanwhile, from May to October, with no house to use, the board, as well as the worship group which had sprung up soon after Quaker House's founding, met out of doors amidst the ashes of the burned building. Many who attended those meetings recall army intelligence officers parked across the street monitoring Friends' silent reflection.

Ultimately, Quaker House solved its

real estate problem with the assistance of the GI Bill. Bill Carothers, an ex-soldier from Fort Bragg, purchased a house in Fayetteville, the one-time home of former N.C. Governor and U.S. Senator Terry Sanford, with a VA loan. In November 1970, Quaker House paid Carothers the equity he had in the house and assumed the mortgage.

Bob Gosney, a graduate of Earlham School of Religion and now clerk of Rich Square (N.C.) Monthly Meeting, was the Quaker House director from 1980 to 1986. Gosney says that Quaker House has always been the focus of peace and nonviolence in Fayetteville, a community where those values are all too rare. "When you are a Quaker in Fayetteville, it's like you are plunked down in the middle of a foreign country. But we were always impressed with the people in the community, who, because of their integrity, would come to Quaker House. It was a very

powerful experience for me to be able to watch some of these people—in the middle of an army town—turn toward peace."

While it would be difficult to think of a place more hostile to Quakers than Fayetteville, Quaker House cofounder and current clerk Bob Gwyn thinks there are few places better for Quakers to pitch their tent—not only because helping soldiers is good for the world, but because it's good for Quakers. "Friends like to think that they are nice, peaceful, open-minded people who don't like conflict and try to avoid it." Too often in Friends ministries, he says, Quakers fail to "be involved in the lives of people who are quite different from us. Fayetteville is not a community that's favorable to things Quaker House stands for. It's not easy to embrace people who resolve conflict through violence. And that's exactly what Quaker House does."

## We Must Renounce War

*In 1969 Quaker House founder Dean Holland, then 20 years old and recently discharged from the army as a conscientious objector, corresponded with his father, Richard, to explain why he had become a CO. Dean Holland and Quaker House co-director Kaye Lindsey died in a car accident a month after Dean's last letter, excerpted below, was written. Richard Holland recently wrote about his son's correspondence: "This letter... comes as close as anything in explaining the man. I certainly lost the argument to a superior one."*

Dear Pa:

The purpose of this letter is to try and explain to you the feelings and beliefs which have led me to my present consideration of refusing duty in the army on the grounds of conscientious objection to war and violence.

[Becoming a CO] could be the most difficult thing I ever do: to say at age 19 when I have little or no social identity for support and when doubts like a few people even in this era have "messed up my mind," that I will defy several of our culture's most protected and least-challenged conventions.

I feel as though my experiences in the army have confirmed in my mind the evil, anti-human nature of militarism that I had always been told about but had previously rejected as unreasonable and extreme. I accepted, like most Americans, the idea that war is sometimes necessary despite the fact that it is antithetical to all principles of humanism and Christianity.

My ethic against service in the military grows out of what I have boiled down to three basic reasons. The first is that, life, in an existential context, is in the end all that man has, his most valued



**Dean Holland  
in his high school  
graduation picture**





Just as Dean Holland challenged Quakers 25 years ago, Gwyn says, Fayetteville and Ft. Bragg "presents a challenge to Friends to try to figure out how we can communicate to these people that we have a message for them. The message is not that we are peaceful and you are not, but that there is another way." □

*Quaker House will celebrate its 25th anniversary on Saturday, October 22, with presentations by past staff and CO's who received assistance from Quaker House, a luncheon with keynote speaker Joe Volk, director of the Friends Committee on National Legislation, and a tour of Ft. Bragg Army Base. For more information about Quaker House or the anniversary celebration, write or call: Quaker House, 223 Hillside Avenue, Fayetteville, NC 28301, (910) 323-3912.*

#### Dean Holland at Fort Leonard Wood

possession—I know it is mine. If all men are equal—which I fervently affirm—what right have I to deny another human being his life? I can put nothing above human life: not a way of life in Vietnam, nor property, nor a city caught in a race riot here.

And none of this is anything more than a product of my upbringing. Sure, this is a lot farther than you go, but the basic elements of my philosophy are things I learned from you and Mom: the equality and worth of all people without regard to race, nationality, or socio-economic orientation. I can dig *anybody* and I owe it to you. You gave me a sensitivity to all kinds of social issues, which is intimately connected with being a CO later in life. I grew up with the ideal of world peace and have from a remarkably young age marvelled at what might be done if the nations of the world stopped devoting a backbreaking volume of resources to weapons technology and diverted it to helping people. Another significant contribution was the encouragement I received from the time I started grade school to stand up against the pressure of group conformity. And to grow up in West Omaha without the word nigger in my vocabulary is testi-

mony enough to that.

I cannot rationalize the act of murder; just because a government has seen fit to commit murder doesn't make it any different. Because somebody lives in North Vietnam doesn't mean I can resort to violent means in dealing with him any more than I can with my neighbors. I have an obligation to society, but that doesn't include an obligation to kill or to give up my own life.

The second point I want to raise is the disastrous effects of war, war preparation and militarism on freedom and the solving of social problems. In our own society the Vietnam War clearly bears this out. At a time when the need for energy and material resources to deal with social problems cannot be underemphasized, these things are not available due to the priorities established in favor of the military. And needs of the same kind in the rest of the world dwarf our own.

In addition, organization for modern warfare is no longer a problem of the military establishment alone. The requirements of our military in terms of internal security, national unity, and basic values affects everyone and is changing the character of American life. Our desire for

security through military means is killing us. It stands squarely in the way of social progress, it is leading to regimentation at home, and it doesn't even provide the security we seek.

If we really value democracy and if we really desire to solve problems like poverty, illiteracy, and injustice, we must renounce war. It seems to me that to resort to immoral means to resist what is immoral is not to preserve or vindicate moral values, but only to collaborate in destroying all moral life. Only if we ourselves completely reject the doctrine that the achievement of *our* ends justifies any means is there hope that the world can resolve its problems.

The third reason is that warfare today can, and unless it is renounced, will destroy civilization. The development of nuclear weapons demands new attitudes toward conflict.

I wish I could think of a nice tight way to crystalize this whole thing but I can't. I have rejected violence and I cannot accept it as a workable solution to conflict or as a means to security. Write back and perhaps I can provide further clarity through your responses.

Love,

Dean

# The Light in the Mist of the Queen of Suffering

by James H. Allen

**J**anuary 1990: War in the Gulf seems imminent. My Special Operations unit in Stuttgart, West Germany, is ready to deploy. Since Patch Barracks is U.S. Forces Europe Headquarters, the front gate to the *kaserne* is heavily guarded with military police, and more so these days due to the many anti-war protesters who are at the gate 24 hours a day. Even though it is against orders, I roll down my window as I enter the gate and take a pamphlet one of the protesters hands out. I feel like grabbing anything that might make sense out of what is about to happen. I am a professional soldier with over 12 years in the army; however, with the true reality of war approaching, I feel like a child walking into the unknown, without direction, without a father.

We hear of a young soldier who decides to seek conscientious objector status. He basically is looked upon as a coward, but I have trouble with that. I feel a sense of courage in him, and it affects me greatly.

One week later, my unit deploys to "Desert Shield," and very soon after that comes the war: "Desert Storm." One month after the war we again deploy to southern Turkey for what is to be called "Provide Comfort." The Kurdish tribes in northern Iraq and southern Turkey begin fighting for more land now that Saddam Hussein's forces are depleted, but the Kurds fail miserably. Iraqi forces chase the Kurds into the mountains and soon, due to the harsh conditions of the mountains, starvation begins to take its toll and women and children begin dying by the hundreds. Our mission is to protect the Kurds from the Iraqi Army, to try to get them out of the mountains, and to get them to refugee camps where we can feed them.

We observe a C-130 transport unloading food to one of the refugee camps. *We*  
*When James H. Allen submitted his article, he was a staff sergeant in the U.S. Army stationed in South Korea.*

witness a mother and father preparing their newborn baby for burial. The conditions of the camp are too harsh for the baby to survive. I can't see any emotion at all from the parents; it's so hard for me to understand that. They place the baby into a mud grave in front of their hooch; it's the best they can do. At headquarters the same day I watch a CNN news clip from Disney World in Florida where General Schwartzkopf and Mickey Mouse are waving to the crowd in victory of a war won and peace restored in the Gulf. I feel a sense of disgust, but as I look in hindsight at my real feelings that day, it was in southern Turkey that my eyes were opened, and my heart's eyes found a new reality. That day I started looking elsewhere with a different hunger. That day I became spirit-led, a seeker.

September 1993: It takes me four hours to travel by train to Seoul, Korea, and during that time I've learned to enjoy my reading and meditating. I close my eyes and ponder on how much I've changed (slowly) in my beliefs. I'm going to Seoul again to visit and worship with the Korean Quakers. I'm very serious about talking with them about the Korean division and about my being a soldier in their country. I've noticed that although they are much more aware of and serious about their own situation than I, they have a gentler attitude and tell me to enjoy the day. They say I think too much (I think about this a lot), and they are very happy to see a soldier who is an attendee at their meeting. In all, I feel very much at home and centered in their meetinghouse. I tell them, "If God gives me a calling or mission, I'm afraid I'll mess it up." They laugh, as usual, and tell me that if "I" give me a calling or mission, I'll mess it up. (I'll have to think on this one.)

All men everywhere must come to realize that outer conflict results from inner conflict. . . . The attention of science had been focused upon the outward, ignoring the fact that the powerful instruments which science has created may be used for good or evil according to the inward state of the men who use them. (Howard H. Brinton)

After 14 years and 9 months in the U.S. Army, I've found that the military life is no longer compatible with my newfound spiritual path. After the Gulf War, my own search has put me in the path of Quaker thought, and my thirst has increased to a point where I feel a new sense of inner "action," or perhaps what George Fox calls "openings." Although I devour Quaker books as I get them, from them and my Seoul Friends I've found that my greatest teacher is free, and as Fox says, "Gives me a zeal in the pure knowledge of God, and of Christ alone, without the help of any man, book, or writing." The intensity I've found in my new awareness to my inner-light has opened my eyes to the outward things in our society that I've always thought were quite normal. Again, I feel like a child being led, only this time I feel my Father present. I also feel a need to pray to keep me aware and above what Fox would call "the sea with its raging waves of the external."

I spend Thanksgiving, Christmas, and New Years 1993 with the Seoul Quakers, and I have found the same feeling of inner peace and spiritual awe that I have found in the many Friends meetings for worship I have attended in the States. The Korean Quakers are showing me the difference between war studies and peace studies; between my old beliefs for the need for war and my new insights into the causes of war. My big question is, of course, defense:

The truth is complex! It is right, at this juncture of history and in the light of the plural society which our Government represents, that armed forces should exist. This is right because any conceivable alternative would be worse in terms of human consequence and suffering, which are the only terms on which it is reasonable to argue. The person who says of an action, "It is right, even though it will harm the human race," is simply confused and in any case he is not a follower of Christ, whose concern was for the little ones. (D. Elton Trueblood)

Perhaps I am not, as a soldier, a cause of war. Perhaps, when I deploy, I am a





**Jim Allen with Friends  
at Seoul Meeting**

personal, but at the same time shared. This new life that I am looking at is slow and hard for me, and sometimes I choose to keep a "defect" or "sin" when I don't let the Master lead me. I need to read over and over the words of Gilbert Kilpack:

Probably those who are filled with doubt but keep seeking and those who sin but despise their sinning are nearer the Kingdom than "religious" folk who rest content, who have stopped seeking and expecting greater things from God.

Thomas Kelly says we are all seekers because we are being sought. Being very new to this way of life, I sometimes experience, rising within me, a feeling of a clean power not my own, and a cleanness to a point of numbness, though I'm never able to speak it. When I do, "I" seem to take over and the feeling subsides. I know now, however, it will never go away or leave me, because I am aware of its presence, and I know it is my own light within. A great Korean Quaker, Ham Sok Hon, says of it: "When heart and mind cry out, 'I can't help it, I can't figure it out,' that is God."

Korea once had, not too long ago, a true light in the mist of her own suffering. A great teacher, Ham Sok Hon, witnessed and lived through the horror and oppression during the Japanese occupation, the Korean War, and the jails of North Korea after the division of the 38th parallel. He lived for peace, and he was a man of peace "action." Many Western Quakers who knew him thought of him as a Korean Gandhi, a Great Soul. Teacher Ham wrote much on peace, and his papers were later consolidated and put in book form called *The Queen of Suffering*. The Queen was Korea, and her history was one of suffering. When one reads the book, one has to look at the United States and consider its own suffering. I had to look at me and my future as an American, a Christian, and a child of God. Teacher Ham

says, "Along the highroads of history are strewn the bones of those who have fallen while on their adventure with wealth and power, in full confidence that they would find the solution at one stroke. Put your sword down and think hard." Fox told Penn to carry his sword as long as he could. I now know what that means; my sword feels very heavy.

February 1994: Seoul was great this weekend, I really needed the meeting for worship. My time is short in this country, but I am worried. The U.S. military, sanctioned by Washington, is preparing for Team Spirit '94, which is, at least this year, a political push to force open North Korea's nuclear issue. We soldiers simply call it playing with a very dangerous fire. No one fears war more than a soldier. Again, I find myself reaching for some form of sanity that will make sense of what could very well happen. The difference is that as a seeker, I have been finding, and I am aware of the choices that I can make if the army calls a "stop loss" and freezes the military to the Korean peninsula. So if God gives me a calling or mission, will I mess it up? From what I have been taught thus far, "I" never have to give me a calling again.

## Afterword:

June 1994: I'm out of the Army after 15 years. Looking back at my years in the service, I'm aware of not only the futility of war, but also of our society's unawareness of that futility. I attend meeting for worship in Syracuse, New York, and although I'm content with the Friends' way of life, I'm being told (inside), for whatever reason, to wait to become a Quaker, which seems to me as natural and Christ-led as anything I've ever done. Today I've laid my sword aside, today I'm happy, today I understand the seeds of peace.

Here Christ is felt to be our Shepherd, and under his leading people are brought to a stability. And where he doth not lead forward, we are bound in the bonds of pure love to stand still and wait for him. (John Woolman)

consequence of our society's failure to look at the causes of war. I now know that war is an insane result that demonstrates our failure to see the seeds of our own shortcomings which will grow into the seeds of war; grow into the causes, and then the awful consequences we call war. I don't have to look too hard to know that my fellow soldiers died for oil in the Gulf, or for a strategic foothold in Somalia. What I am learning to do is to become aware of the futility and insanity of war. On a deeper level, I now believe that all children who grow up in any war-based society will accept war in itself as normal, as a necessity, even as an honor to serve in. The conscientious objector I referred to earlier made me realize that some people, while they are in the military, come to see how wrong war is, that they made a spiritual mistake, and thus made a choice to take an action of a special courage to show the world the real teachings of Jesus—a peace action. I think about this special soldier every day. Whoever he is, whatever his name, he was the catalyst who started my own seeking for truth.

I am not a Quaker, but what I like about the fellowship is what Gilbert Kilpack calls "a brotherhood which cuts across church and culture divisions, for they are led by the God of all." As much as I seek (and I'm convinced there are millions of "seekers" in our country, whom our society calls "unchurched"), and as much as I yearn for truth, I simply find that in the silence of a Quaker meeting I feel a peace within. It's mine; it's




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# GOD

## THE FATHER, MOTHER, OR WHAT?

by Allen D. Hubbard

I cannot argue for or against the external reality of God, because I simply do not know, and I frankly doubt I can know. This does not, however, keep me from exploring the internal realization of God: the implications of my (your, our) concept of God.

I would argue that the most significant element in one's concept of God is one's relationship to God, one's role in that relationship, one's implicit attitude toward both God and oneself. If I see God as a revered and all-powerful father, or as a caring and benevolent mother, or as a combination of these, or as an abstract, universal force, how do I see myself? What do I expect of God? More importantly, what do I expect, and what do I not expect, of myself?

God as an abstract, universal force is a concept that defies realization. It lacks concrete form, which is to say that I have no personal experience, no relational habits, which can bring meaning to the concept. Like the concept "infinity," God the abstract, universal force eludes my grasp, leading me into (perhaps also springing from) a veiled sort of nihilism and self-denial. In relation to such a God, I must  
*Allen Hubbard is a member of Boulder (Colo.) Meeting.*

be as a speck of dust. I don't know how to relate to an abstract, universal force, so I must be ignorant, ineffectual, small, and ultimately meaningless. Not surprisingly, this concept lacks popular appeal.

The same cannot be said of God the Father and/or Mother. We lack neither personal experience, nor relational habits, where Father and Mother are concerned, so these images are meaningful in many ways, and they have been with us through countless generations. However, we often do not consider the implications of our concept of God as Father or Mother.

If I imagine God as parental, must I not see myself as a child relative to the Father or Mother? Am I not then inclined to retain certain childish attitudes—attitudes that are actually encouraged by many religious institutions? These would include looking up to God, begging forgiveness, praying and waiting for help and guidance, hoping to be saved, expecting God the Father/Mother to make things right, and assuming without question that whatever God does, or appears to do, or asks of me is right, even when it defies all reason and sense of fairness.

What would I expect of God the Father or of God the Mother, and what would I assume was expected of me if I embraced either or both of these concepts? Huge questions, and I can only



touch on some of the implicit answers.

God the Father is the dominant biblical image, handed down over several thousand years by a patriarchal system, which the concept served to justify. He is pictured as a superior, controlling being, generous toward those who submit to His dictates, punitive toward those who don't—just as many very human patriarchs tend to be. "If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it" (Isaiah 1:19-20). "Blessed are the meek, for they shall inherit the earth" (Matthew 5:5). In the child's role, I assume (was taught) that I should be obedient, dutifully loyal, reverent, and I can expect (Jewish and Christian theologies have belabored this endlessly) a payoff, much as a dutiful child expects one day to inherit his father's wealth. The Bible promises the earth, the Kingdom of Heaven, and everlasting life as rewards for righteousness.

Archaeological evidence suggests that in settled communities God the Mother may have preceded God the Father. This certainly makes sense in terms of our normal orientation and development as children. Recently She has risen from the grave, as it were, to be presented as a viable alternative to the patriarchal image. God the Mother is seen as more nurturing and understanding, a source of unconditional love, center of family and community, and less the sword-bearing disciplinarian. This concept changes the child's role only slightly, but it implies a more juvenile attitude: less duty, but more dependence and a loyalty based on need, more than on an enforced identification. Mother is central in the life of the preschool child, while Father, and masculine values, traditionally gain influence when the child begins school.

Fear plays a part in both parental concepts, though "fear of God" has been downplayed in liberal religious circles. Actually, two different fears can be distinguished: fear in the presence of God the Father, law-giver and sword-bearer, and fear in the absence of God the Mother, on whose loving support and nurture the child depends.

The Christmas story offers us a third and very different concept of God: God the Infant. This picture has been repeatedly presented by artists, but seems to have been largely ignored by theologians. God the Infant is a potent image, but lends itself poorly to a theology of power.

The Christmas myth probably evolved

as a metaphor representing the birth of a new religion: small, helpless, of humble origins, needing protection from hostile authorities, and appealing initially to people on the fringes of society, such as simple shepherds and men of wisdom. But this is only a small part of the potential.

The concept of God the Infant casts me in the challenging and shared role of parent. The implications are far-reaching. God originates within, is conceived in our loving interaction, and we are fully responsible for the welfare and growth of God. God the Infant, just by being, naturally draws out of us the best human instincts and impulses. I remember the trepidation I felt the first time I reached out to hold my new-born child; this offers me another sense of fear in the presence of God. I remember my heightened awareness, watching out for him as he grew, walked, ran, got lost, got into anything within reach; another meaning for fear in the absence of God? My children now are grown, but the sight or sound of an infant still brings these feelings and impulses back, and if I see an infant unattended, I can't just turn and walk away.

Much as the child extends life beyond father and mother, God the infant represents a spiritual potential beyond patriarchy and matriarchy: the fulfillment, perhaps, of the true holy (whole) and human trinity: the family.

I have to wonder if this image was simply lost, or was suppressed, in the establishment of the Christian church. Perhaps church leaders were more interested in wielding power than in cultivating responsibility. Perhaps our fore-parents lacked maturity, and weren't ready to look down at God in their hands, look over at each other, and assume they had to do the saving and leading. This is understandable. I can look back (sometimes with a shudder) on my own life history, and remember the times I failed to do the right thing, because I wasn't ready and didn't know what to do and how to do it.

But—a look at the rapidly expanding problems (ecological, economic, political, technological, etc.) in the world today, all of which can be traced back to us and our civilization, makes it clear that the time has come for us to grow up, put aside childish habits, shoulder parental responsibilities, and learn to love, reason together, cooperate, and share. I suggest that we might be best led by God the Infant. Nurturing the Infant, we might even be saved, if we can respond naturally. It's up to us. □

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# QUAKERISM AND THE ARTS

## AND NOW, THE GOOD NEWS...

### A DIALOGUE WITH THE PAST

by Esther Greenleaf Mürer

**T**he historic Quaker antipathy to the arts is well-known. There is no need to rehearse that history here; it is described in harrowing detail in Frederick J. Nicholson's *Quakers and the arts* (Quaker Home Service, 1968) and John Ormerod Greenwood's 1978 Swarthmore Lecture, *Signs of life: art and religious experience*. I shall therefore content myself with outlining the main reasons for this hostility:

1) the arts were carnal and self-intoxicating, focusing attention on the world of the senses instead of on God;

2) they were untruthful, deviating from literal fact, arousing spurious emotions and encouraging vain imaginings;

3) they were frivolous, idle, and useless, a distraction from attending to the pure Life and from doing God's work.

However misguided this animosity may have been, it contained a kernel of truth. The charges of self-intoxication, falsity, and frivolity do apply to much art of our time. Like the Mock Turtle, we are schooled in "ambition, distraction, uglification, and derision." In fact, these have so far become the norm that for many it is hard to conceive of alternatives. Our culture no longer understands what Spirit-led art might be.

I believe that classical Quaker spiritu-

ality does have elements that could help us recover that understanding. So foreign are these elements to the modern mindset that I think it best to approach the matter obliquely by examining the case, cited by both Nicholson and Greenwood, of a noted 20th-century peace activist, feminist, and writer who found Quakerism artistically unfriendly.

In 1945 *The Friend*, an English Quaker weekly, asked the author Vera Brittain to write an article on "Why I am not a Friend." Her response did much to reinforce English Friends' image of themselves as anti-art. The full text of the article struck so many wrong notes for me that I was forced to reexamine my own assumptions about art's relation to spirituality, with surprising results. Therefore, at the risk of being unfair to Brittain—and of seeming to set up a straw figure for the purpose of knocking it down—I shall quote from her piece at length and then outline my difficulties with it.

The object of the artist is, quite simply, to provide the reader with a significant experience. This experience, even when its intrinsic value is relatively small, means an intense effort of the individual imagination. . . . Most artists find that their truly creative work requires prolonged periods of solitude. It demands, over considerable stretches of time, an exacting life which appears self-centered and even anti-social. . . .

To many people outside the Society of Friends, the peculiar genius of the Quakers seems essentially social. Its inspiration, its actions, its sacrifices and its teaching are the product of corporate decisions arising from the joint meditations of homogeneous groups

meeting in silence. To the ethic resulting from this form of experience, and to the resulting judgments which are moral rather than aesthetic, the individualism of many artists must inevitably appear alien and even repellant in the peculiar quality of its egotism.

But what matters to the artist is not whether his methods are egotistical and therefore morally reprehensible, but whether the use made of his material has in fact provided the reader with the experience which the writer desired to give him. Some of the most deservedly-famous writings in literature are intensely egotistical both in matter and manner; it is sufficient to mention St. Augustine's *Confessions*, the *Confessions* of Jean-Jacques Rousseau, the *Apologia* of Cardinal Newman, and the *Ave atque Vale* of George Moore. One cannot imagine any of these great authors being members of the Society of Friends.

To me, as to others, the predominant contribution of the Friends to civilisation appears to lie in the fields of religious teaching, of social reform, and of philanthropic organisation, rather than in the artistic fields of literature, painting, and music. There are notable exceptions, of course. But I have not found enough of them to convince me that, by joining the Society of Friends, a would-be creative writer can avoid becoming a less significant artist in the endeavour to achieve the moral status of a social philanthropist.

(*The Friend*, March 9, 1945)

Three areas of confusion leap out at me from this passage:

1) It's clear that Brittain doesn't understand Quaker spirituality. She misses the distinction between egotism and self-transcendence, between indulging a need to be the center of attention and humbly putting one's experience at the disposal of God and community. She has no conception of a state in which God, not ego, is the motivating force. If the writings of Augustine and Newman are "egotistical," what about Fox, Woolman, and other Quaker journal-writers? Brittain seems unaware of their existence.

2) "What matters to the artist is not whether his methods are egotistical and therefore morally reprehensible, but whether the use made of his material has in fact provided the reader with the experiences which the writer desired to give him." Now that, to my mind, is egotistical. It implies that one's aim is to manipulate rather than to minister.

Art (like any other ministry) is a risk; it's casting bread on the waters, being a channel for the Spirit/Muse. I speak only what is given to me. I have some notion of what wants to be said, yes; but I'm saying much more than I know. Winifred Rawlins (*FJ* 3/15/79) puts it thus: "When I begin to write a poem I have no more

*A writer and composer, Esther Greenleaf Mürer is a member of Central Philadelphia (Pa.) Meeting.*



knowledge of what will happen than when I stand to speak in meeting. In both experiences there is a flash of excitement, a kind of blending of insight and feeling, and the resulting words are a sort of shadow form of the deep hidden push."

Say I write a song. Am I aiming to provide the listener with "a significant experience"? What on earth does that mean? I'm trying to create an island of healing unity in this fragmented world. Work out a musical idea. Bring out hidden layers in the words. Reconcile the irreconcilable. I'm also trying to write something singable. Significant? I hope so, but the nature of the significance is no more under my control than it is when I speak in meeting. I don't see how a piece of music coheres until after I've finished it, and I am always taken by surprise. How could I presume to control what my hearers experience? They aren't passive recipients, but co-creators viewing my message through many different lenses. My song will resonate with each person differently, or not at all.

3) Brittain feels oppressed by an implied demand that she "achieve the moral status of a social philanthropist." Friends threaten her artistic integrity.

The question of whether (or in what sense) art should be "useful" is still very much with us. There is a dearth of major works of art coming not only from Quakerism, but from the whole left wing of the Reformation. People of these traditions are usually involved in good works and regard art as a frill; their religious communities don't nurture artists in ways that give them the courage, patience, grace—and time—needed to resist the temptation to settle for the sort of easy solutions and preordained outcomes that reduce most so-called radical art to the level of propaganda. The pressure to do good works makes artists feel guilty about the long period of gestation necessary to produce a work of importance.

This dilemma is grounded in the tension between action and contemplation. One cannot be Spirit-led in a vacuum; leadings always point, in one way or another, to community—a fact that individualism denies. Individualism is not to be confused with *individuation*, the growing into the Christ-Self each of us was meant to be. Individualism substitutes for individuation much as addiction to alcoholic spirits substitutes for trust in the Holy Spirit. And indeed, the prevalence of alcoholism among those in the arts is one symptom of the loss of the corporate dimension.

The Spirit-led artist is not an individualist but a contemplative, a species of hermit. The Society of Friends, while it has always recognized the importance of both the active and contemplative facets of spirituality, has not done well at extending this insight to the arts. Since in God's realm significance hinges not on worldly success but on faithfulness, we must find ways to support holy obedience in all its forms, including the way of the artist.

Looking at my differences with Vera Brittain, I find that they all stem from one central fact: Brittain's assumptions are rooted in the worldly culture of the arts, while mine are drawn from Quaker spirituality. Our tradition *does* provide fertile soil for art—a truly Spirit-led art that is healing, life-affirming, and saving in the deepest sense of the word. We need to recover the understanding of being "in the world but not of it" (John 17)—and *rethink its application to the arts*.

How, then, would Spirit-led art differ from what the world calls art? The points yielded by my wrestlings with Vera Brittain's article are summarized in the following table:

Worldly art	Spirit-led art
Egotism	Self-Transcendence
Manipulation	Ministry, healing
Self-will	Holy obedience
Following fashions	Minding one's call
Individualist	Contemplative (Hermit)
Isolation,	Community
Alienation	
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## Parents' Corner

# William Penn, George Fox, and Violent Play: Lessons for Quaker Parents?

by Harriet Heath

**W**e hear our children playing in the yard or on the playground, "Bang! Bang! You're dead."

We Quaker parents shudder. Should we stop such play? Can we? If we do stop the game, will our children become less violent in their play or will the violent kind of play become more fascinating in their eyes?

How do we rear nonviolent children in a violent society?

George Fox speaks to these questions when he said to William Penn, "Wear your sword as long as you can."

The relevancy to parents of this oft quoted advice is too frequently missed. First, by not telling William Penn to stop wearing the sword, Fox illustrates the depth of his belief in the Inner Light in every person. Do we as parents have equal faith in the Inner Light in the adults our children are becoming? We speak of rearing nonviolent children and presumably adults. What does that say about our belief in the Inner Light in them?

Fox's direction to Penn forces me to realize I cannot decide whether or not my child will follow the peace testimony. Believing in the Inner Light in each of them, I must trust that each of my children, with thought, inner guidance, and over time, will come to their positions, as I did, on issues related to violence. Thus they will eventually decide whether or not to be a pacifist, whether or not violent criminals should be executed, or abortion be a choice, or a police force be part of our community, country, or world. These decisions are part of the process as they evolve into who they will be and what they want to stand for, a process that extends well into adolescence and may go on through life, as it did for Penn. In deciding, they must follow the Light within and I must have faith in that process.

Secondly, Fox's comment, though it left Penn to wrestle over the decision of whether or not to wear his sword, was made with Penn well aware of the beliefs of Fox and the other Quakers. Fox had no hesitation in putting

forth his opinions about the implications of his belief in the Inner Light in every person, and, therefore, how others should be treated. Penn knew these well. Recognizing that Penn had knowledge as he wrestled with his choice is important for parents and other adults working with children. Do we make clear to our children why we take the positions that we do? Do we give them opportunities to learn alternative methods of resolving conflict, and provide experiences that are imaginative and exciting, as well as nonviolent?

While as a parent I must have faith in my children's ability to follow the leadings of their heart, Fox's example implies that my role also includes making sure they are prepared to be open to those leadings. To be open they need to be well acquainted with the issues involved, such as why Quakers look for alternatives to violence. They need to know what guns and war do, what death is, and what it means to be hurt. They need to know there are alternative methods of dealing with conflict, to be skillful in using them, and to experience their effectiveness. This information only comes with time.

So when children shout "Bang! Bang! You're dead," our role is not to ignore the game or to permit it, but something in between. It means sharing our beliefs and understandings without commanding they be followed. It means helping children master ways of resolving conflict, and develop skills of relating with others without expecting they will be followed.

For parents, recognizing their children's need for information and skills leaves a wide range of uncertainty about what they need to know and when they need to know it. Part of the uncertainty comes from the kinds of environments in which they are having to raise their children. One parent told of the number of guns in their rural community. This family showed their children guns, how they work, safe practices when handling them, and had the older children shoot a rifle at a target.

The uniqueness of each child contributes to parents' uncertainty. Four-year-old Sammy comes to mind. His mother described how from infancy anything remotely adaptable became a weapon, and of course his thumb and finger were always available. His parents forbade any kind of war toys, but Sammy

*Harriet Heath is a member of Radnor (Pa.) Meeting. She is a licensed psychologist and provides parenting workshops through Philadelphia Yearly Meeting's Family Relations Committee.*



always found substitutes. A preschool teacher and member of the discussion group responded by telling how she had come to see some children's play as their way of reflecting on issues. She finds these children need to act out issues in their process of coming to terms with them. She went on to describe the kinds of limits she set on such play, for example where (outside) and when (during recess) it occurred, and who (only those wanting to) was to be involved. She always has alternative games available, and leads ongoing discussions with the children about the disadvantages of using violent methods for resolving conflict. This teacher was allowing violent types of play within a context of limits, discussion, and the teaching of alternatives.

Another child might not need to act out the games to come to terms with violence.

Developmentally, there are three basic phases to children's growing understanding and mastery. The first, from infancy to five, includes learning in the concrete world of doing, and experiencing that people and things can be hurt, but also soothed and comforted. Young children do not need to know all the horrible things that can happen in war. As they learn to get along with playmates and siblings, young children experience enough conflict and violence in their everyday lives to build an understanding and develop skills, if adults are there to guide them.

From around six until eleven or twelve is a good period to expand children's understanding about how the wider world works. Children this age are better able to grasp factual information through words, though for this age group experiential learning continues to be important. These children are increasingly able to independently use problem solving and mediation skills if given the opportunity. They also accept alternative games that demand cooperation rather than competition, or a flight of the imagination into space rather than warring on the bad guys.

The adolescent, able to think abstractly, can now discuss the pros and cons of different ways of resolving conflict. Having knowledge and experience gained from the earlier phases places adolescents in a better position to search for their leadings. Much of this searching includes wanting to experience what the Society of Friends offers. It also involves wanting to discuss issues, movies, and current events. Parents and adults who have built a relationship with their young people that encourages the exploring of issues and values will find their children looking for opportunities to talk with them.

And so as we think of William Penn and the challenge George Fox put to him, I wonder if we as parents dare have the same faith in the Inner Light in our children as they grow into adulthood as Fox had in Penn? And I wonder if we are ready to guide them to be prepared for leadings that are to come? □

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## AFSC Notes

# AFSC and Youth: Shades of Yesterday, Shapes of Tomorrow

*The following remarks are excerpted from a letter by Stephen Cary to Kenneth Ives of Illinois Yearly Meeting. It was written for a planning session of IYM's retreat on Quaker service. Steve Cary, now retired, was a long-time AFSC staff member and clerk of AFSC's national board for 12 years.*

What leads me to write is a concern to give some historical background regarding the decline of youth service in AFSC programming.

This decline has long troubled Friends, and with good reason. The impact AFSC service projects, at home and abroad, had on the lives of young Friends and thousands of other young people was often profound. Experience in Quaker service helped instill values; it brought many [young people] into the Society; it became an important source of Quaker leadership. The loss is costly, and Friends are right to be searching for ways to offer today's youth similar opportunities.

At the same time, it is important to understand what led to the termination of these programs. Because so much of the discussion among Friends lacks this context, it has been frustrating and has led to alienation. I may be able to shed light, because I was the administrator of the AFSC's programs in North America during this crucial period, and was personally involved in coping with the problems that arose.

Many factors influenced events, and I lay no claim to understanding them all. I want to identify the most vexing problems as I remember them, noting that no one problem was decisive, but all played a part.

One great difficulty was the emergence during the '60s of two simultaneous revolutions: the sexual revolution and the drug scene. Our project directors were not, and could not be, police. A trusting climate was and is central to AFSC enterprises, and the Service Committee had no way to enforce standards of conduct in its youth projects in a rapidly changing society where long-standing mores were in flux. Sex and drugs slipped into project culture sufficiently to subject the AFSC to angry attack from parents. We understood parental concern, but we could not promise that projects would be sex- and drug-free. Unfortunately, parents expected more of the AFSC than we could deliver.

This problem would still exist today, but might not be the roadblock in project planning that it was then, although other, not-dissimilar problems would have to be faced. For example, the issue of homosexuality is now very much to the fore. Would projects be inclusive or exclusive? If the latter, what mea-

sures would be taken to assure this result? Friends across the country would give very different and very deeply felt answers to these questions. Again, this would make a national youth project program difficult and controversial to undertake.

A second major problem facing the AFSC in the '60s was financial. From the beginning, our summer projects were largely financed by participant contributions, although our literature always noted that "scholarship funds were available." Two developments dramatically altered this structure in the '60s. The first was the increasing need for students to earn money during the summer to help with the rapidly rising costs of college. Most young people could no longer afford to pay for a summer project; many actually needed to be paid if they were to participate. Second, this was the decade of the civil rights revolution in which the AFSC was profoundly involved, and it became important to broaden the base of project participants to include more minority participants, even though they often needed heavier subsidization.

The financial impact of these factors was so heavy that, together with the operational problems identified earlier, it effectively terminated the Committee's youth services program. Whether we should have diverted resources from other AFSC enterprises, domestic or overseas, is debatable, but all programs had their passionate supporters and it wasn't possible to recast priorities.

One other factor had a particular impact on overseas youth projects, most notably our two-year VISA (Voluntary International Service Assignments) program. In addition to the same financial constraints that affected U.S. projects, the increasing interest of African countries in having their own young people experience VISA-type community service meant that governments became less enthusiastic about granting visas to U.S. youth for these projects.

This situation presented the AFSC with a dilemma: Should we recognize the appropriateness of providing indigenous young people with a service experience and helping to strengthen a service tradition at the price of denying American young people a rich experience, or should we preserve the latter at the expense of the former? Rightly or wrongly, the AFSC opted for the first alternative.

I don't believe that the whole scene is as bleak as I've so far suggested. There were some programs that were and still would be less affected by these problems, and were valuable experiences for participants. The Washington-UN seminar program, week-long





**Nathan Camp (left) of Media (Pa.) Meeting gets a lesson in taiko drumming from Hiroe Katagiri in Nagasaki, Japan, as part of the AFSC's 1994 Youth Delegation.**

## Shaping Lives and Building Futures

Current AFSC programs involve youth in a variety of ways, reaching out to young people of many races—Quakers and other faiths—and engaging them as interns and participants. In some areas, such as programs with Native Americans, AFSC focuses on building young people's self-esteem and affirming cultural identities.

This past summer's Youth Delegation to Japan is an example of AFSC's belief that offering experiences to young people can shape their lives and all our futures. The young people spent three weeks visiting in Japan, including Hiroshima and Nagasaki, in preparation for the discussions that will surround the 50th anniversary of the bombing of Japan. Of the 16 participants in the delegation, seven were sponsored by Quaker meetings and two were sponsored by Friends schools. The group included young people from 10 states and Puerto Rico.

world affairs camps, and family camps were all valuable and could be reintroduced. Weekend work camps, still carried on in a number of Friends' settings, could be increased, although they face criticism from some quarters as Band-Aid undertakings.

Another related program that could be re-discovered is AFSC's once extensive College Program. Both Greenpeace and Amnesty International have major college outreaches, but Friends have very little. Friends might usefully discuss what contributions we could make today, were we to return to the campus.

I offer these points in the hope it will provide helpful background for a discussion of youth service and Friends. As one long identified with the Service Committee and one who remains its devoted supporter, I welcome the interest of other Friends who seek to understand the AFSC and find ways of working effectively with it. The AFSC has many problems and many warts, but it remains a powerful witness to Friends values in a wide and troubled world. □



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## Bulletin Board

•"Emerging Democracies—Steps Toward Independence" is the general theme for the American Friends Service Committee's Annual Public Gathering, beginning at 1:30 p.m. on Nov. 5, at the Friends Center, Philadelphia, Pa. The keynote address will be given by Lani Guinier, professor of Law at the University of Pennsylvania, and former assistant counsel to the NAACP Legal Defense Fund. Her address will be followed by three concurrent panel discussions on the process of democratization, immigration, and UN conferences—bringing women into democracy. The afternoon will conclude with a reception. For more information, contact AFSC, Public Gathering, 1501 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7057.

•Beginning in December, people from all over the world will walk together from Auschwitz, Poland, to Hiroshima, Japan, arriving in August of 1995. The interfaith pilgrimage for peace and life will commemorate the 50th anniversary of the end of World War II. A four-day convocation at Auschwitz will inaugurate the walk. Participants will offer prayers for victims of war, reflect on the tragedies of World War II, encourage civilian organizations to work for world peace, and promote absolute nonviolence. Everyone is invited to participate in all or part of the pilgrimage. For more information, contact Brother G. Kato/Sister Clare Carter, Peace Pagoda, 100 Cave Hill Rd., Leverett, MA 01054, telephone (413) 367-2202, fax (413) 367-9369.

## William Penn's Living Legacy

•The William Penn 350th Anniversary Project provides information on Penn celebrations throughout the Philadelphia region, plus resource materials for meetings everywhere to sponsor their own events. For details and a complete listing of events, or for information on resources, such as programs, plays, songs, speeches, etc., telephone the project at (215) 241-7241.

•*Your Friend, William Penn* is a 24-page, illustrated booklet that covers Penn's early life in England, conversion to Quakerism, plans for his Holy Experiment, relations with the Indians, efforts for peace, and later life back in England. The reprinted publication is made possible by the Welcome Society of Pennsylvania, a group composed of descendants of the earliest Friends to settle in Philadelphia. Available from the William Penn Project.

•*William Penn Tours* is a new resource that lists walking, driving, and public transportation tours throughout the Philadelphia region. The illustrated booklet features stops in Penn's Philadelphia and at other Quaker-related sites. Available from the William Penn Project.

•A Penn Commemorative Afgan is available to individuals and groups involved with fund-raising. The custom-designed afgan measures 50 by 70 inches, and is available in four colors. The retail price for each is \$45, but the cost to meetings and organizations ordering six or more is \$35. Available from FGC Bookstore, telephone (215) 561-1700 or (800) 966-4556.

•During the month of October, the Friends Theater Group will be performing "The Trial of William Penn and William Mead" at various locations throughout the greater

Philadelphia area. For more information, telephone (609) 267-8996 or (609) 654-9402.

•On Oct. 8 the Downingtown (Pa.) Meeting will host a "Friends Fall Festival." The event will feature food, fun, kids' games, and a new play by Bob Santangelo about the marriage of William and Hannah Penn. Contact Joan Helland at (215) 761-2715 or (610) 269-4840.

•Harrisburg (Pa.) Meeting and the Friends of the Pennsylvania State Museum are co-sponsoring a "350th Anniversary Celebration for William Penn" on Oct. 16, at the State Museum in Harrisburg, Pa. Activities include presentations by an actor portraying William Penn, a Lenape Indian crafting Native American objects, activities for children, and music played on 17th-century instruments.

•Awbury Arboretum will present a series of Sunday afternoon talks on "Quakers and African Americans." The series will begin Oct. 16, and continue through early November. Contact the Awbury Arboretum Association, telephone (215) 849-2855.

•An anniversary fair at Philadelphia's Arch Street Meetinghouse and Penn's Landing, plus "We Can Share It Day," will take place on Oct. 22. This will be the largest of the Penn anniversary events (see FJ Aug., Bulletin Board). Contact the William Penn Project, telephone (215) 241-7241.

•"Quakers: More Than Just Oatmeal" is the title of a talk to be given by Emma Lapsansky, curator of Haverford College's Quaker Collection, at Magill Library. Telephone (610) 896-1274.



•“A Journey of Hope,” a march against the death penalty in Georgia, will take place Oct. 1-16. Initiated by Murder Victims Families for Reconciliation and co-sponsored by Atlanta (Ga.) Meeting and AFSC, the group will use its theme, “From Violence to Healing,” to urge reconciliation rather than vengeance. In capital cases, victims’ families are pivotal in seeking the death penalty for the perpetrator. The marchers will be in Atlanta Oct. 1-4, and again on Oct. 16. From Oct. 5-15, the group will hold rallies throughout the state. Cost for food, lodging at state parks, and transportation between sites is \$15 per day. For more information or to register, contact Journey of Hope, P.O. Box 1213, Griffin, GA 30324, or telephone (404) 358-1148.

## Calendar

### OCTOBER

7-8—“Servant-Leadership: A Celebration of 30 Years in Practice,” the fourth annual international conference sponsored by the Greenleaf Center for Servant Leadership, in Indianapolis, Ind. Keynote speakers include Peter Block and Dr. Ann McGee-Cooper, whose books help people utilize the principles of creative problem-solving. Contact Kelly Tobe or Michele Lawrence, Greenleaf Center for Servant Leadership, 1100 W. 42nd St., Suite 321, Indianapolis, IN 46208, telephone (317) 925-2677.

10-20—The International Fourth World Family Congress, in locations throughout North America, with special programs in New York City and Washington, D.C. The gathering, sponsored by the Fourth World Movement, will bring together 300 parents and grass roots workers from impoverished communities throughout the world. The group will discuss the role of family in emerging from chronic poverty and the kind of support poor families seek. The event coincides with declarations by the UN and United States that 1994 is the International Year of the Family. Contact the Fourth World Movement, 7600 Willow Dr., Landover, MD 20785-4658, telephone (301) 336-9489, fax (301) 336-0092.

14-16—The Children’s Defense Fund’s third annual National Observance of Children’s Sabbaths. Endorsed by more than 140 denominations and religious organizations, the event serves as an opportunity to raise a united voice of concern for the welfare of children throughout the world, and to commit to action. Organizing kits are available to help congregations focus on their services and education programs on violence and ways to address the problem. To order a kit (include \$3 for postage and handling), contact Children’s Defense Fund, 25 E St., NW, Washington, DC 20001, telephone (202) 628-8787.

27-29—“Managing Inter-Personal and Group Conflict,” the theme for a regional New Call to Peacemaking Conference, at the Tempe (Ariz.) Meeting-house. Topics to be addressed include Nonviolent Response to Conflict, Communication Skills, Conflict in Groups, Assessment and Process Design, Structured Dialogue, and Role Plays. To register, contact Ann Hardt, 914 E. Laguna Dr., Tempe, AZ 85282, telephone (602) 839-8399.

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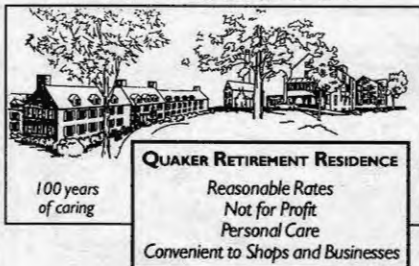
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## News of Friends

Iowa Friends have written a **Gender Query**, which was included in the program of Iowa (Conservative) Yearly Meeting, July 27-31. Created by an interest group on patriarchy, the following Gender Query is for all Friends to consider:

1) In our own families and in our own monthly meetings:

In what ways do boys and girls and men and women have different experiences?

In what ways do we have different expectations of males and females?

In what ways do males and females have different kinds of authority?

In what ways do males and females reap the same rewards?

2) In our own families and in our own meetings, what is the significance of thinking of God as male? Would it be equally appropriate to use female pronouns for God?

3) In what ways do the financial and symbolic inequalities of the wider society impinge on our families and meetings?

4) In our own families and in our own meetings, in what ways do we benefit or get rewards from the system? In what ways are we hurt by the system?

5) What things relating to gender, in our families and in our meetings, would we change?

**Bread for the World** celebrated 20 years of advocating for hungry people with a reception on Capitol Hill this summer. The Washington, D.C., based Christian citizens' anti-hunger lobby is the broadest interdenominational movement in the United States. Its 44,000 members actively communicate with members of Congress to win legislative changes and place hunger issues high on the nation's policy agenda. Over the past two decades, the group has published educational materials, sponsored seminars, promoted agricultural and debt relief programs, and lobbied for food subsidies. In addition to its regular members, the organization mobilizes tens of thousands of church members in the annual Offering of Letters campaign. 1994's Offering of Letters supported "A Child is Waiting," an effort to fully fund the Special Supplemental Food Program for Women, Infants, and Children (WIC). Bread for the World is now actively pressing members of Congress to guarantee full funding for WIC as part of health care reform legislation. For more information, or for a \$25 annual membership, contact Bread for the World, 1100 Wayne Ave., Suite 1000, Silver Spring, MD 20910, telephone (301) 608-2400 or (800) 82-BREAD.

**On April 1, Mr. Rogers marked 40 years of service in children's television.** Known for his work with PBS and the program, *Mr. Rogers's Neighborhood*, Fred Rogers recalls being a college student bound for seminary in 1951 and viewing a children's television program: "People were throwing pies at each

other, and I thought it was terrible. . . . the people who made that program weren't showing any respect at all for each other or for the people who were watching." Rogers went home and announced that instead of seminary he was going to look for a job in television. "But you've seen hardly any television," protested his parents. Rogers said, "Well, I've seen enough to know it could be a lot greater than it is!" Through his work, Mr. Rogers's ministry to children stands as a landmark in children's broadcasting, and he is fondly appreciated by younger and older Friends alike. (From the May 30 Mennonite Reporter, and April 13 Christian Century)

**Securing legal protection for conscientious objectors in Latin American countries** is the goal of a recently launched program of the National Interreligious Service Board for Conscientious Objectors (NISBCO), a 54-year-old coalition of denominations and religious organizations. The United States has for several years supported the UN's recognition of conscientious objection as a universal human right. Of the Latin American nations, only Brazil, Uruguay, and Guyana recognize the right of conscientious objection to military service. Efforts to obtain its recognition are underway in Guatemala, Venezuela, Bolivia, Argentina, Honduras, and Colombia. The religious communities in those countries are closely involved with these movements. "In many cases what they call recruitment is actually impressment—recruitment-by-gun," said Raymond J. Toney, NISBCO's legislative director and former Mennonite Central Committee worker in El Salvador. "Thousands of young men, many of whom are underage, are grabbed from busses, parks, even churches, and are forced into the military. They have no choice. . . . While interest in conscientious objection has waned in the United States, it is really taking-off in the marginalized areas of the world. . . . During the next year we will be attending international gatherings in Moscow, Colombia, and maybe Brazil to discuss strategies for unifying efforts to promote CO rights worldwide." For more information, contact NISBCO, Suite 1400, 1612 K St., NW, Washington, DC 20006-2802, telephone (202) 293-3220, fax (202) 293-3218.

**Attention active Friends and Friendly organizations.** Do you have news, issues, concerns, or activities you would like to share with a national audience? If so, take advantage of the News, Bulletin Board, and Calendar sections of FRIENDS JOURNAL. These departments are here to serve you. Sharing information helps individuals, meetings, and organizations learn from each other and grow in the Light. What's happening in your Friendly corner of the world?—Eds.



## Books

### End of Summer

By Margaret Diorio. *Icarus Books*, Baltimore, Md., 1993. 78 pages. \$8.95/paperback.

The main current in contemporary poetry is a refreshing one, marked by simplicity, economy, and the clear voice of personal testimony. It's no surprise that a Quaker poet such as Margaret Diorio would seem right at home in this milieu. To achieve freshness of insight in a direct, simple statement is not easy, but Diorio's poems succeed more often than not.

In *End of Summer*, her fourth book, Diorio weaves images of nature's ripeness into poignant meditations on mortality that acknowledge but never quite succumb to despair. Most of the poems describe moments of heightened feeling in her daily life. When this type of poem pleases, it is usually because a simple scene culminates in a seeming understatement that resonates with emotion and possibilities. Diorio is good at setting up these scenes, though her endings sometimes seem anticlimactic, too topical, or oddly obscure. One that works perfectly, though, is the ending of the unassuming "Lost Cat, Black and White":

You bore with us  
Enduring gamely your lot.  
Black and white patches of snow  
dissolve along the hedges.  
A crow caws  
where you rolled in the sun.

And "Lost Boy," one of the collection's strongest poems, ends in a double blessing—the blessedness of the child's return, and the blessedness of his oblivion:

Suddenly, he pedals into view.  
He did not know he was lost.  
For a long time he stood  
listening for deer.

I also like Diorio's tribute to Emily Dickinson:

A century gone by.  
Steadfast, *small like the wren*,  
you glow from behind dark cedars  
in Amherst among the stars.

Like Dickinson's, Diorio's best work is modest in scope and attentive to the voices in nature. Much of the power of Dickinson's writing arises from its elliptical quality; however, Diorio's occasional over-terseness seems to thwart her characteristic clarity and coherence.

A handful of Diorio's poems are cries of anguish at social injustice or the random cruelties we read about in the news. These tend to be less subtle and fresh than her more

domestic and personal ones. A heart-wrenching exception is "The Quarry," in which an abducted and murdered child lies in a ditch:

against a boulder unmoved by daylight  
the quarry a broken doll remains—  
impaled on its cheeks like nails  
the dried tears of God.

In Diorio's poems, her compassion for childhood innocence alternates with her expression of the fears that intensify with age. The book ends with "End of the Millennium": "Childhood seems so far away and small / Time roars, thundering like the wind." But I prefer to linger on the wonderful lines of an earlier poem, "Bringing in the Plants":

Something someone doubtless is attendant  
on my house and being, that not unlike the  
plants  
were set out for a season on the Earth.

Those who have the calling and the gift to write, as Margaret Diorio does, can help awaken in the rest of us the gift of compassion for ourselves and others. I'm idealistic enough to believe these gifts really could change the world.

Nancy M. Culleton

*An English teacher at George School since 1977, Nancy Culleton lives on campus in Newtown, Pa., with her husband, Terry Culleton, and two young sons, Malcolm and Ian. She is a member of Wrightstown (Pa.) Meeting.*

### In Brief

#### John Wilhelm Rowntree: 1868–1905

By Stephen Allott. *Sessions of York, York, England*, 1994. 138 pages. \$14/paperback. This visionary reformer's extensive influence on the modern Religious Society of Friends unfolds in a detailed and readable biography. Allott describes Rowntree's childhood and upbringing, his involvement in the Adult School movement, and responsibilities in the family business. Beginning with his 1893 plea to London Yearly Meeting for tolerance of religious doubt, he became a leader in shaping the Society that exists today. Extensive excerpts from his writings, including his address to the Manchester Conference of 1895, reveal his doubts regarding inherited religious dogma, his joy and insights from various travels, and his friendship with Rufus Jones. With the founding of Woodbrooke College in 1903, Rowntree saw one of the two visions he shared with Jones firmly established. The other, a series of Quaker histories, was finished by Jones and William Charles Braithwaite after Rowntree's death from pneumonia at the age of 36.



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## Milestones

### Births/Adoptions

**Henderson**—Margot Perkins Henderson, on Dec. 6, 1993, to Jennifer S. Perkins and Scott Henderson, both members of Friends Meeting of Washington (D.C.).

**Houston**—Tobin Jane Houston, on Jan. 29, to Ivy Brownlee and Barr Houston. Barr is a member of Des Moines Valley (Iowa) Meeting.

**Lee**—Max Benjamin Lee, on April 29, to Lyn Jakeman and David Lee. David is a member of Gainesville (Fla.) Meeting, and both parents attend San Jose (Calif.) Meeting.

**Schafer**—Paul William Schafer, on April 6, to Jill E. and Richard E. Schafer, of Bryan/College Station (Tex.) Worship Group.

**Trieb**—Gabriel Irwin Trieb, on May 12, to Diane Trieb and Rod Irwin, of Reading (Pa.) Meeting.

**Ulber**—Katherine Elizabeth Ulber, on June 21, to Cathy Cox and Ed Ulber. Cathy is an attendee at San Jose (Calif.) Meeting.

### Marriages/Unions

**Bentman-Lewis**—Steven Lewis and Katherine Bentman, on May 21, under the care of the Monthly Meeting of Friends of Philadelphia (Arch Street, Pa.).

### Deaths

**Leonard**—Rowland K. Leonard, 80, on Aug. 3, peacefully in his sleep at Foulkeways, Gwynedd, Pa. Born in Columbus, Ohio, he earned his BA and MSW degrees from Ohio State University. In 1939 he married Mary Jane Kerr. Rowland and Mary Jane joined Montclair (N.J.) Meeting in 1941. They subsequently were active in meetings in Newburg, N.Y., Bangor, Maine, Reading, Pa., Richmond, Va., and finally at Central Philadelphia (Pa.) Meeting. Rowland served as executive director of the United Fund and Council of Social Services for 27 years in various cities, and as associate secretary for finance of Philadelphia Yearly Meeting from 1969 to 1979. The couple moved to Foulkeways in 1982, and he served on Representative Meeting of Philadelphia Yearly Meeting and the Board of Directors for *Friends Journal*. Rowland was a quiet man of absolute integrity, whose whole life was devoted to helping others. He managed to witness to his convictions of pacifism and racial and economic equality with a gentleness that both endeared him to others and made him more effective in their service. He cared deeply for others and always had a smile for everyone. He enjoyed camping, bicycling, and listening to jazz. Rowland is survived by Mary Jane, his wife of 55 years; his son, David K. Leonard; three daughters, Jo Bewley, Linda Leonard, and MaryLou Leonard; nine grandchildren; and two great-grandchildren.

**Leppmann**—Marianne Leppmann, 90, on March 10, at her home in Berkeley, Calif. Born in Munich, Germany, Marianne grew up in Berlin, and suffered many hardships with her family during World War I. She enrolled in medical school at the University of Freiburg in 1919, and in 1927, the day after her last exam, she married Joachim Leppmann. In 1933 the couple left Germany for Iran, where Marianne did medical and mission work. The family moved to Chicago, Ill., in 1946, and she became an industrial physician. She also worked with a



children's tuberculosis prevention project. The Leppmanns joined 57th Street (Ill.) Meeting in 1946. In 1952 they moved to Berkeley, Calif., and transferred their membership to Berkeley Meeting. Marianne worked as a pediatrician and retired in 1966. The Leppmanns worked on many meeting committees and activities, giving special attention to Friends House and John Woolman School. During these years they traveled often to Europe and Asia. Many remember celebrating Christmas at the Leppmann's, an event which included a tree lit with candles, flute music played by Joachim, and a reading of the Christmas story in German. Marianne's life was one of generosity, understanding, and caring. She was a well-educated and widely-read woman with insight into all aspects of the human condition. She was a wise counselor who never lost her gift for apt and concise speech, or her sense of humor. Marianne was preceded in death by Joachim in 1982. She is survived by two daughters, Dorothee Perloff and Susanne Bessac; and seven grandchildren.

**Smith**—*Elton R. Smith*, 84, on Feb. 10, in Harrisburg, Pa. Elton grew up in Philippi, W.V., and later taught and was principal of Philippi High School. He was a graduate of West Virginia University and received an MBA from the University of Pennsylvania's Wharton School. In 1941 he married Virginia Starkey. Elton joined the Philadelphia office of the Pennsylvania Board of Parole in the 1940s, and is still remembered for his work with the Friends Neighborhood Guild. He later moved to Harrisburg, Pa., and through the 1950s and 1960s, until retirement, he held positions in what was to become the Pennsylvania Board of Probation and Parole. In 1956 Elton transferred membership from the Monthly Meeting of Friends of Philadelphia (Arch Street, Pa.) to Harrisburg (Pa.) Meeting. He served as clerk and as a member of Overseers, and was clerk of the meeting from 1965 to 1967. He and Virginia gave support to a number of families from Asia and elsewhere, and close, long-standing friendships resulted. Elton was preceded in death by Virginia in 1987.

**Zimmerman**—*Giles Lukens Zimmerman*, 80, on April 20, in Atlantic City, N.J. A graduate of George School, he attended Wittenberg College and the University of Pennsylvania. Giles spent 10 years with the American Friends Service Committee as a field worker, as a director of refugee resettlement and employment programs, and finally in the finance section. During World War II he performed alternative service as director of Civilian Public Service Unit #49, which helped staff Philadelphia State Hospital. From 1943-44, on leave from AFSC, he worked for the U.S. government as Chief of the Employment Division of War Relocation Authorities, at Colorado Relocation Center, near Poston, Ariz. Giles joined International House, a facility for foreign students in Philadelphia, in 1948 as finance secretary, and became executive director in 1950. Following retirement in 1974, Giles served as director of the Philadelphia YMCA for five years. He was a member of Kendal (Pa.) Meeting, and of several professional associations. His marriage to Ethelyn Lotz ended in divorce. He was the widower of Edith Way Zimmerman, and the husband of Nancy Thode Zimmerman. In addition to his wife, Giles is survived by three daughters, Sally Weiss, Peggy Morgan, and Barbara Poor; three sons, Jonathan and David Zimmerman, and William Thode; eleven grandchildren; and a sister.



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## Positions Vacant

**Friends General Conference** seeks 2/5 time Project Coordinator to coordinate work on the new Friends Hymnal. Involves work with committees, with a Hymnal Designer/Typographer, and obtaining copyrights. Salary: \$10,568/year for 18 months, starting 2/95. FGC, 1216 Arch Street, 2-B, Philadelphia, PA 19107 for job description. Applications due at FGC 11/18/94.

**Vice President of Medical and Clinical Services.** Prairie View, Inc., a private, not-for-profit, comprehensive mental health provider based in Newton, Kansas, is seeking a psychiatrist to serve as Vice President of Medical and Clinical Services. This top-level management position will be responsible for standards of care and program development for community mental health centers in Newton, Marion, and McPherson; outpatient services in Wichita; and a 60-bed psychiatric hospital and partial hospital located on a 70-acre campus at the edge of Newton. Prairie View was established in 1954 by the Mennonite churches and is guided by a strong tradition of Christian caring. Submit cover letter and resume to Melvin Goering, CEO, Prairie View, Inc., P.O. Box 467, Newton, KS 67114-0467.

**Live-in professional nanny** needed for my 3- and 6-year-old children. Rural Virginia horse country one hour from D.C. Call Mimi at (703) 822-9145.

**Legislative Interns.** Three positions available assisting FCNL lobbyists. These are 11-month paid assignments beginning September 1 each year. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, maintaining files, and administrative responsibilities as required. Write, call, or fax for an intern application packet after September 1: Attention: Nancy Marlow, Friends Committee on National Legislation (FCNL), 245 Second Street, NE, Washington, DC 20002. Phone: (202) 547-6000. Fax: (202) 547-6019. Annual application period begins January 1; all applications must be received by March 1.

**Seeking Personal Assistant.** Elder Quaker couple seek strong, kind individual or couple for personal assistance for physically challenged male writer and retired professor, mid-October to mid-May. We spend our winters in a relaxed, artistic cabin setting on a beautiful central Florida lake. Wife is painter with creative friends. Swimming, walking, sunshine, intellectual stimulation. Job requires driving, assistance with daily walking for exercise, help with light personal care. Attractive room, board, salary. Ample time off. Contact: Calhoun, P.O. Box 318, Rochester, VT 05767. Phone: (802) 767 9310.

The American Friends Service Committee, a practical expression of the faith of the Religious Society of Friends, committed to the principles of nonviolence and justice, wishes to announce the following vacancy.

### AFFIRMATIVE ACTION DIRECTOR

The Affirmative Action Director is responsible for managing the personnel and activities related to the Affirmative Action Plan of the American Friends Service Committee. The director supervises a staff of two, oversees the implementation and refinement of the Affirmative Action Plan, plans programmatic activities, manages the departmental budget, oversees the investigation of employment discrimination complaints and complaints of sexual harassment, and provides leadership and support to the Nationwide Affirmative Action Committee and regional affirmative action committees.

To qualify for this position an individual will need:

- At least 5 years experience working with Equal Employment Opportunity and Affirmative Action issues; some administrative experience or demonstrated administrative ability; experience investigating discrimination complaints.
- Demonstrated commitment to affirmative action principles and a sensitivity to issues in the workplace confronting people of color, women, lesbian, gay, and bisexual persons, and persons with disabilities.
- Demonstrated analytical and planning skills; skill in developing data collection tools and compliance procedures.
- An understanding of and a commitment to Quaker values and processes.
- Availability and willingness to travel frequently and attend evening and weekend meetings.

Interested persons should send a resume and letter of interest by October 15, 1994 to Frank Jackson, Human Resources Department, American Friends Service Committee, 1501 Cherry Street, Philadelphia, PA 19102-1479. AFSC is an equal opportunity/affirmative action employer. Women, sexual minorities, persons of color, and persons of disabilities are encouraged to apply.

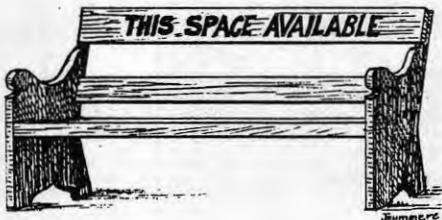
**Service community, Innisfree Village.** Volunteers live and work with adults with mental disabilities on a farm in the Blue Ridge Mountains. Must be 21, able to stay one year. Receive room, board, medical benefits, and \$160/month. Recruiting, Innisfree, Rte. 2, Box 506, Crozet, VA 22932.

## Positions Wanted

**Semi-retired teacher** looking for a teacher/house parent type position in a Friends school and/or a Quaker Retreat Center in the New York/New England/Pa. area. Available immediately. Contact Box 200, Friends Journal.

## Rentals & Retreats

**Mexico.** Puerto Vallarta. 2-bedroom condo, beautiful private area with pool. One block from beach, Sept., Oct., and Jan. (215) 598-7155.



**Costa Rica.** Charming, fully furnished apartment, spectacular Manuel Antonio jungle and Pacific ocean views. Pristine beaches. \$350/week high season, lower off-season/long-term rates. Tel/Fax (904) 461-3175 or 471-1986.

## Retirement Living

**Foxdale Village**, a Quaker life-care community. Thoughtfully designed cottages complemented by attractive dining facilities, auditorium, library, and full medical protection. Setting is a wonderful combination of rural and university environment. Entry fees from \$38,000-\$134,000; monthly fees from \$1,165-\$2,140. 500 East Marylyn Avenue, Department F, State College, PA 16801. Telephone: (800) 253-4951.

## FRIENDS HOMES West

**Friends Homes West**, the new continuing care retirement community in Greensboro, North Carolina, is now open. Friends Homes West is owned by Friends Homes, Inc., specialists in retirement living since 1968. Friends Homes West includes 171 apartments for independent living and on-site health care services in the 28 private rooms of the Assisted Living Unit or the 40 private rooms of the Skilled Care Nursing Unit. Enjoy a beautiful community in a location with temperate winters and changing seasons. For more information, please call (910) 292-9952 or write: Friends Homes West, 6100 West Friendly Road, Greensboro, NC 27410.

## Schools

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

**Olney Friends School.** A safe, caring, value-centered, educational community for students in grades 9-12. A college preparatory curriculum emphasizing a belief in the individual and his/her own abilities makes Olney a positive environment in which to live and learn. 61830 Sandy Ridge Road, Barnesville, OH 43713. Phone: (614) 425-3655.

**United Friends School:** coed; K-6; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

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

**Stratford Friends School** provides a strong academic program in 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 five-year-olds is available. The school also offers an after-school reading program, extended day, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

**John Woolman School.** Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (916) 273-3183.

**The Meeting School:** a Quaker alternative high school for 30 students who want an education and lifestyle promoting Friends testimonies of peace, equality, and simplicity. Students live in faculty homes, sharing meals, campus work, silence, community decision-making. Characteristic classes include: Conflict Resolution, Native American Studies, Ecology, Human Rights, Alternative Housing, Mythology, Quantum Physics. College preparatory and alternative graduation plans. Wooded rural setting near Mt. Monadnock; organic garden, draft horses, sheep, poultry. Annual four-week intensive independent study projects. The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366.

**Advertise here**—FRIENDS JOURNAL ads cost only 55¢ per word. If you insert the ad for three consecutive issues, you get a 10% discount—25% for six insertions!


## Services Offered

**Candid Photography**—seeking to catch the spirit—of individuals or gatherings for personal or business purposes. Quaker weddings in simple style. Photos regularly published by Friends Journal and commercial publications. Danna Cornick, Box 115, Pomeroy, PA 19367. (610) 857-5804.

**Friendly financial services.** Let me help you prepare for retirement or work out an estate plan. Socially responsible investments are my specialty. Call Joyce K. Moore, Joyce K. Moore Financial Services, at (610) 258-7532. (Securities offered by: Washington Square Securities, 1423 N. 28th St., Allentown, PA 18104, (610) 437-2812.)

**Celo Valley Books:** personal attention; intelligent typing; professional copyediting; 600 dpi camera-ready copy; book production (50 copies or more). One percent to charity. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

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

 **Fine Line Studios**

Marriage certificates, Birth announcements, Invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. Call (800) 763-0053 or Fax (610) 692-3394.

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

**Buying or selling a home** in Montgomery Co., Bucks Co., or Philadelphia area? Call Fran Oldynski of John N. Weiss, Inc. Realtors, at (215) 379-2002 (Q) or (215) 745-7061 (H). Fifteen years experience. Member Abington Monthly Meeting.

**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: Steve Gulick, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.



### Forum Travel

Quaker-owned-and-managed travel agency. Friendly, experienced service; domestic and international; overnight delivery. (800) 888-4099.

**FRIENDS JOURNAL typesetting and design services.** Our professional expertise is available to you at reasonable rates. 1501 Cherry Street, Philadelphia, PA 19102-1497.

**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.

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

### Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and business. Call: Sacha Millstone; Raymond, James & Associates, Inc., member NYSE, SIPC. (202) 789-0585 in Washington, D.C., area, or (800) 982-3035.

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

## 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.

## BOTSWANA

**GABORONE**—Kagisong Centre. 373624 or 353552.

## CANADA

**HALIFAX, NOVA SCOTIA**—(902) 461-0702 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 Doris Rockwell, 645-52-07.

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

## EGYPT

**CAIRO**—First, third, and fifth Saturday evenings, August through June. Call: Ray Langsten, 357-6969 or 712-696.

## 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**—Unprogrammed. First and third Sundays. Call Trudie Hunt: 0343686, Nancy Espana: 0392461.

## MEXICO

**CIUDAD VICTORIA, TAMAULIPAS**—Iglesia de los Amigos, Sunday 10 a.m.; Thursday 8 p.m. Matamoros 737 2-29-73.

**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. Sunday. 13 ave Mervelet, Quaker House, Petit-Saconnex.

## UNITED STATES

### Alabama

**BIRMINGHAM**—Unprogrammed meeting, 10 a.m. Sundays. Creative Montessori School, 1650 28th Court South, Homewood. (205) 592-0570.

**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**—Call for time and directions. (907) 566-0700.

**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 10 a.m. 402 S. Beaver, 86001.

**McNEAL**—Cochise Friends Meeting at Friends Southwest Center, 7 1/2 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.

**PRESCOTT**—Worship group (602) 778-5971 or 445-7619.

**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: (602) 625-0926.

## Arkansas

**FAYETTEVILLE**-Unprogrammed. (501) 521-8657 or 267-5822.  
**HOPE**-Unprogrammed. Call: (501) 777-5382.  
**LITTLE ROCK**-Unprogrammed meeting, discussion 10 a.m., worship at 11 a.m. at Quapaw Quarter Methodist Church, 1601 S. Louisiana. Phone: (501) 663-1439.

## 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 9:30 a.m. 524-9186.  
**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. University Religious Center, 2311 E. Shaw Ave., Fresno, CA 93710. (209) 222-3796.  
**GRASS VALLEY**-Meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone: (916) 272-6764.  
**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 456-1020.  
**LONG BEACH**-10 a.m. Orizaba at Spaulding, (310) 514-1730.  
**LOS ANGELES**-Unprogrammed worship 11 a.m. Sun., 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.  
**NAPA**-10 a.m., 1777 Laurel. (707) 226-2064.  
**OJAI**-Unprogrammed worship. First Days 10 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 worship 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) 448-6822.  
**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., 65 9th Street. Phone: (415) 431-7440.  
**SAN JOSE**-Worship and First-day school 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0408.  
**SAN LUIS OBISPO AREA**-Friends worship groups: SLO, 9:30 a.m., Univ. Christian Center, (805) 541-3101; Los Osos, 10:30 a.m., phone (805) 528-0871 or 528-1249; Atascadero, 9 a.m., phone (805) 466-0860.  
**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**-Meeting 10 a.m., Loudon Nelson Center. Clerk: Terry Thiermann, (408) 336-2160.  
**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) 578-3327 for location.  
**SEBASTOPOL**-Apple Seed Friends. Worship 9:30 a.m. 234 Hutchins Ave., P.O. Box 1135. (707) 823-7938.  
**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**-Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

## Colorado

**BOULDER**-Meeting and First-day school 10 a.m. Phone Mary Hey at (303) 442-3638.  
**COLORADO SPRINGS**-Meeting Sunday at 10 a.m. at 701 East Boulder Street, Colorado Springs, CO. Tel: (719) 685-5548. 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: (303) 586-5521.  
**FORT COLLINS**-Meeting for worship and First-day school 10 a.m. 484-6367.  
**TRINIDAD**-Unprogrammed worship, 10 a.m. every First Day, 605 W. Pine St., Trinidad, CO. Clerk: Bill Durland, (719) 846-7480.

## 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. Butterfield Colleges, Unit A, corner of High and Lawn Avenue in Middletown.  
**NEW HAVEN**-Meeting and First-day school, Sundays, 9:45 a.m. at Connecticut Hall on the Old Campus of Yale University. Clerk: Bill Walkauskas, 24 Market Street, New Haven, CT 06513. (203) 453-3815.  
**NEW LONDON**-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.  
**NEW MILFORD**-Housatonic Meeting, Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.  
**POMFRET**-1st and 3rd First Days of each month. 10:30 a.m. 928-6356 or 928-5050 for more information.  
**STAMFORD-GREENWICH**-Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 637-4601 or 869-0445.  
**STORRS**-Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.  
**WILTON**-Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.  
**WOODBURY**-Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

## Delaware

**CAMDEN**-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S. of Dover, 122 E. Camden-Wyo Ave. (Rte. 10), 284-4745, 697-6910.  
**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.  
**ODESSA**-Worship, first Sundays, 11 a.m., W. Main Street.  
**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.), (202) 483-3310. Unprogrammed meetings for worship are held at:  
**FLORIDA AVE. MEETINGHOUSE**-Worship at 9 a.m. and 11 a.m. Sundays, also 7 p.m. Wednesdays. First-day school at 11:20 a.m.  
**QUAKER HOUSE**-2121 Decatur Pl., adjacent to Meetinghouse. Worship at 10 a.m.  
\*Interpreter for the hearing impaired at 10 and 11 a.m.  
**FRIENDSHIP PREPARATIVE MEETING**-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11:00 a.m.  
**WILLIAM PENN HOUSE WORSHIP GROUP**-515 E. Capitol St., SE. (202) 543-5560. Worship at 9:30 a.m.

## Florida

**CLEARWATER**-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 34642. (813) 397-8707.  
**DAYTONA BEACH**-Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 672-6885 for information.  
**FT. LAUDERDALE**-Worship group. (305) 360-7165.  
**FT. MYERS**-Meeting at Lee County Nature Center Days at 10:30 a.m. Telephone: (813) 334-3533, 489-3531; or in Naples, 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. Call (407) 777-1221, 724-1162, or 676-5077.

**MIAMI-CORAL GABLES**-Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Eduardo Diaz, 13625 S.W. 82 Ct., Miami, FL 33158. (305) 255-5817.

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

**ORLANDO**-Meeting and First-day school 9:30 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**-Discussion 9:30 a.m., worship 10:30 a.m., Cook Hall, New College. For directions, call 362-9549 or Mimi McAdoo, clerk, 355-2592.

**STUART**-Worship group. May-October (407) 286-3052.

**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. 11215 N. Nebraska Ave., Suite B-3. Phone contacts: (813) 238-8879 and 977-4022.

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

## Georgia

**ATHENS**-Worship and First-day school 10 to 11 a.m. Sunday; 11 to 12 discussion. Athens Montessori School, Barnett Shoals Rd., Athens, GA 30605. (706) 353-2856 or 548-9394.

**ATLANTA**-Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. David Thurman, Clerk, (404) 377-2474.

**AUGUSTA**-Worship 10:30 a.m. at Meeting House, 340 1/2 Telfair St. (706) 738-8036 or (803) 278-5213.

**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

**BIG ISLAND**-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call: (808) 322-3116, 775-9780, 962-6957.

**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 Kamnui Place, Kula, HI 96790; or (808) 572-9205 (Witarelis).

## Idaho

**BOISE**-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 345-2049.

**MOSCOW**-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (208) 882-3534.

**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. 11:00 a.m. Sept-May, Campus Religious Center, 210 W. Mulberry, Normal. Summer-homes. (309) 888-2704.

**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). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 4 p.m. at 3344 N. Broadway, Chicago (Broadway United Methodist Church), lower level. Phone: (312) 929-4245.

**DECATUR**-Worship and First-day school, 10 a.m. at DOVE, 788 E. Clay. Phone: 877-0296 or 423-4613.

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

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

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

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

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

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

**OAK PARK**-Worship 10 a.m., First-day school and child care 10 a.m., Oak Park Art League, 720 Chicago Ave. Phone: (708) 386-8391.

**PARK FOREST**-Worship 10 a.m. (708) 749-2266.

**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.

**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) 336-5576.

**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. Talbot. Unprogrammed, worship 10 a.m. Children welcome. 926-7657.

**INDIANAPOLIS**-Valley Mills Friends Meeting. Meeting for worship 11 a.m., Sunday school 10 a.m. 6739 West Thompson Road. Catherine Sherman, pastor. (317) 856-4368.

**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. Clerk: George Silver. Paul Barton-Kriese: (317) 962-0475.

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

**VALPARAISO**-Duneland Friends Meeting. Singing 9:45 a.m., unprogrammed worship 10 a.m. Memorial Opera House, Indiana Ave.; (219) 462-9997.

**WEST LAFAYETTE**-Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

## Iowa

**AMES**-Worship 10 a.m. Sun.; summer 9 a.m., 427 Hawthorne Ave. (4 bks west of campus) Ames, IA 50014. (515) 292-1459, 296-5160.

**DES MOINES**-Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4717.

**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. (913) 539-2636, (913) 537-2260.

**TOPEKA**-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th Topeka. First-day school and child care provided. Phone: (913) 233-5210, 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. Clifton Loesch, pastor. 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

**BATONROUGE**-Unprogrammed meeting for worship 10 a.m. 333 E. Chimes St. Co-clerks: Marshall Vidrine, (504) 629-5362; Ralph McLawry, (504) 755-6595.

**NEW ORLEANS**-Unprogrammed meeting for worship Sunday 10 a.m. 7102 Ferret St. (504) 885-1223 or 865-1675.

**RUSTON**-Unprogrammed. Call: (318) 251-2669.

**SHREVEPORT**-Unprogrammed. Call: (318) 797-0578.

## 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, 9 a.m. Phone: (207) 338-4476.

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

**EAST VASSALSBORO**-Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meetinghouse, China Road, George R. Keller, clerk. (207) 872-2615.

**MID-COAST AREA**-Unprogrammed meeting for worship, First-day school, 10 a.m. at The Community Center, Business Route 1, Damariscotta. (207) 563-3464, or 354-8714.

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

**PORTLAND**-Unprogrammed meeting for 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 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 Metzger, near U. of Md. (301) 445-1114.

**ANNAPOLIS**-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.

**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: Lorraine Fry, P.O. Box 1005, Chestertown, MD 21620. (410) 778-0220.

**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, (410) 820-8347, 820-7952.

**FALLSTON**-Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Nancy Paaby, (410) 877-7245.

**FREDERICK**-Meeting for worship 10 a.m. First-day school 10:15. Please call for location, directions. Richard Broadbent, clerk, (301) 447-6290.

**SALISBURY**-Unprogrammed worship 11 a.m. First-day school and adult class 10 a.m. Carey Ave. at Glen. (410) 543-4343, or 548-2113.

**SANDY SPRING**-Meetinghouse Road off Md. Rt. 108. Worship Sundays 9:30 and 11 a.m., and Thursdays 7:30 p.m. Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.

**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. George Fellers, clerk, (301) 831-9797.

## 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: Sarah Jeffries, 371-1619.

**AMESBURY**-Worship 10 a.m.; 120 Friend St. Call (508) 463-3259 or (508) 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, 9:00 and 11:15 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. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). Wheelchair Accessible. (508) 877-1261.

**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**-Unprogrammed worship 10:30 a.m. Hillside Village Community Center, Edgartown, Vineyard Haven Road, Vineyard Haven. Phone: (508) 693-1834 or (508) 693-0512.

**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 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., adult discussion 9:30; child care. Smith College, Bass Hall, room 210. (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 a.m. at 26 Benvenue St. Phone: (617) 237-0268.

**WEST FALMOUTH-CAPE COD**-Meeting for worship, Sunday, 11 a.m. Rte. 28A. (10 a.m. starting July 1994.)

**WESTPORT**-Meeting, Sundays, 10:00 a.m. Central Village. 636-4963.

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

## Michigan

**ALMA-MT. PLEASANT**-Unprogrammed meeting 11 a.m.; discussion 10 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. Co-clerks Pam and Phil Hoffer, (313) 662-3435.

**BIRMINGHAM**-Meeting 10:30 a.m. Brookside School Library. N.E. corner Lone Pine & Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (313) 377-8811. 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. (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.

## Minnesota

**BRAINERD**-Unprogrammed meeting and discussion, Sundays 6:30. Call: (218) 963-7786.

**DULUTH**-Unprogrammed worship, First Day, 9:30 a.m. Sundays, 1730 E. Superior St. David Harper, clerk: (218) 525-5877.

**MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159.

**NORTHFIELD-SOIGN-CANNON FALLS TWP.**-Cannon Valley Monthly Meeting gathers for worship (unprogrammed) at 10 a.m. each Sunday. On first Sundays of each month, it meets in homes. On second through fourth Sundays, it meets in the administration building of Laura Baker School, at 211 Oak Street, Northfield, MN. First-day school for children is held during worship. For more information, contact clerk Corinne Matney, 8651 Spring Creek Road, Northfield, MN 55057, (507) 663-1048.

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

**ST. PAUL**-Twin Cities Friends Meeting, 1725 Grand Ave.,



St. Paul. Unprogrammed worship, 10:30 a.m. (612) 699-6995.

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

## 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.

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

**SPRINGFIELD**-Preparative Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. Contact Louis Cox: (417) 882-3963.

## Montana

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

**HELENA**-Call (406) 449-6663 or (406) 449-0913.

**MISSOULA**-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

## Nebraska

**LINCOLN**-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.

**OMAHA**-Unprogrammed worship 11 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 558-9162.

## Nevada

**LAS VEGAS**-Unprogrammed worship group. Call (702) 898-5785.

**RENO**-Unprogrammed worship, for information call: 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., 141 Central Ave. Contact: Pat Gidea, (603) 749-9316, or write: P.O. Box 98, Dover, NH 03820.

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

**HANOVER**-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Mayme Noda, (603) 643-4138.

**LANCASTER**-Unprogrammed meeting at the Episcopal Rectory nearly every Sunday evening at 5:30. Check for time. (802) 962-5290.

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

**PETERBOROUGH**-Monadnock, Meeting at Peterborough/Jaffrey Line on Rt. 202. 10:30 a.m., 9:30 a.m. in July and August. (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) 652-2637.

**CAMDEN**-Newton Friends Meeting. Worship First Day 10:30 a.m. Cooper & 8th Sts. (by Haddon Ave.). Information: (609) 964-9649.

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

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

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

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

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

**GREENWICH**-First-day school 10:30 a.m., Worship 11:30 a.m., Ye Greate St., Greenwich. (609) 451-8217.

**HADDONFIELD**-Worship 10 a.m.; First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 428-6242 or 428-5779.

**MANASQUAN**-First-day school 10 a.m., meeting 11:15 a.m. Rte. 35 at Manasquan Circle.

**MARLTON**-See CROPWELL.

**MEDFORD**-Worship 10 a.m. First-day school 10:30 a.m.

Union St. Meetinghouse. (609) 953-8914 for info.

**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**-118 E. Main St. One meeting for worship 9:30 a.m. June 19 through September 4. (609) 235-1561.

**MOUNT HOLLY**-Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575.

**MOUNT LAUREL**-Intersection Hainesport-Mt. Laurel Rd. and Moorestown-Mt. Laurel Rd. Meeting for Worship 10:30 a.m. (609) 235-1561.

**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. (201) 445-8450.

**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 and primary First-day school 10 a.m. Hanover and Montgomery Sts. Children welcomed and cared for.

**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 845-9516.

**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 and First-day school 10:30. 1600 5th St., N.W., (505) 843-6450.

**GALLUP**-Friends Worship Group, First Day 10:30 a.m. For information, call: (505) 722-5315.

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

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

**SILVER CITY AREA**-Gila Friends Meeting. 10 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) 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 Barbara A. Bowen, 25 Grover St., Auburn, NY 13021. Phone: (315) 252-3532.

**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. 982-9645.

**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, 270 Lake St., rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone: (716) 526-5196.

**CHAPPAQUA**-Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 238-3170.

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

**CLINTONDALE**-Clintondale Friends Meeting, 302 Crescent Ave. Sunday school 9:45 a.m., worship 11 a.m. (summer hours: July-Aug. 9:30 a.m.) Daniel P. Whitley, Pastor. Phone: (914) 883-6456.

**CORNWALL**-Worship with child care and First-day school, 10:30 a.m., Quaker Ave. Phone: 534-7474.

**EASTON**-Unprogrammed worship and First-day school 11 a.m. Rte. 40. (518) 664-6567 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.

**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.

**FARMINGDALE-BETHPAGE**-second and fourth First Days, preceded by Bible study, 10:30.

**FLUSHING**-Discussion 10 a.m.; FDS 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

**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 Hempstead 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: Cooperstown, 547-5450, Delhi, 829-6702; Norwich, 334-9433.

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

**POPLAR RIDGE**-Worship 10 a.m. (315) 364-5563.

**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) 523-3548 or (518) 891-4490.

**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 Poplham Rd.

**SCHENECTADY**-Meeting for worship 9:30 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) 720-0643.

**SYRACUSE**-Worship 10:30 a.m. 821 Euclid Ave.

**WARWICK**-Worship, 2nd Sunday of month, 10:30 a.m., at Bandwagon, Hamilton Ave. (914) 986-8414.

## 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 meeting for worship and First-day school, 11 a.m. 381 E. King Street. John Geary, clerk, (704) 264-5812.

**BREVARD**-Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth 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. 531 Raleigh Rd. Clerk: Mike Green, (919) 929-2339. Meetinghouse, (919) 929-5377.

**CHARLOTTE**-Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 2327 Remount Rd. (704) 399-8485 or 537-5808.

**DAVIDSON**-10 a.m. Carolina Inn. (704) 892-3996.

**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.

**GREENSBORO**-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:30 a.m. Hank Semmler, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (910) 292-5487.

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

**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 child care, 10:30. Discussion and child care, 9:30. 513 West Exchange St., Akron, OH 44302; 253-7141.

**ATHENS**-10 a.m., 22 Birge, Chauncey (614) 797-4636.

**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. (513) 232-5348.

**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. Cindi Goslee, 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.; (614) 291-2331 or (614) 487-8422.

**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. For summer and 2nd Sundays, call (614) 362-8921.

**GRANVILLE**-Unprogrammed meeting at 10 a.m. For information, call Mike Fuson: (614) 587-4756.

**KENT**-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell, clerk. Phone: (216) 869-5563.

**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.

**OXFORD**-Unprogrammed worship and First-day school, 10 a.m. (513) 523-5802 or (513) 523-1061.

**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.

## Oklahoma

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

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

**TULSA**-Green Country Friends Meeting. Unprogrammed worship 5:15 p.m. Forum 4 p.m. For information, call (918) 743-6827.

## Oregon

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

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

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

**FLORENCE**-Unprogrammed worship (503) 997-4237 or 964-5691.

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

**PORTLAND/BEAVERTON**-Fanno Creek Worship Group. Unprogrammed worship 10:30 a.m. Sundays, Sept.-June. Child care. First-day school 1st and 2nd Sundays. Oregon Episcopal School, 6300 SW Nicol Rd. (503) 292-8114.

**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. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

**BUCKINGHAM**-Worship and First-day school, 11 a.m.-12 (June, July, Aug.: 10-11, no FDS). Routes 202-263, Lahaska. (215) 794-7299.

**CHARLISLE**-First-day school, Meeting for worship 10 a.m.; 252 A Street, (717) 249-8899.

**CHAMBERSBURG**-Meeting for worship 10:30 a.m., 630 Lindia Drive, tel. (717) 261-0736.

**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. N.W. 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 Goshenville, intersection of Rte. 352 and Paoli Pike.

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

**HAVERTOWN**-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.

**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 and Sickles. Betsy McKinstry, clerk, (215) 444-4449.

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

**LANSWANE**-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 11 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Clerk: (717) 837-1700.

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

**MARSHALLTOWN**-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. 358-1528.

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

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

**NEWTOWN (Bucks Co.)**-Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 219 Court St., 968-3804.

**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**-Unani Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Geoffrey Kaiser, 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  
 Germantown Ave.  
**GREEN STREET MEETING**-45 W. School House Lane.

**PHOENIXVILLE**-Schuykill 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  
 St., 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, Ltham, Pa.  
 (215) 688-9205.

**READING**-First-day school 10 a.m., meeting 11 a.m.  
 108 North Sixth St. (610) 372-5345.

**SOLEBURY**-Worship 10 a.m., First-day school 10:45 a.m.  
 Sugar 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 & First-day school 11:15 a.m.  
 Sept. through June; 10 a.m., July & August. Ft.  
 Washington Ave. & Meeting House Rd., near Ambler.  
 (215) 653-0788.

**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. High St. Caroline 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) 825-0675.

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

**WRIGHTSTOWN**-Rte. 413. Gathering 10 a.m. Meeting for  
 worship 10 a.m. First-day school, children 10:15 a.m.,  
 adults 11 a.m.

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

**YORK**-Unprogrammed meeting for worship 11 a.m.  
 135 W. Philadelphia St.; clerk, Lamar Matthew:  
 (717) 843-2285.

## 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

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

**COLUMBIA**-Meeting for worship and First-day school  
 10 a.m., forum 11:30 a.m., Harmony School,  
 3737 Covenant Rd., (803) 252-2221. Visitors welcome.

**GREENVILLE**-Unprogrammed worship and First-day  
 school 5:00 p.m. First Christian Church, 704 Edwards  
 Road. (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.

**CROSSVILLE**-Worship 10 a.m., discussion 11 a.m. Rt. 8,  
 Box 25. Gladys Draudt, clerk: 484-6920.

**JOHNSON CITY**-Tri-Cities Friends (unprogrammed).  
 Information: Sharon Gitlin, (615) 926-5545.

**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. Hibbard Thatcher, 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.

**CORPUS CHRISTI**-Unprogrammed worship 9:30 a.m.,  
 discussion 10:45 a.m.; 5872A Everhart, 993-1207.

**DALLAS**-Sunday 10 a.m. 5828 Worth St. Hannah Kirk  
 Pyle, clerk. (214) 826-6097 or call (214) 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**-Worship, First Day 11 a.m.; 1501 Post  
 Office St. (409) 762-1785 or 740-2781 or 762-7361.

**HILL COUNTRY**-Unprogrammed worship 11:00 a.m.,  
 discussion 10:00 a.m. Kerrville, TX. Clerk: Polly Clark:  
 (512) 238-4154.

**HOUSTON**-Live Oak Meeting. Adult discussion 9:30 a.m.  
 except summer. Unprogrammed worship 8:15 a.m. and  
 11 a.m. Supervised activities and First-day school for  
 young Friends 9:30-noon. Call (713) 862-6685 for details.  
 1003 Alexander.

**LUBBOCK**-Unprogrammed worship, Sunday morning  
 10:45-11:45 a.m. United Campus Ministries Building,  
 2412 13th St. (806) 747-5553 or 791-4890.

**MIDLAND**-Worship 5 p.m. Sundays. Clerk, Carol Clark:  
 (915) 697-1828.

**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. Mail: P.O. Box 6127, San Antonio, TX  
 78209. (210) 945-8456.

**TYLER**-Unprogrammed. Call: (903) 725-6283.

**Utah**

**LOGAN**-Unprogrammed meeting and First-day school.  
 Sundays, 10 a.m. 290 N. 400 E. Call: 245-4523, 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, 12:30 p.m. in winter;  
 11:30 a.m. in summer. Second Congregational Church,  
 Hillside St., Bennington. (802) 442-6010, or 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**-Meeting for worship 10 a.m. Summer  
 schedule (Memorial Day-Labor Day) 9 a.m. In Wallingford.  
 Rotary Building, N. Main St. Call Kate Brinton, (802) 228-  
 8942, or Len Cadwallader, (802) 446-2565.

**Virginia**

**ALEXANDRIA**-Worship every First Day 11 a.m.,  
 unprogrammed worship and First-day school. Woodlawn  
 Meeting House, 8 miles S. of Alexandria, near US 1. Call  
 (703) 781-9185 or 455-0194.

**CHARLOTTESVILLE**-Discussion 9:45 a.m., worship

8:30 a.m. and 11:00 a.m. (child care available). Summer  
 worship only 8:30 a.m. and 10:00 a.m. 1104 Forest St.  
 Phone: (804) 971-8859.

**FARMVILLE**-Quaker Lake, discussion 10 a.m. worship  
 11 a.m. (804) 223-4160.

**FLOYD**-Unprogrammed meeting and First-day school  
 10 a.m. Call for directions. (703) 745-4340, or 929-4848.

**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.

**NORFOLK**-Worship and First-day school at 10 a.m. Phone  
 (804) 624-1272 for information.

**RICHMOND**-Worship 9:30 and 11 a.m., children's First-day  
 school 11:20 a.m. 4500 Kensington Ave. (804) 358-6185.

**RICHMOND**-Ashland Meeting. Worship 11 a.m. Children's  
 First-day school 11:15 a.m. (804) 227-3439 or 227-3563.

**RICHMOND**-Midlothian Meeting. Worship 11 a.m.,  
 children's First-day school 11:15 a.m. (804) 743-8953.

**RESTON**-Singing 10:45 a.m., First-day school and worship  
 11 a.m. K. Cole, (703) 391-0824.

**ROANOKE**-Worship 10:30 a.m. Info.: Fetter, 982-1034; or  
 Waring, 343-6769.

**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.

**KENT**-South King County Worship Group. Sundays  
 11 a.m. in homes. (206) 631-3945.

**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**-Salmon Bay Meeting at Phinney Center,  
 6532 Phinney N.; Worship at 10 a.m. (206) 526-7166.

**SEATTLE**-University Friends Meeting 4001 9th Ave. N.E.  
 Quiet worship First Days 9:30 and 11 a.m. 547-6449.  
 Accommodations: 632-9839.

**SPOKANE**-Unprogrammed worship. 536-6622, 326-4496.

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

**TRI-CITIES**-Unprogrammed worship. Phone:  
 (509) 946-4082.

**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) 428-1320.

**Wisconsin**

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

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

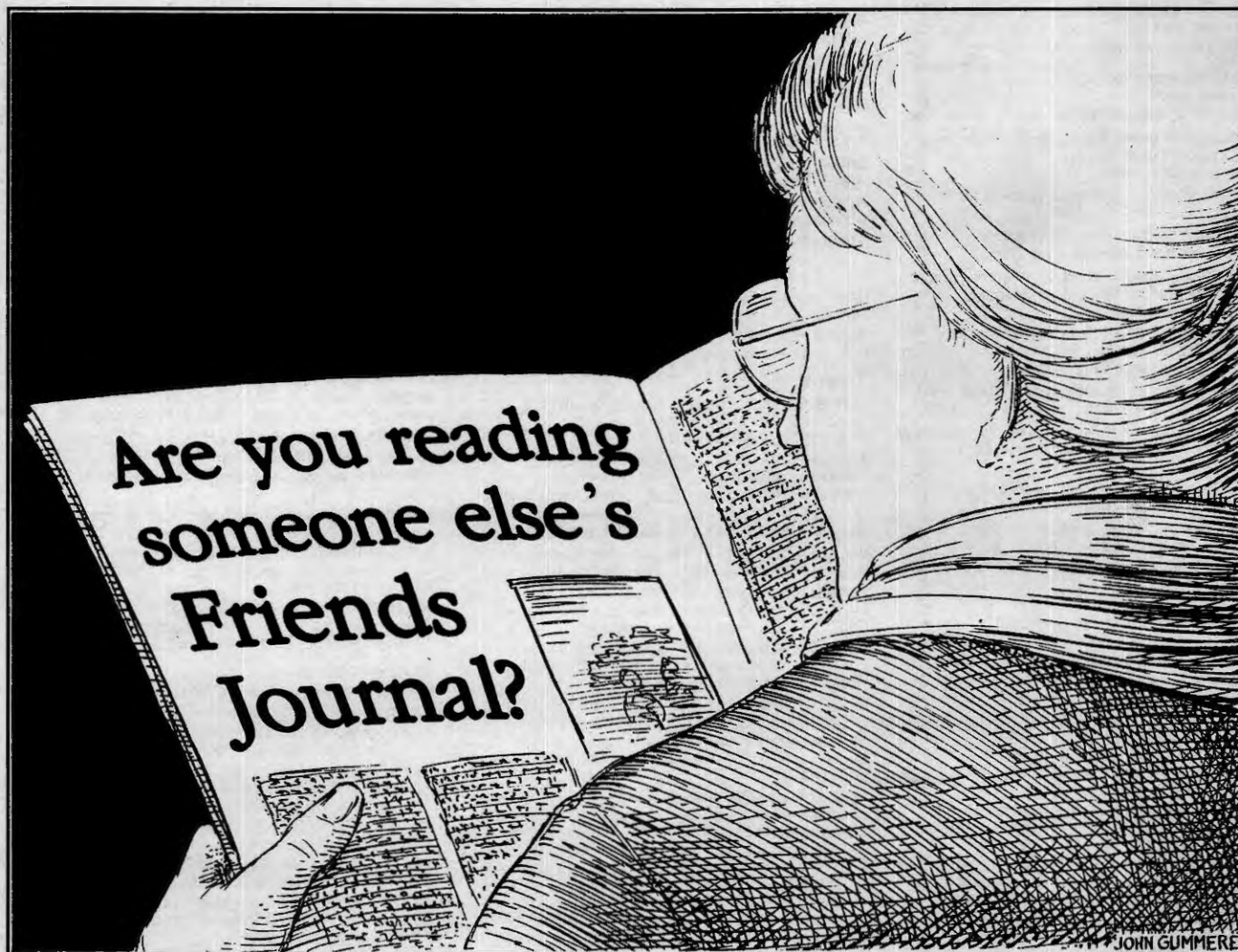
**GREEN BAY/APPLETON**-Meeting for worship and First-  
 day school 11 a.m. Contact Reed Hardy, clerk:  
 (414) 337-0904.

**MADISON**-Meeting House, 1704 Roberts Ct., (608)  
 256-2249. Unprogrammed worship Sunday at 9:00 and  
 11:00 a.m., Wednesday at 7:00 a.m., 12:00 noon, 5:15  
 and 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 HOLE**-Meeting for worship 9 a.m. (May 1  
 through September 30, 8:30 a.m.) Unprogrammed. For  
 location, call (307) 733-5432 or 733-3105.



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