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serving the
Religious
Society of
Friends



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Among Friends

Words that Made a Difference

After reading the articles in this issue on eldering, I began to recall moments during my own life when, as Emily Sander writes, "one person seeks another out" to speak honestly about a deep concern. Thinking way back, I could recall the efforts of several of my grade school and high school teachers to correct my behavior or to encourage growth in certain ways. What usually worked best for me at such times was a teacher quietly taking me aside to speak personally about the problem. There was no intent to embarrass me in front of my peers, or to put me on the defensive, but rather encouragement to do better. There were other teachers too, I'm sorry to say, who didn't help me in the same way. A particular junior high gym teacher comes easily to mind; if he found us chewing gum, he would make us take the gum from our mouth, place it in his hand, and he would rub it in our hair. (Not a Quaker school, to be sure!)

I recall a moment when I was a young adult and a conversation occurred that had a profound impact on me. It was 1958. Stationed that year in southern Germany as an army medic, I was returning one night by train from a two-week leave in England. I was sitting up late reading and enjoying the solitude of an empty compartment. Without any warning, the compartment door flew open, and a black man stood framed in the doorway. Not moving to enter the compartment, he said to me in a clipped, English accent, "Why do you treat black people so badly in your country?" (or words to that effect). I was absolutely shocked. I'm sure my face colored, and I tripped over words as I sought to respond. Why had he chosen me to confront? How did he know my country of origin? At first I was terribly defensive: I did not consider myself to be a prejudiced person. I felt he was condemning me for the behavior of those whites who were clearly racist. It didn't seem fair that he was attacking me when we had not even met. I probably said some of these things to him and inwardly hoped he would go away and leave me alone.

Instead, the man came into the compartment, sat down, and for the next half hour or so we talked. I learned that he was from Africa (I forget now which country) and had spent time in England. During his life he had experienced the effects of racism in many ways, which he described to me. Clearly, he was angry and glad for the chance to talk about his feelings with me. I don't think I ever got beyond the defensiveness, nor could I enter into a real conversation with him. After we talked for a time, he left as quickly as he had arrived, and I never saw him again.

And yet, in a figurative sense, I did. I saw him during the protests of the 1960s, when black students struggled to desegregate the lunch counters and theaters and busses across the South. I saw him when black young people sought to go to school in Little Rock and when James Meredith was stopped from enrolling at Old Miss. I saw him whenever black people stood up to demand justice and an end to racism and oppression. I see him in my mind even now.

I realize that his way of speaking to me was not "Quakerly." It lacked the politeness, the softness, the subtlety of eldering as I have experienced it among Friends. But it worked for me. His honesty and directness helped to sensitize me to the feelings of an oppressed person, words I had never heard spoken in such a direct and honest fashion. He helped to increase my awareness of racism in my society. My work for much of my adult life to address problems of injustice was one of the results.

I have often wondered what became of the angry young man on the train. I'd like to tell him that his words, spoken from the heart, made a difference to me.

Vinton Deming

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Vietnam memories

As a Canadian living in Vancouver at the time of the Vietnam War, I never expected to comment on it in writing. But Kenneth Sutton's editorial (*FJ* July) recalled vivid memories, in particular the summer of 1970, when I found myself involved in varied courses at a community center. (Incidentally, Kenneth's comment about the word "American" is the first time I've seen in print in a U.S. publication an awareness of its correct use. Thank you.) Having many relatives in the United States, I had found that, in contrast to Canada, where everyone talked *about* the war, in nearby Seattle, a jumping-off point for Vietnam-bound service people, most everyone was directly involved *in* it in a gut-wrenching manner, either by having lost a family member or knowing someone who had.

Back in Vancouver, in an amateur acting course at the community center, I found myself for the first time working directly with young U.S. "Draft dodgers." This derogatory phrase immediately became apparent as a euphemism for sensitive and thoughtful people whose desire to not participate in their country's organized killing of people took precedence, in a difficult choice, over their wish to live in their much-loved country. They were not "religious," but were passionately concerned with justice. Nor were they cowards, for it took courage to live in the manner in which I found them to live—as refugees by choice. In fact, the community center was near a police station, where they could have been spotted and deported if identified.

But strangely, my most vivid memory of the Vietnam period is of a young woman from the States in a pottery course at the center. President Johnson had just resumed bombing of Vietnam, and she was furious at his action. I need to explain that before a new block of clay is "thrown" on the wheel, it must be "wedged," a process of powerfully working it with the hands to soften it and heal any voids. It takes great manual strength. This young woman finally stopped declaiming about Johnson and pummeled and worked the clay (against its nonviolent resistance?) far beyond what it needed, slowly but visibly becoming calmer. After a half hour or more, she had found her center again and threw a beautiful pot.

James Arnold Baker
Lombard, Ill.

In response to her July Forum invitation, I wish to assure Friend Alwyn Moss and other guilty parties that the human urge to



Photo by Ivan Massar, 1967

ritualize is very strong. Even we Quakers have ceremonialized our beliefs into the sacraments of taking affirmations (instead of oaths), other forms of plain speaking, eldery, peace vigiling, potlucking, and let us not forget meeting for worship, at the end of which the designated person is always moved to break the silence on time.

Friend Alwyn might be interested to know, by the way, that in much earlier days, the Roman Catholic Church had many more than the current seven sacraments, and one of them was the washing of feet.

Once during the Vietnam War, Buffalo (N.Y.) Meeting hosted a group of young Friends, Brethren, and Mennonites, who gathered and spent the night in the meetinghouse prior to carrying money and medicine over the Peace Bridge into Canada for the Viet Cong Red Cross. The evening prior to this act of civil disobedience, the participants experienced a very gathered meeting for worship. At the end of it, someone passed around a loaf of bread and a bottle of wine to share. Although the meeting clerk was somewhat troubled next First Day to learn of the event, it did not lead to any further desecration of the meetinghouse with papist activities.

Ken Maher
Rochester, N.Y.

In March 1968 I was beginning to get used to life in the military after the Tet Offensive. I was used to pulling guard duty two nights out of three on top of everything else and wondering just what my elders and betters thought they were doing. I too was ashamed of a country that forced (only) young men into military service and then used them poorly, both their bodies and their souls. I became more ashamed with the murders of Dr. King and Robert Kennedy, the Chicago fiasco, the ending of the Prague Spring, and the National Guard occupation of Wilmington, Del.

I take exception to the phrase (Among Friends, July) "... brutality of a system that trained young men to kill civilians. . . ." Most people have no conception of the brutality of any system that is supposed to take normal people and turn them into soldiers. From the perspective of one who went through such a system, I strongly disagree with the notion that my elders and betters were

training me to kill civilians. Commies, VC, NVA, yes, but not civilians. The editorial writer should have taken better notice of Bill Ehrhart's poem, "Guns." In a "counterinsurgency" war, some or many of the combatants either *are* civilians or are dressed as civilians. Most kids, even U.S. kids, are sickened by the thought of killing even younger kids, even when they are trying to kill us. And most of us, faced with the obvious alternatives, knew we would kill "civilians" to get home alive.

The brutality is in the system, any system, any country. The brutality is in war, a festival so many seem to want to keep celebrating.

Thomas F. Bayard
Wilmington, Del.

First, I very much appreciate the July issue. I know many of the writers—in some cases not personally, but by reputation. And I know well the era of which they speak. I lived in Vietnam during the 1960s and have been caught in the web spun by the events of that time ever since. I was not a Quaker then, so my Vietnam-era acquaintances and friends include many people outside Quaker circles. We are variously cursed and blessed by those experiences and our reactions to them.

On Mending the World

Second, I had not thought to write until I read *Among Friends* commenting on the use of the word "American" and ruminations on what should we really call that particular war. Vietnam has had many other wars, so the "Vietnam War" is purely from a U.S. perspective. And it is true that the Vietnamese call it "the American War," and we have had many others. I generally say "the United States-Vietnam War" or "the United States-Indochina War" as it did involve Laos and Cambodia as well as Vietnam.

Carlie Numi
Philadelphia, Pa.

I am happy to share this good news, especially with those of you who well remember when my husband, Norman Morrison, sacrificed his life on November 2, 1965, through self-immolation at the Pentagon in protest of the war in Vietnam. At that time, you may recall, we were living in Baltimore and were members of Stony Run Meeting, where Norm was executive secretary. In the incredibly powerful and challenging days that followed his death, many, many Friends and others stood by our family and showed respect for Norman's witness in so many ways. Without that level of love and support, things would have been very different for us and for how Norman's act was received by others, both within and without the Religious Society of Friends. I will be forever grateful for those who stood by us. Soon after Norman died, I received an official invitation to visit North Vietnam. Of course it was not the right thing for me to go at that time. Over the weeks and months that followed, I received letters and gifts from officials and people in Vietnam, some with invitations to come for a visit. Still, I was not led to go.

Norman's sacrifice was very moving to the Vietnamese people, in the north as well as in the south. His witness communicated deep human empathy and caring, above politics and national boundaries. During the war, Norman became a kind of folk hero in Vietnam. A commemorative stamp was issued in his honor in the north. Poems and posters were created to celebrate him. A street in Hanoi was named after him.

Earlier this year I was set to thinking again about the possibility of a trip to Vietnam. I was surprised that I felt as ready as I did about it. I found myself buying a tourist guide to Vietnam. I made inquiries through American Friends Service

Friends are fond of quoting the words of William Penn, "True Godliness don't [*sic*] turn men out of the world, but enables them to live better in it, and excites their endeavors to mend it." Penn makes it very clear that our tradition of working for human betterment arises from what he calls "Godliness."

I would give this word a behavioristic interpretation. Believing that there is that of God in each of us, in our worship we seek to nurture this divine seed; we are not just asking favors of some remote omniscient being. What we try to do in our meetings for worship is to open our hearts to the most powerful force in the universe and to be filled with its overwhelming dynamism of love and compassion and goodness. It is in that way that we can become even a little bit "Godly." The more we are possessed by such a spirit of "Godliness," the more we sense our unity with and sympathy for all humanity, and the more we are consequently driven to outward works to relieve suffering and promote reconciliation and peace in the world. Or, as Penn puts it, the more we are "excited" in our endeavors to mend the world.

In this sense, before we can go very far to construct the Kingdom of God in the world, we try to build the divine realm in our own hearts. We are not perfectionists like doctrinaire Marxists who believe that human beings are innately good, and once the corrupting system of capitalism is overthrown, a new golden age will be ushered in. Or like doctrinaire anarchists who are so sure that after the corrupting system of government is abolished, we will all be free to develop our inborn goodness.

Quakers do not necessarily believe with Puritans of old that "In Adam's fall/we sinn-ed all." The Inner Light shows us our faults, and we are all too aware of our weaknesses, our selfishness, our aggressive impulses. But we know experientially that as we open our hearts to God's infinite love, our shadow side can be overcome and our potential for good fortified. George Fox was given to see "an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness."

Nietzsche chided the socialists of his time for "their absurd optimism concerning the 'good man' who is supposed to be waiting in their cupboard, and who will come into being when the present order of

society has been overturned and has made way for natural instincts." Quakers believe that what we have of a good human being within, we don't keep waiting in the cupboard. Rather we set out to do what we can to make the world better. We are aware, however, that any mending of the world takes much patience and that, as Isaac Pennington, the 17th-century Friend, understood so well:

whenever such a thing shall be brought forth in the world, it must have a beginning before it can grow and be perfected. And where should it begin but in some particular [individuals] in a nation, and so spread by degrees. Therefore whoever desires to see this lovely state brought forth in the general, must cherish it in the particular.

We do what we do because we think it is right, not looking for quick results. We may be mending the world only "by degrees," so slowly and so inconspicuously that we may not be able to tally any successes. In his landmark study of *Quaker Experiences in International Conciliation*, C.H. Mike Yarrow examines three examples of such peacemaking, and while he makes a highly significant contribution in analyzing these cases, he finds it "difficult, if not impossible" to arrive at any measure of how effective these Quaker efforts actually were. Friend Yarrow concludes:

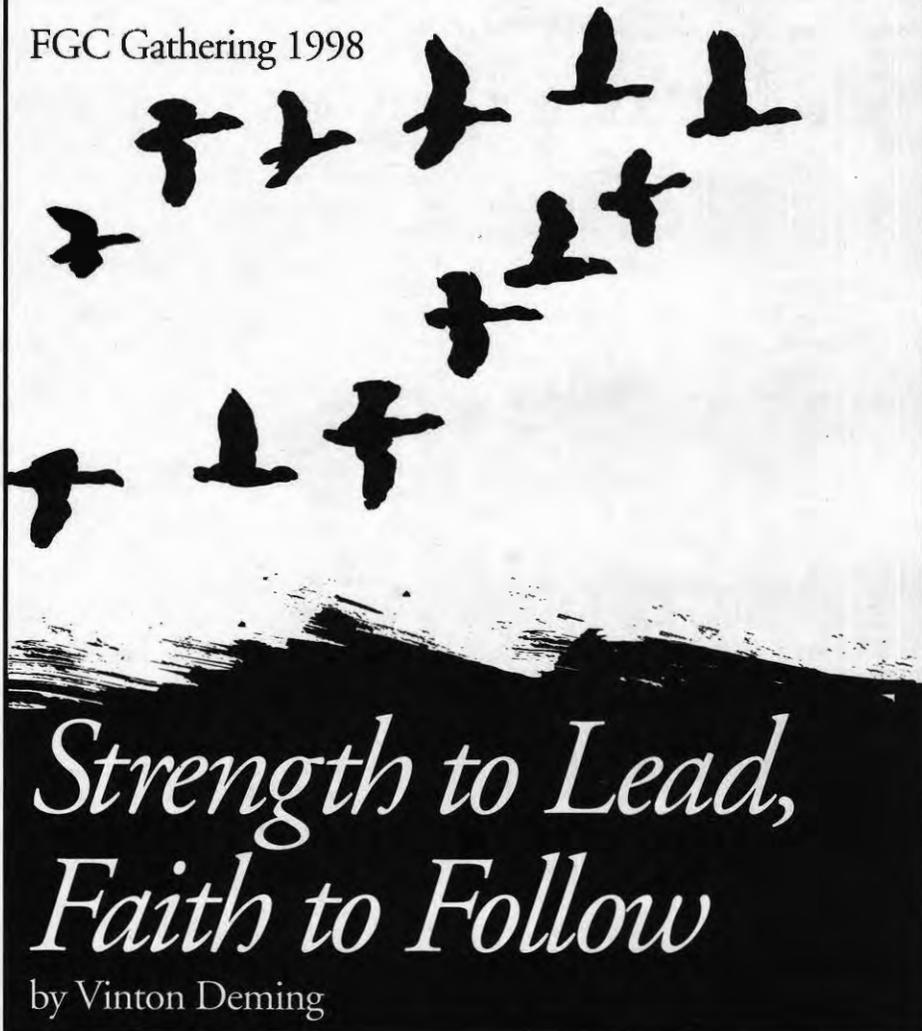
We must end with a restatement of the Quaker faith that a concern, carried out in the right spirit and with a mustering of all resources available, mental and physical, has its justification in the light of eternity; whether it commands respect in the councils of man is important, but secondary.

If we are really sowing seeds of peace in human hearts, if each of us is building the heavenly domain in our own heart, even only stone by stone, then there is a rightness in our relationship to God and the universe that in itself justifies our actions. Although none of us is likely to be able to mend the world as a whole and only few of us might make measurable changes of any consequence, we each have the opportunity to try to go about tenderly mending that tiny part of the world that we inhabit. But who knows how far that little candle of love and compassion might throw its beams?

Irwin Abrams
Yellow Springs, Ohio

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FGC Gathering 1998



Strength to Lead, Faith to Follow

by Vinton Deming

The conference theme was woven into the words of greeting from Northern Yearly Meeting Friends Barbara Greenler and Christopher Sammond, clerks of this year's Planning Committee: "For many of us, how we experience ourselves, our lives, and our relationship with God at the [Friends General Conference] Gathering is a touchstone we rely on often in the ensuing year. It renews, nourishes, and informs us, indeed, giving us *strength to lead* and *faith to follow*." The words gave focus to our week together as 1,700 Friends gathered June 27–July 4 on the beautiful campus of the University of Wisconsin, River Falls.

In his opening address to the gathering, Philadelphia Yearly Meeting Friend Arthur Larrabee shared from his own experience, a journey that has led him away from a successful law practice to pursue the spiri-

Vinton Deming, a member of Central Philadelphia (Pa.) Meeting, is editor-manager of FRIENDS JOURNAL.

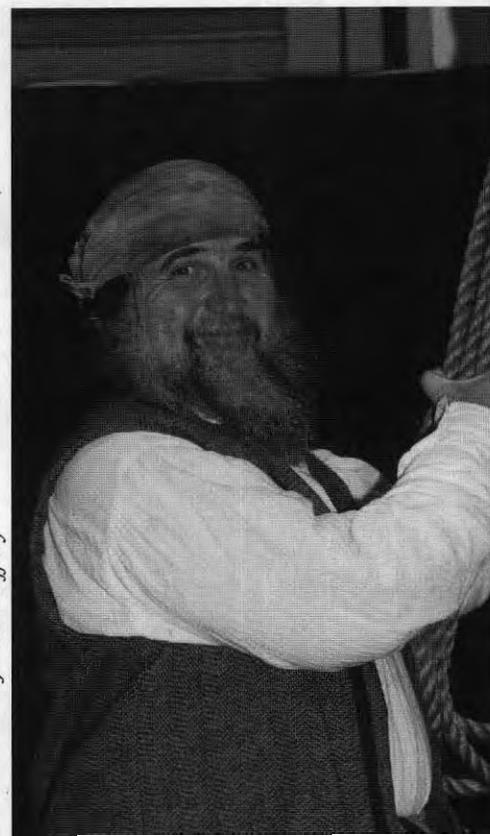
tual dimensions of his life. Arthur quoted the words from Carl Jung's gravestone: "Summoned or not, God will be present." For Arthur, one aspect of God is "spontaneous consciousness"—the "force which holds planets in place and causes flowers to grow." Quoting Marianne Williamson, he suggests you can let this force run your life, "or you can try to do it yourself." Everything that is alive, he believes, is an expression of this consciousness. If we can align with it, all is possible. He wants to create the conditions whereby spontaneous consciousness can occur in his life. It will come, he believes, when he does the work to create the right space for it.

How do we create this space? To do so, we must live in "the now"—experiencing fully what is in the present moment. To

FRIENDS JOURNAL hosted *A Seed of Peace*, a one-person drama written by Miriam Monasch and presented by actor Alfred Wolfram (right).

be able to say the words "This is the moment I've hoped for" may release us to experience God. There are barriers, of course, to our being able to live fully in the present moment. Three spiritual practices that work for Arthur in helping to dismantle the barriers are the practice of dissolving our attachments, dying into our fears, and embracing the paradox. What are the parts of ourselves to which we are most attached? Our sense that we must have peace of mind? That everything must work out as we had carefully planned? When things *don't* work out, can we ask, "OK, Lord, what do I do now?" We may experience intense fear in making ourselves so vulnerable. But Arthur feels it is important to step into our own fear, let our own light shine, and give others permission to do so as well. Living the paradox is important—having the willingness and courage to live with uncertainty in our lives.

David Niyonzima spoke to us on another evening. David is executive secretary of Burundi Yearly Meeting, currently living in Kenya with his family due to the violence between Hutus and Tutsis in his native country. He described movingly the upheaval that is widespread in so many countries of Africa at this time and the great suffering being experienced. It is caused, he believes, by selfish leadership that is apart from the leading of God. Friends were moved by his message and welcomed the opportunity to visit informally with David during the week.

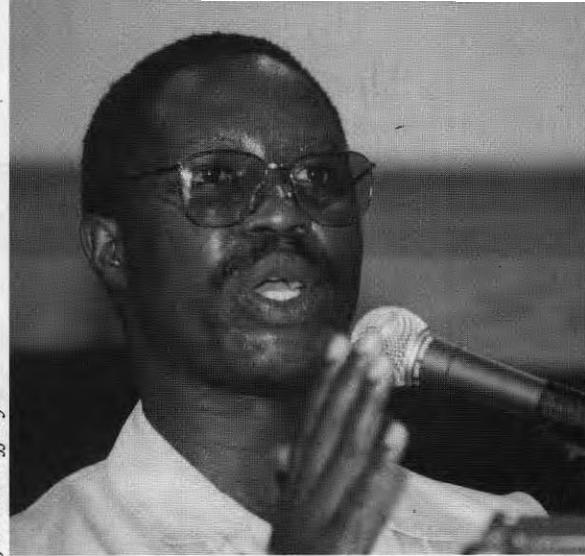


Jackson Tiffany

John Greenler



Jackson Tiffany



Bruce Birchard, general secretary of FGC, and Barbara Greenler and Christopher Sammond, co-chairs of the 1998 Gathering Planning Committee, welcomed Friends to River Falls (above left). David Niyonzima, executive secretary of Burundi Yearly Meeting, spoke on Monday evening (above).

On the concluding evening, Twin Cities (Minn.) Friend Rosalie Wahl addressed the gathering. Poet, writer, feminist, and community activist, she has had long involvement in the justice system of her state. While on the bench as the first woman appointed to the Supreme Court of Minnesota, she worked tirelessly to improve the justice system of her state. She issued a challenge for white Friends actively to give up white privilege.

As at all FGC gatherings, the morning workshops were a key part of the week for most participants. There was no shortage of opportunity to find a workshop to fit

one's individual taste. Of the 61 offered, those that caught my eye included "Journal Writing as Prayer," "Poetry as Spiritual Play," "Faith and our Social Role," "How Can a Small Meeting Survive?" and "Walking in a Sacred Manner." In a small group, meeting daily, it was possible to experience deep worship, dig deeply into topics of importance, and network with others holding common interests. *The Daily Bulletin* announced numerous other spontaneous gatherings as well, too many to attend: opportunities to make music together, to meet with fellow veterans or attorneys or people of color or those want-

ing to learn more about the My Lai Peace Park, Friends Center Moscow, or the work of numerous Quaker organizations.

The Junior Gathering was outstanding (or at least that's the take of my ten-year-
(Continued on page 8))

The Power of the Lord

by Marty Grundy

It is always possible to see the Spirit at work at the Gathering in serendipitous conversations, in inspired plenary words, in workshops that speak to our condition. But there was more than this graciousness at the final session of Bob Schmitt's Bible half hours on Friday morning.

All week Bob described his encounter with the Book of Revelation, as layers of its meaning became intertwined with his own life. He also experienced the power of the Spirit behind the words as he read and reread a variety of translations, wrote our and illustrated the text on a 60-foot scroll, and lived with the themes that the Spirit was enlarging upon through this enigmatic, ambiguous book.

The visual aid on Friday, hidden under *Marty Grundy is a member of Cleveland (Ohio) Meeting and a former FRIENDS JOURNAL board member.*

seven scarves, was an onion. After it is revealed, it still has many layers to work through. And in the end, it brings tears. So it is with the Revelation of John of Patmos. Under the veils of words, when we get down to the meaning, it is still many-layered, and it brings tears to our eyes. After the call to Wake Up! the warning to Repent! the naming of the powers arrayed against love, the message shifts and ends with a triumphant Hallelujah! Christ is come to lead his people himself. Then Bob moved around in front of the podium and began to sing. People immediately began to chime in, and he said, "listen, Friends! Don't speak! listen!" And he sang:

"My life goes on in endless song, above earth's lamentation. I hear the real though far off hymn that hails a new creation. Through all the tumult and the strife, I hear that music ringing. It sounds an echo

in my soul. How can I keep from singing?

"What though the tremor loudly roars, I hear the truth it liveth. What though the darkness round me grows, songs of the Light it giveth. No storm can shake my inmost calm, while to that rock I'm clinging! Since love is lord of heaven and earth, how can I keep from singing?"

"I lift my eyes, the cloud grows thin. I see the blue above it. And day by day the pathway clears, since first I learned to love it. The peace of God restores my soul, a fountain ever springing. All things are yours, since you are loved. How can you keep from singing?"

In George Fox's words, "the power of the Lord was over all." The Spirit was palpably manifest among us. There was sobbing. Hearts were burst open to welcome in the One who stood outside, knocking. In a trembling moment there was a choice; a religious revival could have broken out. Instead, Friends began singing. For some, the act of joining voices in familiar songs contained and distanced the emotion. For others it became a song of praise and thanksgiving to God. □



John Greenler



old grandsons, who were daily participants). Younger Friends enjoyed the opportunity during the week to work with artists in residence from In the Heart of the Beast Puppet and Mask Theatre, a Twin Cities-based group. The sum of their work was displayed in colorful fashion midweek in an intergenerational River Event—the flowing across campus of a human river of frogs, fish, birds, and people to a gathering of music and song.

All was not perfect. Assemble that many Friends together and there are bound to be rough edges. A fire alarm was set off on opening night by two over-enthusiastic young people. Several Friends chose to ignore campus/gathering rules that there be no dogs or pets on campus except guide dogs. A young Friend broke his leg while playing capture the flag. An ugly incident occurred, the passing of antigay leaflets on campus, which was promptly confronted and addressed by FGC leaders. And, of course, food lines were long.

Having attended nearly every FGC gathering for the past 22 years, however, I would give this one high marks. Planning was excellent, university staff were friendly and helpful, and there were no hills to scale on campus by old, tired legs. I should say, too, that humor was abundant. Consider this announcement from Thursday's *Bulletin*: "FGC Friends have consumed as much ice cream in one-half week as 5,600 university students consume in a semester." (Several young Friends, I might add, including my own two charges, strove mightily to improve upon this record by week's end.) Truly, it was a gathering of Friends in the very best sense. □

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Music, pageantry, and ancient spiritual practices were a part of the Gathering. Informal afternoon sings (top); the all-gathering River Event (above); and a labyrinth based on that found in Chartres Cathedral (right)

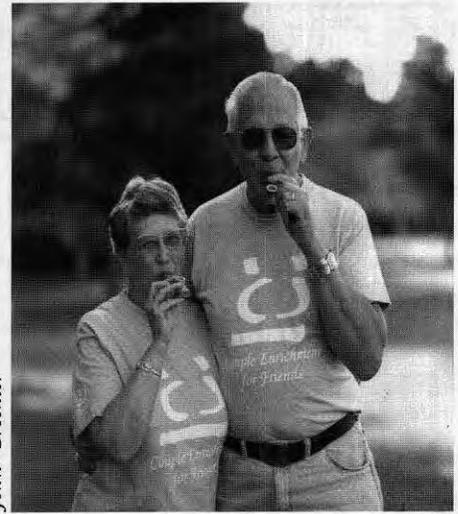


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John Greenler



Friends demonstrated shape-note singing from *The Sacred Harp* (left). Shirley and Verne Bechill, co-clerks of the 1999 Gathering Planning Committee, invited Friends to Kalamazoo, Mich. (above).

The Value of Touch

by Ruth Winifred Dahlke

At River Falls, workshop leaders were urged to bring to the attention of participants the epistle of Young Adult Friends (*FJ* April) about rapid intimacy among Friends resulting in some cases in unwelcome sexual encounters, even to the point of rape.

Since the workshop I was leading, "Witnessing Spontaneity," involved touch and body awareness, we brought this up from the beginning. Many were aware of the epistle and seemed relieved that we would keep this topic open, connecting it with our experiences during the week of moving together. From the beginning I demonstrated how important it was to give nonverbal signals to anyone who wanted to touch or move with you. Moving together is fun, and if you want it, you can respond by dancing with the other person. Or, if you don't want it, you can move away. This was understood and practiced.

A theme of our workshop was offered through a poem of Mary Oliver's, which *Ruth Winifred Dahlke is a member of Richmond (Va.) Meeting.*

begins "Spirit likes to dress up like this—ten fingers, ten toes, shoulders and all the rest. . . ." We were practicing authentic movement in which movers close their eyes and go inward to body awareness, moving only as the body wants to move. Witnesses practice observing the movement as unjudgmentally as possible. It's quite an experience to find out how readily we are judgmental. But this can be overcome. During worship-sharing times it came out, gradually, that both moving spontaneously and witnessing nonjudgmentally were scary. The scariness, once admitted, was also overcome, and as the week went on the freedom to move and to touch blossomed; the benefits of seeing just what was happening and asking for nothing else began to be appreciated.

Touch, as noted by Ashley Montagu in *Touching: The Human Significance of the Skin*, is essential for mental health and good vibes between humans. We kept attention on whether people were finding discomfort. One person was outspoken about not wanting one-on-one contact, and so his wishes were honored. For the

rest, they gradually began to touch and cluster together like a litter of kittens! The pleasure in this was freely expressed at the end of one session of movement on Thursday, when the whole group burst out in laughter and cheers.

The last poem on which we focused was written by Kenneth Boulding in his late years. It is called "Outrageous Joy." He notes how, in spite of hovering death and danger, the spontaneous person feels moments of outrageous joy. This seemed to capture the mood that was developing in our group.

I bring this report in order to counteract any tendency to be wary of touch that might arise through the epistle about the occurrence of unwanted sex. As touch is seen to be spiritual in nature, it is also seen to be something that must be freely chosen, in an atmosphere of open communication. I think it is wonderful that we Quakers have put this subject out on the table for discussion. We can learn to be spirited bodies, not bodies prone to violence, as in the case of rape. Developing tenderness and bodily awareness of the wishes of others is recommended as an antidote to problems that have been brought to our attention through the Young Adult Friends' epistle. Authentic movement is one modality that will help us achieve this. □

THE GIFT AND ART

Hugs as a form of eldering

by Susan Furry

Last Sunday, an older Friend greeted me after worship with a big hug. I said, "Thank you for eldering me." She recoiled and said, "Oh no, I didn't mean it that way!" After a little explanation, my friend was reassured. But though I didn't intend to shock her, I really meant my remark, that she was eldering me and that I was grateful for it. Her hug was not just exuberance, nor was it a formality. It expressed her real desire to comfort and reassure me during a difficult period, her sincere appreciation of me as a person, her warm interest in my spiritual and personal growth. She didn't have to say these things to me in words, because over the years she has expressed them in many ways. In giving me that hug, she was an instrument of God, expressing to me God's love and concern.

I have been blessed to receive such eldering from many Friends, some older elders and some "elders" much younger than I. A few examples: a Friend driving me to New Hampshire to visit a Friend in jail after the Seabrook nuclear power protest, not expecting to be able to visit herself, just going along for support. A Friend I knew not well sending me a completely unexpected gift of money at a time when I needed it, not financially, but emotionally needed to receive tangible evidence of the love that surrounds me. A "New England Yearly Meeting Misses You" postcard signed by many Friends when I had stayed away from yearly meeting sessions for personal reasons. An invitation to write for

These essays appeared in the Spring 1998 issue of The New England Friend. Reprinted with permission. Susan Furry is a member of Smithfield (R.I.) Meeting. Emily Sander is a member of Friends Meeting at Cambridge (Mass.). Brian Drayton is a member of Weare (N.H.) Meeting. Jan Hoffman is a member of Mt. Toby (Mass.) Meeting. Clarabel Marsteller is a member of Durham (Maine) Meeting.



Rita Corbin, courtesy of The Catholic Worker

The New England Friend implying that I may have something to offer, something worth listening to. A phone call inviting me to supper, after a Friend had noticed that I was upset. Friends telling me, in various ways, that vocal ministry which came through me had spoken to their condition. Friends encouraging me to accept nomination for new responsibilities. Many, many hugs, expressions of love and support and appreciation and concern. A recent e-mail message: "I am holding you in prayer and ask that God be with you and companion you through whatever is to come and bring you into the life that God would have you lead. May the Lord hold you in his everlasting arms."

Of course, I've been on the receiving end of the more common understanding of eldering, too. But I have felt bruised by it only once or twice, because it almost always has come in a context of loving concern and support. One of the first times was after I had spoken during worship, shortly after I started attending Cambridge (Mass.) Meeting, and an elder Friend said to me, "I'm so glad you spoke

in meeting. I wish I could have heard everything you said." It's easier to hear words of reproof or caution when you feel that the speaker likes you, appreciates you, and wishes you well. Within a context of longstanding relationships of love and concern, I have been able to hear and accept some sharp and painful insights, and even feel grateful for the honesty of love that communicated them and for the opportunity of growth that was offered. I am deeply grateful for all the eldering I have received among Friends. It has helped and guided me in essential ways.

It's sad that Friends no longer recognize and encourage eldership as a defined and valued role among us, but that doesn't mean it has stopped happening. We all elder each other at times, but the Holy Spirit continues to use certain people in a special ministry of encouragement and guidance. We all know such people in our meetings, though we seldom acknowledge it directly, and we know that their gifts are an essential part of our religious community. Praise God that we still have elders among us! □

OF ELDERING

An open mind and an open heart

by Emily Sander

When eldering is offered only as criticism, those times seem less effective than when a nurturing, encouraging interest in someone's spiritual path is the form of eldering. At Friends Meeting at Cambridge (Mass.) the latter instances often arise informally when one person seeks another out. In some cases we are unaware of the effect we have. As clerk of meeting, I included someone on a list to be called in case of a meeting emergency during the summer. Some years later this person described how that gave her a new sense of having something to contribute. Another time, I remember being asked by an experienced Friend if I had thought of serving the meeting in a particular way. I hadn't, and the suggestion opened new possibilities.

One form that eldering takes in our meeting occurs when a person experiences a calling and requests a clearness committee from Ministry and Counsel. This committee helps clarify what they are meant to do and how the meeting could support and be enriched by that calling. Occasionally an oversight committee is requested when someone is taking on a major spiritual responsibility and would like help with discernment.

Writing this article prompts me to consider why critical eldering often goes awry. First of all, when one is asked to do something as compared with a leading originating within oneself, the effect can be less open and responsive. On the other hand, group discernment can be extremely important as a balance to one's own biases. Sometimes vocal ministry has opposite effects on different people. I remember one time when a person spoke critically to someone about her vocal ministry with the result that the person was silent in

meeting for several years. Many others in the meeting were saddened because her ministry had been helpful.

An older Friend once commented in a Ministry and Counsel discussion about vocal ministry that she hoped we would consider that the meeting for worship is quite strong. I interpret her comment to mean that we need to have trust in God's process and avoid the perils of conformity—the fresh springs of new life often come in unexpected and sometimes unwelcome forms. Preparing ourselves during the week for meeting for worship so that we do not come spiritually desperate, listening in a kindly way to where words come from, and being open to taking our part in the vocal ministry if so led will help strengthen the worship.

A further difficulty crops up with the distortions that can arise: when people hear something positive about themselves, they tend to diminish what they hear; when they feel criticized, they sometimes enlarge what was said. I wonder if asking people what they are taking away from a discussion would minimize this effect.

The other day Bar Cummings St. John reminded me of advice about eldering from Ed Sanders, who was our Resident Friend some years ago. He suggested looking with the other person at how something was affecting the community. That approach avoids someone feeling personally attacked and establishes a more balanced and shared search. My mother, Anna Jones, commented, "You have to have an open mind and an open heart when you elder someone." I agree and am aware that sometimes our feelings about what we perceive as a problem cut down on that openness.

All forms of eldering seem to work better the more we let God into the process, through prayers, through earnest attempts to listen and be faithful, and through realizing that God, and not we ourselves, will reach the other's imagination. Our responsibility is to stay mindful of and responsive to that of God in the other. I had a friend who felt most of her mistakes in life had come from not allowing enough time. Eldering generally needs time. □

A meeting's life needs guidance, stimulus, and cultivation

by Brian Drayton

As Friends have discussed what is necessary for vital meetings, they have sometimes referred to the traditional roles labeled "minister" and "elder." We proceed best in considering elders when we remember that we are not talking about an abstract "job description," but rather individuals who are well grown "in the Truth," alert to the promptings of the Inward Monitor, and lovingly concerned for the meeting as well as for its members. What does eldering look like?

The elders had essentially a nurturing role, and one might say that their voice is embodied in our queries, for they were always to be asking questions: How is the meeting for worship? Do Friends have the ministry they need? Are the young being well educated? Are you regular and punctual in attendance? Are Friends being buried, married, set up in business, and choosing their habitations after the manner of Friends?

Ministering Friends are easy to spot—part of their calling is to stand up and be heard; but it is hard to know how to nurture the birth and growth of elders, because they can so often be unobtrusive. They are the quiet, thoughtful, prayerful Friends whose learning and inward growth do not stop and whose care for the meeting grows as they grow.

I have never been part of a meeting that appointed elders officially, but I have received eldering of the best kind. For me, the perfect example is an aged Friend in Friends Meeting at Cambridge, Mass., who, after I (or another young person) spoke in meeting, would just happen to

appear at my elbow during the coffee hour and say, "I was thinking about what you said in meeting, and it seems to me. . . ." The comment, full of caring attention on behalf of the meeting he loved, would often show far greater understanding of the message I had brought than I had myself. His long reflections, prayer, and study illuminated his hearing and his speaking.

A meeting's life needs guidance, stimulus, and cultivation—a healthy diet of several kinds of discipline. Living elders (of whatever age!) can speak the hard truths of support and encouragement, and of restraint or even reproof, because we see how they love us faithfully. Of course, words are not needed when the living is the message, and I know for myself that I have been learning the lessons of simplicity, directness, and simple prayer from some elders I meet who teach merely by their commitment to living Friends' understanding of the Gospel, in the inward life as well as the outward.

It is a real challenge for all of us to learn to value such people, even though they would be the first to point out ways in which they need to better themselves. But Friends have always recognized that it is possible to grow as practitioners of the Quaker way, that in fact one can ripen and deepen in one's understanding, discipline, consistency, and discernment. In any family, we grow best when we see all the stages of life, from infancy to seniority, each for what it is, and for what each uniquely brings. So too in our meetings, we all are helped and inspired to progress on our spiritual paths when among the new and the formerly new we also have those who are settled, rooted, and experienced. We do them and ourselves a favor by recognizing what they have to offer.

Such Friends may make important contributions by the way they react to challenge. I was once part of a group of young adult Friends who felt the need to hear the voice of some elders in the meeting who were reluctant to take too visible

a role in the meeting, however much friendship and guidance they gave in private. We approached a few of these people and told them how we wanted to hear more from them, wanted them to offer more to the meetings of business or worship than they were in the habit of doing. (This kind of stimulus can come from a nominating committee as well!) These Friends reacted quite true to form: they protested their own inadequacies but they listened carefully, and each in their own way over the next year or so made themselves more available to the meeting, with good effect. This was servant leadership in a real sense, and it nourished.

Of course, we cannot recognize and call out gifts in our meeting's members if we are not ourselves steady in frequently bringing our meeting and its members before our minds and in our prayers during the week. In this way, the Light that can open the Scriptures' meanings to us can also open and illuminate our knowledge of each other. □

The minister-elder dynamic

by Jan Hoffman

There are different functions people need to carry out for a community to be faithful together. One of these is *eldering*, essentially a nurturing function. For me, *eldering* belongs with ministry in a dynamic relationship. When a message or a call to service is rising up in the minister, an elder (or several) may be essential in drawing it out—in ways that deepen the ministry and increase the faithfulness of both people. Both ministry and *eldering* are gifts, and as such, they need to be exercised for the building up of the faith community, not for the self-fulfillment of the one with the gift.

Given this brief space, I will simply offer some phrases as intimations of larger stories of times I functioned as the minister in a minister-elder dynamic. When I speak or lead a workshop, I always seek the place where *eldering* will come from—whether that is one person whose name

rises up for me—or the planning committee who invited me—or trusting God to send someone without my asking them.

After one talk I was not clear whether I had been faithful or not, and I stewed about this for a week before calling one of the many folks I consider elders. I had babbled on for awhile when he interrupted me. "I just want to say to you, 'Go play tennis or something.' I don't know whether you were faithful or not, but I do know that trying to seek further clarity about it is not good for your spiritual health. Sometimes we will not know if we were faithful or not—and we just have to let it go."

On another occasion, I felt unfaithful after the second of three talks and called another of my elders to share my confusion and ask for his guidance. He said, "First, it won't do much good to tell you this, but do not be afraid. Second, you have to ask yourself if you are willing to give that message [which was 'Repent']. If you're not willing to give it, you won't know if it's your message or not. And if you are willing to give it, maybe it's not the message you're going to give. The important thing is for you to be willing to give any message."

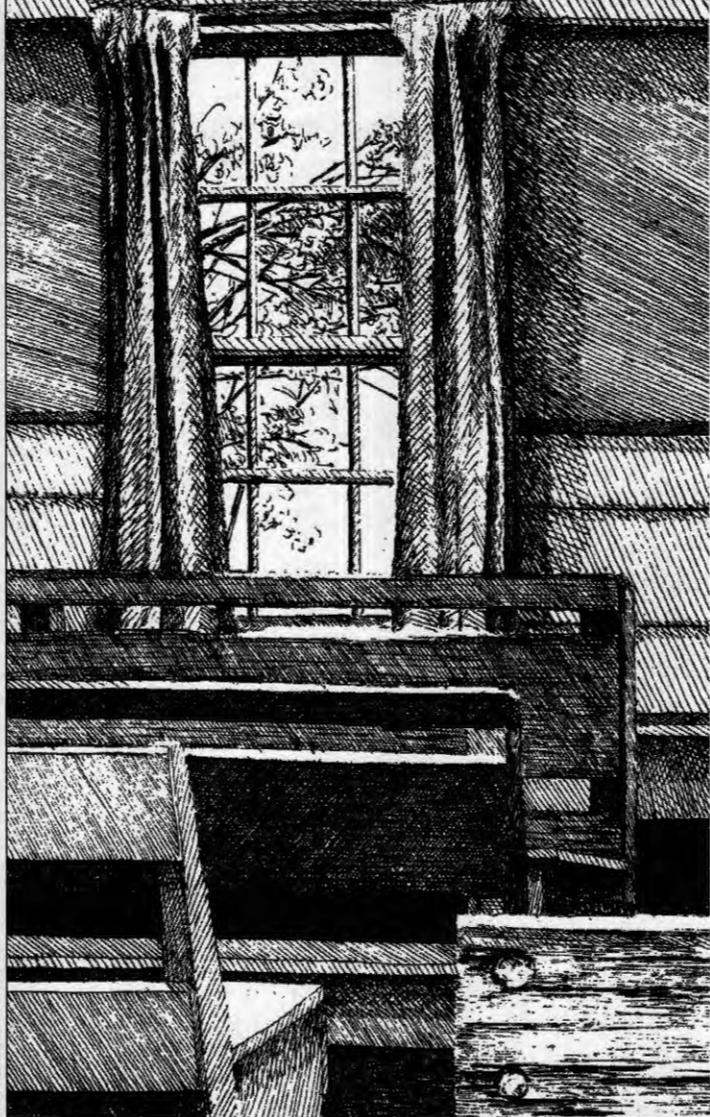
On this same occasion, God sent me

an elder who wrote me beforehand that she was led to come specifically to elder for me. After my unfaithful second talk, she was called to find elders to gather in worship with me 30 minutes before my third talk and to pray for me while I spoke. Near the conclusion of that period of worship, she spoke, "In the kind of ministry that Jan Hoffman is bringing to us, it may feel more comfortable to understand that if Jan should go into silence while she is speaking, it's a call to center down with her, to deepen the silence and to deepen the prayer around her. If she should ask Friends, as she did on Tuesday, to call the message out, this would be calling out by virtue of a listening heart."

I felt tremendous power in the prayer around me, and a faithful, deep message was drawn out.

Later I spoke to someone who had been led to be one of those elders. She said, "The strangest thing happened: a question would come into my mind, and the next moment you would answer it, as if I had spoken it aloud."

I hope this conveys the power in the "drawing out" function of *eldering* that has enabled a deeper ministry to come forth than would otherwise have been possible. □



William Parsons

From the Facing Bench

For many years with back against the wall
I've waited patiently the pull of grace
in view of friends who sit across the aisle
in simple warmth that beggars affluence.

I've watched how seekers' lips will settle
in smile or frown so faint you have to guess
if the spirit peering through a face
is faith or more restrained intelligence.

But I have heard a quiet spark incite
a new or timid Quaker to her feet
to send an earnest message to the heart
of all and fuse the meeting's soul with light.

And I have seen their babies inch to men
and elders bend and shrink within their skin
till one First Day their space is empty wood
as they resolve in dust and love again.

From silence born to silence we return.
Our lives like diving comets split the night.
It's well to beat the heavens in our need
to share a teasing fragment of God's sight.

It's well we turn to spirit at the last.
Life that arcs toward light is never lost.

—Gary Stein

Gary Stein is a member of Sandy Spring (Md.) Meeting.

Eldering as mentoring

by Clarabel Marstaller

The rapidly growing religious movement responding to George Fox's ministry led early Friends to care for good order by acknowledging certain persons as "elders." For about 100 years these were picked from ministers of the Gospel. Then others who were not ministers were recognized for their spiritual depth and wisdom in matters of nurture, physical need, morality, and conduct.

By the next century, disownment for several causes (e.g., marrying "out of meeting," being in debt, entering military service) became fairly common. In hindsight, we look upon disownment as a failure of the meeting community and the elders. "Eldering" has come to be seen as a negative influence in a meeting.

For many years, the body we call Ministry and Counsel was made up of minis-

ters and elders. In New England Yearly Meeting we have given up the designation of "elders" and appoint members to Ministry and Counsel without such designations. We might well call those on Ministry and Counsel "elders."

The first responsibility of Ministry and Counsel is to be committed to God and God's kingdom. Our dearest understanding of God's kingdom has come through our experience of Jesus Christ. Our relationship with God becomes valid through prayer. Ministry and Counsel should be a praying group—praying for the meeting and for each other.

From a New Testament perspective (1 Peter 5:1-9), elders feel a responsibility for the spiritual development of those in the meeting. For guidance from the elders to be effective, they should be mature in faith, open to leadings from others,

dependable, and acquainted with others of the meeting, especially children and youth. Then an elder may follow and encourage the spiritual growth of a young person, and because of friendship of several years, the elder is in a position to offer guidance as one trusted by the youth.

We have not had a mentoring arrangement in Durham (Maine) Meeting, but I am aware of a meeting in New England Yearly Meeting where each child and youth had an adult assigned as a special friend; they spoke together frequently, the child might sit with the adult in meeting for worship, and they might occasionally pursue an activity together. In such a situation of trust, guidance would be accepted, and ideas and suggestions be mutually beneficial. □

We Cannot Do It on Our Own

THE PLACE OF JESUS IN OUR FAITH

by Christopher E. Stern

This story begins with a visit. I went to see Bill, a gifted Friends minister, to ask for his advice. Bill listened to my concerns and after a period of quiet waiting together, he said, "I have something to say that may be helpful:

"When I was a young man, we believed that we were going to be able to solve the world's problems. There was a great hope and enthusiasm in higher education. It was thought that if we were able to become more educated, then we would be able to get along better with each other. Yet as we became educated, we found that our problems still remained. Our hope turned to science and technology for the answer. We now have the capacity to do remarkable things with technology, things that were impossible years ago. We also have the ability now to destroy all life on this planet. Even with all the modern tools of science, we still cannot find a way to heal our own broken lives and world.

"We must realize that we cannot do it on our own. We need the help of God and Christ in our lives. We cannot do it on our own."

This was quite a statement coming from a Yale Law School graduate. Bill had an extremely sharp mind; along with the law, he was knowledgeable in many other subjects. Bill knew the Scriptures from cover to cover. When I met him he was carefully working his way through the eight volumes of the *Works* of George Fox. Bill was a man of great ability, but there was another side of him.

Bill was an alcoholic. He struggled with his addiction for many years and
Christopher E. Stern is a member of Middletown (Pa.) Meeting, Concord Quarterly Meeting.

had finally become sober again. Yes, Bill knew he had abilities, but he was also deeply aware of his own limitations. This enabled him to face his alcohol addiction and work through it using a Twelve Step Program. Through this experience, Bill discovered a living faith that was able to sustain him in the midst of serious troubles and personal tragedies. This faith became more important to him than any of his own abilities.

The first step in a Twelve Step Program is recognizing that we are not able to do it ourselves. It is acknowledging that our own strength is not enough, that we need the help of a Higher Power. This act of "coming to terms" with our own limitations and asking for God's help is the first step toward what is called recovery.

I believe that the Religious Society of Friends is in need of such a recovery today. Bill's words and experience may be able to help us, if we are willing to listen. Quakers seem to be in a state of denial. We are still trying to address our continued decline both in numbers and in the Life of the Spirit by using our own best ideas and solutions. The most popular Quaker approach today is what I call the three R's: Revise the book of faith and practice, Restructure the yearly meeting, and Rearrange the benches in the meetinghouse.

In the past few years, this intense inward focus on the revision and restructuring process has been extremely stressful, exposing our deep divisions and confusion about who we are and where we are going. This situation at best shows us that we need something more than our own ideas and strategies to work toward recovery.

II

Over 140 years ago Friends were in deep trouble. In 1855 an anonymous article in *The Friend* (London) described the "grievous state" of the Religious Society of Friends in Great Britain:

Ministry in our Society has sunk in many places to nothing, and in many others to little better than nothing. Now if the sound of the Gospel be rarely heard in our meetings, from years end to years end, as is the case in some parts, and if the private reading, searching, and teaching [of the Scriptures] be but slightly practiced, is it any wonder that there should be but little growth in the vital experiences of truth?

In 1858 a unique idea was presented to address the situation. The following advertisement was published throughout Great Britain:

Society of Friends—Prize Essay

A GENTLEMAN who laments that, notwithstanding the population of the United Kingdom has more than doubled itself in the last 50 years, the Society of Friends is less in number than at the beginning of the century; and who believes that the Society at one time bore a powerful witness to the world concerning some of the errors to which it is most prone, and some of the truths which are the most necessary to it; and that this witness has gradually become more and more feeble, is anxious to obtain light respecting the causes of this change. He offers a PRIZE of ONE HUNDRED GUINEAS for the best ESSAY that shall be written on the subject.

Apparently this ad elicited a great response from both within Friends and outside. One of the prizes was awarded to a leading Friend from York, England. In his prize-winning essay, J.S. Rowntree

challenges the relevance and effectiveness of the silent meeting (attractive to so few people) and the need to use plain dress and speech (outdated empty forms). His strongest objections however are aimed at a strict interpretation of the Book of Discipline that resulted in the disownment of hundreds of Friends for marrying non-Quakers.

More importantly, Rowntree goes on from the outward to the inward, seeing a decline in the life of the Spirit. He laments the sad state of vocal ministry in meeting for worship, the rapid disappearance of the traveling ministry, and the general neglect of a strong teaching ministry for adults and children. He also points to a lack of time spent on reading the Scriptures and other devotional material together. Rowntree wonders about Friends beliefs, seeing the erosion of a solid foundation of faith in Jesus Christ.

All of these things, along with a fear of proselytizing, add up to a very deep concern for the future. Rowntree does not try to point to a particular answer, but he clearly exposes the symptoms of what had become a deadly disease. This essay caused quite a stir and managed to open the door for a great deal of soul searching. It was an important part of the push that eventually led to a period of rapid change among Friends in the early 20th Century.

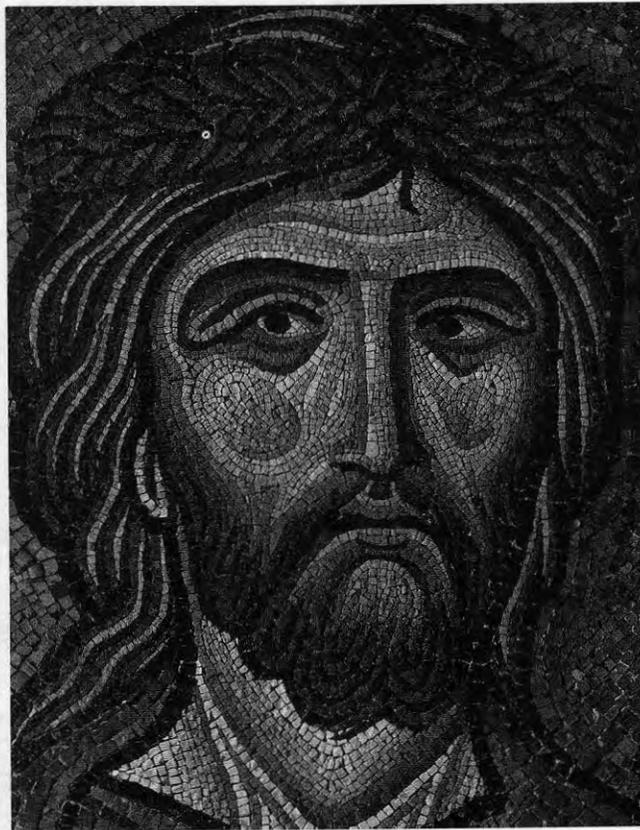
It is important to note that similar concerns can be found among Friends today. In a 1997 essay, "The Experience of Grace and the Challenge of Stewardship," Thomas Jeavons, general secretary of Philadelphia Yearly Meeting, lists a series of "woes and criticisms" that he has heard among Friends:

We want our meeting to grow, but cannot keep young families. . . . We cannot seem to help families or members in crisis. . . . We need more outreach and service in the community. . . . The quality of the ministry in meeting for worship is poor. . . .

Clearly, again, we are in trouble and need to think about the future. If we are to address this present situation, we must be prepared to look at the disease itself and not simply try to remedy the symptoms with revision, restructuring, and rearranging the benches.

III

Now, I am not suggesting another essay contest. We are at a point where we need something more than our own best ideas. So how do we



approach this situation? I would like to suggest the possibility of using another three R's, quite different than the popular approaches discussed above. These three R's are: Returning, Restoring, and Rebirth.

Let me make it clear. I am not talking about returning to and restoring the past traditions and experiences of Friends, returning to the glory days of Quakerism (whenever that may be). I am talking about returning to a living faith based on deep inward experience of the living God. We cannot restore our faith based on past experiences. We can however open our hearts to God and find this same life giving power present to help us today.

The Kingdom of Heaven did gather us and catch us all as in a net, and his heavenly power at one time drew many hundreds to land. We came to know a place to stand in, and what to wait in; and the Lord appeared daily to us, to our astonishment, amazement, and great admiration. (Francis Howgill, 1662)

This recorded experience of early Friends is a good example of what it means to return, to listen, and to hear the Teacher, Christ, within us and among us. It is this hearing and following of that inward Voice, that inward Light and Spirit, that brings newness of life, new direction, and meaning. This experience arises out of a true waiting, not in our own ability

or power, waiting to know a power greater than ourselves.

This call from outward religion to a new life of listening and following the inward Teacher can be seen all the way back in the writings of the Hebrew prophets and beyond. One of my favorite passages is found in Isaiah 30:15-21:

For thus said the Lord God, the Holy One of Israel: In returning and rest you shall be saved; in quietness and in trust shall be your strength. And you would not. . . . Yea, O people in Zion who dwell in Jerusalem; you shall weep no more. He shall surely be gracious to you at the

sound of your cry; when he hears it he will answer you. And though the Lord give you the bread of adversity and the water of affliction, yet your Teacher will not hide himself any more, but your eyes shall see your Teacher, and your ears shall hear a word behind you saying, "This is the way, walk in it."

We see this same calling in Jeremiah 7,13, and 31 and in the writings of Hosea 11 and Joel 2. It permeates the short ministry of John the Baptist and is the central focus of the ministry of Jesus and his disciples.

You can see this call to experience the inward Teacher in a passage from the First Letter of John:

I write to you about those who would deceive you; but the anointing that you have received from him abides within you, and you have no need that anyone should teach you; as his anointing teaches you about everything, and is true, and is no lie, just as it has taught you, abide in him. (1 John 2:27)

The author is proclaiming that God is not far off, but present and active in our lives, to teach us and lead us today. Following "religious leaders" and revising or restoring religious traditions and practices cannot reawaken the Spirit. It is opening ourselves to the inward work of Jesus Christ, who abides within us as our living Teacher, that brings true restoration and rebirth.

In talking about the inward work of Christ, I am certainly not interested in trying to move Friends somewhere closer to right-wing religion. I strongly believe that this is not the answer for us. I was involved in right-wing religion many years ago, and I found it just as empty as left-wing religion.

The belief systems of Friends in meetings today go all the way from the far left to the far right and touch all points in between. So, I am certainly not saying that we need another belief system (to make an even 1,000)! So what am I trying to say? Is there any other way?

I see the call of the Hebrew prophets, Jesus, and the early Friends as a challenge to all religion, calling us out of our own belief systems, interpretations, and practices into a living and real encounter with the living God. This alternative vision of faith challenges all of us, whether we have lots of religion or no religion at all. It is not a call out of one system into another, but a call out of our own ways into something completely new.

This vision is well presented in a 1989 statement by Exeter (Pa.) Meeting (published in a supplement to a local newspaper). It appeared in a section called "Meet the Pastor," where each local church introduced their pastor and wrote a few paragraphs about him. Exeter begins with a picture of Jesus and writes:

"Christ has come to teach his people himself."

These words of George Fox, the founder of the Society of Friends, sum up the Quaker understanding of Christian worship and church order. For the church of the New Covenant Jesus Christ himself is prophet, priest, and king. Because he is always available to give us inward reaching and guidance, as individuals and as communities of faith, his people need no human priest or pastor.

It is the risen Christ himself who directs our worship. If we are faithful to his leading, he tells us when to speak and when to remain silent. He tells us when to preach and when to pray. He opens the Scriptures to our understanding. He reveals to us our ministries to one another and to the world. As Lord of his church, he guides us as we carry out the necessary business of the congregation. It seems clear to us that Quakers are no more holy, no more worshipful, no more intelligent than other mortals. If in past times this religious society has made a difference in the world, it has been because of its faith in the direct working of Jesus Christ our pastor.

Jesus, Will You Ever

Jesus, will you ever
come down from knocking
on heavily shut doors
in the silence of week day churches,
in the pieced glass quilt of ancient windows,
their light diffused and prised
on virgin altars, on empty pews
on the half-heard music of medieval organs
hanging like dust in the unsettled air.

Jesus, there are some
who would lift you from your relic cross,
not to ease the centuries
of your thirst and misery,
to take you, a god half dressed and dying
for themselves
administer you like medicine,
mold you in their image
and within the limits of their vision
recreate the world.

And your anguish is fire and sword,
balm and mystery,
for you are more than your pale suffering.
The light of your name
changes color more deftly than clouds
dancing before the sun
casting bright shadows on pain-ripened fields.

Jesus, will you ever
come down and show us your hands,
not nail wounds, but the touch of worn leather,
we search for builder become healer
for carpenter turned poet,
for gentle friend become madman in the temple;
for words to quicken deep waters
and translate dark demons.
We search for mirrors
for some glimpse of ourselves
in the beckoning sea
of your voice.

—Margie Gaffron

Margie Gaffron is a member of State College (Pa.) Meeting.

Clearly, Jesus is the key to this encounter and experience. Just as he taught the people of his day, he is present with us and among us to teach us today. He calls us inwardly to return to God and shows us the way by his Light. He restores us, helping us to hear God's voice that we might be able to better serve God and one another. He brings forth new Life within us and among us, giving us the strength to carry on God's work in the world.

This is the kind of powerful inward experience that we mean when we talk about returning, restoring, and rebirth. We cannot do it on our own. It is only with the help of Jesus Christ "present in our midst" that we can be transformed.

If we are to find a way forward, greater than our own best efforts, we would do well to examine this challenge, to open ourselves to this possibility, and to seek this experience together in our meetings and in our communities. □

Friends in Iraq

AN INTERVIEW WITH KARA NEWELL

by Claudia Wair

On April 8 Kara Newell, executive director of American Friends Service Committee, embarked on a journey to Iraq as part of an eight-member delegation. Organized by the National Council of Churches, the delegation defied the nonmilitary sanctions against the Iraqi people by bringing food and medicine to those suffering under the sanctions.

FRIENDS JOURNAL: How did you get involved with this trip?

Kara Newell: I was administrative secretary of Friends United Meeting for eight years. FUM belongs to the National Council of Churches (NCC), and I made many friends there. Two of our staff people here at American Friends Service Committee (Kathy Bergen and Bill Pierre) have been involved in the Middle Eastern Committee of the NCC. Its relief arm, Church World Service (CWS), which is the largest part of the NCC, decided to do this trip during Holy Week. CWS has put a winter blanket on 30,000 hospital beds in Iraq. This year Passover and Ramadan all happened at the same time. But to be there for Holy Week was the goal, and they wanted it to be a balanced group in terms of gender. So Joan Campbell (the general secretary of the NCC and a close friend of mine) and David Weaver, who's the NCC Mideast desk person, called and asked if I'd be able to go. I've realized over the years that at the last minute there's never a "good time"—this was about three weeks before we were leaving—so I talked with Bill Pierre about it, and he thought it was really important that I go.

The interesting thing about it from my perspective is that the AFSC board in February, with real spiritual leading, decided to allocate a substantial amount of money to a special initiative around the issues of Iraq. This was just when the United States was threatening to invade, and the invasion was averted during that

weekend. Friday night we talked about it, and the board said "yes" to it very quickly and said we should do a public witness on Saturday, in which board members and staff participated here in Philadelphia. Five weeks later here's this invitation for me to go. I'd get back two or three days before the next board meeting and be able to give a report.

Most of the people on the trip were CWS or NCC staff plus Riad Jarjour, who is head of the Middle East Council of Churches, and Kenlynn Schroeder, the emergency relief person with Lutheran World Relief.

We visited churches because it was Holy Week, went to special events, visited hospitals, and met with a couple of government ministers: the minister of health, a Kurd physician; an assistant in the Department of Education; and the head of the Red Crescent Society, which is the major relief agency in the country. I was only able to stay through Easter Sunday noon because I had to be back for our staff retreat. My understanding of the rest of the trip was that the delegation was very graciously hosted by a Muslim group with real warmth and grace, with good discussion on several different events that were helpful. After this some of our group stayed. The whole trip was videotaped.

The first hospital that we visited was a pediatric hospital, and there were many, many children there. Things are emerg-

ing in the media now in this country about the suffering of children due to the lack of medicines. It's important to realize that the infrastructure there has broken down for lack of spare parts. Iraq is a sophisticated nation and a relatively wealthy nation in normal times, with a good water sanitation system throughout the country. But if you don't have the chemicals and the spare parts to make the equipment work, then pretty soon the sanitation system breaks down. There are many more water-borne diseases. Pregnant women are affected—it means your clothing isn't clean; it means you can't keep your household as clean. The water is available but sanitary water isn't. So it's not only that there are not medicines, it's that the infrastructure that supports healthy life is also breaking down in many places. The hospital dispensaries are virtually empty, and much of the equipment doesn't work despite very well trained and clever people who find various ways to make it work anyway. But there are certain things that are critical that just aren't there.

We were in a children's ward and watched a baby die: in an incubator, a full term child, who had a minor infection that simple antibiotics would have cured. That's an awful thing. That was really hard, and I was undone by that whole experience. In the next ward there was a child who'd been in critical condition for



Kara Newell unloads relief supplies.

Courtesy of Kara Newell

Claudia Wair, a member of Langley Hill (Va.) Meeting, is assistant editor of FRIENDS JOURNAL.

14 days and had hours to live. There are many more premature children, which always makes viability less likely. Watching parents and grandparents suffer . . . it's terrible.

That was very difficult, to walk through the hospitals. They were doing the best they could to wash the floors; it's hard to get disinfectant, to keep the hospitals sterile, and they do the very best they can. The medical system is maintained as well as possible; they're still teaching [medicine], but it's hard to teach when you don't have the tools and equipment. Medical journals and textbooks also are sanctioned, so for eight years they've had trouble getting just basic information. Think about the medical research and the gains that have been made in the last eight years; it's amazing that they just don't have access.

The economic situation lessens the ability to pay physicians or professionals,

much less the ability of ordinary families to pay for medical care. We were told in one hospital that things are a little better since the oil for food deals, but it is very difficult for Iraq to pump the oil because the equipment is broken down, and they simply don't have access to the parts to make them work. So of the money made they receive only a fraction.

We did not, on this trip, get into anything political. Saddam Hussein was never mentioned by name in my hearing; he was referred to by one of the ministers as His Excellency the President. Once, that was it. When I speak of this experience the first thing people say is always "Saddam Hussein is a terrible person, we have to do something about it." My response is, "The sanctions against the people of Iraq are not hurting Saddam Hussein in any way, shape, or form in the eyes of his people or in his own personal

situation. So maybe we need to think of a different way if it's important for us to punish or isolate Saddam."

We were hosted by five or six different churches in various ways. We were sitting on the front bench when one church gathered for its Friday morning youth program, and there were a thousand youth in the church singing and reciting Scripture in English and in Arabic. It was remarkable. We went to a foot-washing ceremony, and that church—it was huge and it was filled—then hosted us at a meal. There were about 30 people from the church, a kind of a potluck, and we visited and had a wonderful time. We were hosted at yet another church, sitting in seats of honor when they reenacted the death of Christ. It was a Friday evening event, and it was four hours! And the acting was *incredible*. It was all over the church—the suffering and the wailing

IRAQ JOURNEY

A Cruel Contradiction

by Mike Bremer

On December 15, 1997, I hurried to finish a chemistry exam in order to catch a flight out of O'Hare Airport bound for Amman, Jordan. I carried with me a small backpack and checked in two huge duffel bags filled with medicines and labeled: *Voices in the Wilderness, A Campaign to End the UN/U.S. Sanctions against Iraq*. The two bags exceeded the 140 lb. baggage limit, but the man at the check-in read the labels and passed them through, giving me a friendly smile.

I was part of the ninth team of U.S. citizens to travel to Iraq in open and public violation of the U.S. embargo on that country. We were bringing medicine donated by doctors and clinics in the Chicago area directly to Iraqi civilians. The U.S. Treasury Department had informed us that such an action was a violation of U.S. law, punishable by 12 years imprisonment and \$1 million in fines. I was not

Mike Bremer lives in Chicago, has traveled widely in Central America with Witness for Peace delegations, and is active with the Catholic Worker movement.

too worried about the million dollar fine; I practically emptied my bank account to pay for the trip.

After a 13-hour flight, I joined up with the other four members of the delegation at the agreed-upon hotel in Amman, Jordan. The group consisted of a woman working for the American Friends Service Committee in St. Louis, Mo., a science editor from Washington, D.C., a former government employee from Ohio, a Catholic priest from Connecticut, and myself—a self-employed carpenter.

Since the imposition of sanctions in 1990, there has been no air travel in or out of Iraq, so we hired two men to drive us and about 700 pounds of medicine to Baghdad. The 14-hour ride was sleepy and comfortable—the terrain flat, rock-filled desert.

On a surface level, Baghdad looks like a normally functioning city—perhaps a bit run down. There are cars in the streets, food in the stores, and people bustling around on foot. After a few days I noticed that things aren't so normal. While there

is food in the stores, nobody is actually buying the food. In 1990, before sanctions, 250 Iraqi dinars were worth about \$800; today each 250-dinar note has a value of about 16 cents. I carried a backpack full of bills to pay for our group's hotel bills, taxi rides, and bottled water.

There is no safe tap water in all of Iraq because the once-modern sewage and water-purification plants were bombed in 1991. Since then the sanctions have prohibited the importation of chlorine as well as the spare parts needed to repair those plants. The hotel where our group stayed is located near the Tigris River where Iraq gets most of its drinking water. Several barely functioning sewage-treatment plants still dump raw sewage into the ancient waterway, and here begins the cycle of disease that has claimed hundreds of thousands of Iraqi lives.

Our group visited six hospitals in our two-week stay—four in Baghdad and two in the southern part of the country. From the outside, the hospital buildings looked like modern facilities much like

and the whole thing, I mean they really lived the crucifixion. We jaded Westerners, we were moved! It was very real. We were hosted by an evangelical church. Some members of our group were able to go there on Sunday morning. I would love to have done that! I was frustrated because it was the only time I could talk to people at the Red Crescent.

Christians are about four percent of the population of Iraq, and there are various orthodox manifestations of the Christian church: Armenian, Syrian, Evangelical, and various Catholic. In no case did we hear anything but freedom to practice their religion in whatever way they chose. There seems to be no prejudice or discrimination against Christians in terms of jobs. And most of the Chris-

tians who talked about the work they do in their own communities (helping people learn skills or feeding people once a week or other service) told us there's no differentiation of Christians from Muslims. They're all in it together, they're all Iraqis. There's a real sense of nationalism, which seemed healthy, not a radical nationalism.

We arrived in Baghdad at about 10:30 p.m. We had to drive from Amman; you can't fly into Baghdad. It's an 800-mile drive. But the roads were very good in Iraq, three lanes either way. As we drove into Baghdad the city was all lit, many stalls along the street, and I thought, "Where's all the poverty they're talking about?" Right? Beautiful displays of oranges and flowers and artwork and all kinds of things, and as we drove into the city I tucked that question in

the back of my head.

Iraqi people are very proud people, and they do everything possible to keep things orderly and functioning as best they can. They're embarrassed about the fact that there are children selling things on the street and that there are beggars. This is not part of their culture, they take care of their own. As you talk to people, you realize that just below that surface, there's real suffering at almost all levels of the society. Many of the people we talked with are the wealthier, the more stable kind of middle-class people, not your down-and-out poverty. But as we went down a side street now and then we saw that poverty.

One evening our host there, a Lebanese CWS staff person based in Baghdad, took us to some art and antique shops, thinking we might want to buy some souvenirs, do what we can to help the

ferred to guide us around in spite of what seemed like a daunting workload of patients.

Rooms were crowded typically with two children in one bed and their mothers sitting next to them. There was no nursing staff to speak of, and mothers were required to constantly be with their children. Most of the cases we saw were young children with emaciated bodies suffering from months or perhaps years of varying degrees of malnutrition. Some cases were complicated by respi-

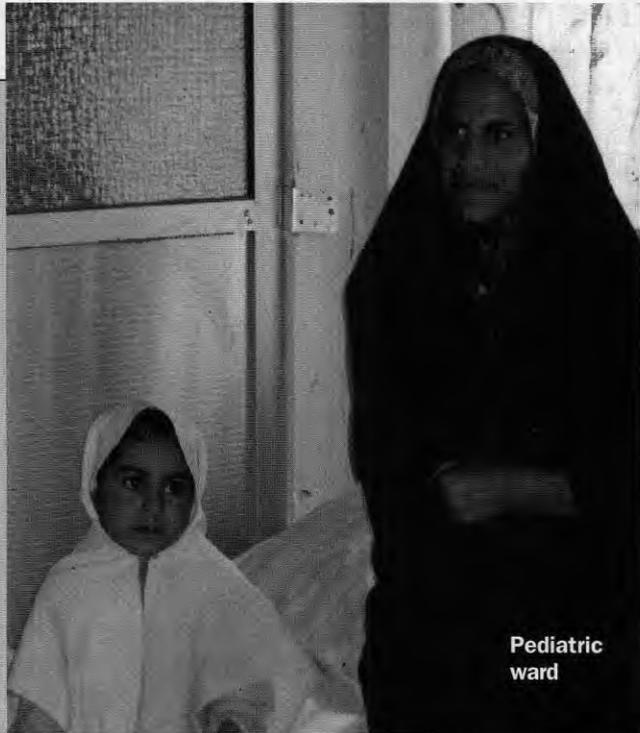
Baghdad, we toured a children's leukemia ward. The doctor guiding us said that he has seen a five-fold increase in children's leukemia cases in recent years. While he admitted that there have been no hard scientific studies, he and many of his colleagues believe the increase is attributable to radioactive contamination in certain areas of the country. During the Gulf War, the allies used uranium-ripped shells, which upon explosion released uranium oxide over hundreds of square miles of Iraq, Saudi Arabia, and Kuwait. Exposure to this contamination is also thought to cause Gulf War Syndrome in U.S. and British veterans.

Walking through the dimly lit ward, we stepped into a room only to be met by the angry words of a man wearing a turban. He was yelling at us in Arabic, and none of us understood what he was saying. The doctor stepped ahead of us and began to talk to the man and calm him down. Gradually, the man quieted, and the doctor gestured for us to enter the room.

In a bed next to the man lay a boy about eight years old, his head shaved and a listless look on his face. The doctor explained to us that the boy was dying from a form of leukemia that has a 60 percent cure rate when properly treated. Due to the sanctions, no money for treatment was available for the boy named Ali Erfan. The reason for the father's rage became clear; he would do anything to save his son's life, and he was angry be-

ratory infections that could be cured with simple antibiotics. Every doctor we met expressed frustration at not having enough medicine to administer to the ailing patients. Their work was further complicated by lack of equipment such as incubators and sterilizers that lie in disrepair due to the lack of spare parts. At one hospital in Baghdad, a young physician showed us that the sole ambulance for the facility was a beat-up Toyota his brother had given to him. Iraqi doctors could hardly afford a car, given that their monthly salary is about \$4.

At the Al Monsour Hospital in



Pediatric ward

you might see in the United States. Before sanctions, Iraq boasted one of the finest medical systems in the Middle East, with free medical care for all of its citizens. The United Nations once used the Iraqi medical system as a model for the region.

On the inside, these hospitals resemble dingy warehouses. Often there was no one at the receptionist desk to tell us where to go, and we wandered the halls until we stumbled upon someone who spoke English. Many of the doctors spoke fluent English (some did their medical training in England) and graciously of-



Iraqis trying to have prescriptions filled at the Red Crescent dispensary

economy. The shops were just full of incredibly beautiful things: furniture, sets of dishes, chandeliers, beautiful paintings by prominent artists. Gradually it became clear to me that much of what was there was on consignment from middle- and upper-class families who are selling their family history in order to survive. So

that's another piece of information that isn't necessarily terribly obvious.

FJ: What can Friends do?

KN: We at AFSC have two different kinds of kits; the primary one is the well child kit, and there will be a clothing shipment to Iraq.

There's just no rationale for the non-

cause he saw us as people from the country that was withholding medicine his son needed to live.

At first, the man's anger startled and confused me. I didn't appreciate a complete stranger venting his rage at me and our group before even meeting us. After having been to Iraq and seeing so many children dying needlessly of curable diseases, I am glad to have encountered someone like this father who was enraged about a situation in which, as the UN admits, over 500,000 children have died. Meeting him was a reminder of the basic humanity we share with people in Iraq. Contrary to the impression we get from the U.S. government and mainstream media, life is not cheap for the Iraqi people. They cherish their children the same as we do.

Throughout our trip, the Iraqis we met treated us with great kindness and hospitality. From Muslim and Christian families to taxi cab drivers and people we met on the streets we heard one clear message: We want you to know that we like and admire the American people. But we hate what your government is doing to us. We don't understand why we are being punished for a conflict between your government and our government. Why do our children have to continue to die?

On our last day in Baghdad, we visited the UN headquarters and spoke to Des Halladay, who heads the humanitarian relief efforts for Iraq. He readily acknowledged to us that Iraq needs \$30 billion to

rebuild its basic structure and then billions more to deal with the immense problems in public health, sanitation, and education. The only real solution to the crisis is a complete lifting of the economic sanctions while maintaining a ban on all military equipment.

We also discussed the UN "oil for food" deal that allows Iraq to sell \$2 billion worth of oil every six months to buy food and medicine. It has been recently raised to \$5.2 billion, although Iraq says it can only pump a fraction of that amount because so much of the equipment is no longer functioning. After paying reparations to Kuwait and the UN costs in Iraq, the amount that trickles down to each man, woman, and child is 25 cents per day to cover all food and medicine. This basically provides a food ration consisting of flour, lentils, tea, oil, salt, and sugar that will feed a family for about 15-20 days out of a month. While food and medicine are in short supply, the UN's Food and Agriculture Organization and the World Health Organization have given Iraq "A" ratings for distribution of food and medicine. The problem is that there is too little to give out.

While we were at the UN, we also visited UNSCOM—the agency charged with inspecting Iraq for weapons of mass-destruction. We spoke for about 30 minutes with a Norwegian inspector, Jacko Ylitalo, who has been stationed in Iraq for the last five years.

The unscheduled interview was both

military sanctions. One government minister we talked with thinks that the military sanctions should continue and that the UN oversight should continue. I was shocked that he would say that to a foreign group, but part of the reason is that they're real clear the United Nations isn't the enemy, the United States is; that it isn't U.S. people, but the U.S. government. It's what you hear everywhere.

There is a strange sort of technicality and complexity about separating the military from the nonmilitary sanctions. But medical journals and antibiotics. . . . If you say, "Well, that keeps military people alive as well as nonmilitary people," I'm sorry, I just think that's not a useful distinction. So I've been encouraged that the Sanctions Committee apparently has approved a large shipment of medical supplies from AmeriCares. This is another little technicality—in order to get

candid and revealing. Inspector Ylitalo told us that UNSCOM conducts daily inspections and uses lists from U.S. and Western European companies that sold biological and chemical weapon components to Iraq in the 1970s and 1980s. He commented that, "in general, we have a very good working relationship with the Iraqi officials." All of us were startled by the statement, and so we asked about the problems we have continually read of in the United States, such as access to the presidential palaces. He responded, "We know there is nothing in the palaces, but it is the principle that we should be allowed to go wherever we want."

It seemed a cruel contradiction to us that over this principle of access to locate a possible weapon of mass destruction the UN was willing to enforce the sanctions—a subtle but deadly weapon of mass destruction that kills people through starvation and disease. Father Simon spoke to the inspector about the tremendous suffering we had seen in our two-week trip. At the end of the visit the inspector's hands were trembling, and with his head down he said to us, "I know we are being used as pawns in a political game."

After this interview, I was convinced that the U.S. government's insistence upon maintaining these deadly sanctions has little to do with Iraq's compliance with weapons inspections. As this inspector and other Middle East observers have noted, there has been a great deal of Iraqi compliance and yet no sign, on the part

materials into Iraq, legally through the Sanctions Committee, you have to list every single item that's in the shipment with your application for a license to ship it. Now if you're sending several tons, that list is endless, and they apparently scrutinize it very carefully. And every license is for one shipment. Kofi Annan has been helpful by saying to the Sanctions Committee, "It's your job to approve various groupings of items categorically, and find a simpler way." I don't know whether he's managed to get the Sanctions Committee opened up a little. But the fact that AmeriCares did this public shipment, a huge shipment, that has apparently been very successful, is also encouraging.

The shipments coming in there are meeting about ten percent of the need. And the longer the sanctions last, the need increases exponentially as things

disappear and aren't replaced. Pretty soon you're in a situation where you lose a whole generation of children because every child has some kind of brain damage or disease. So on the one hand we can provide material assistance in every way possible, and on the other hand we can promote the kind of legislative activism that we need to be about to get the sanctions lifted.

Our shipment from CWS had to come over land. We were a small group, but we went in three vans from Amman to Baghdad, and in the back we had not only our luggage, but we took milk powder, medicines, and rice. Middle Eastern Council of Churches has a warehouse in Baghdad and we pulled some things from there, and then we hauled them out of the truck and into the hospitals.

FJ: What about for you? What has this trip meant to you personally?



Spare parts

of the United States or the United Nations, to reciprocate by lifting the sanctions.

The unspoken element of U.S. policy has to do with controlling the spigot of oil in a part of the world that holds two-thirds of all known oil reserves. London journalist Robert Fisk quotes an Arab statistician who comments about what it would mean if sanctions were lifted and Iraqi oil once again sold on the world market. "It would devalue British North Sea oil, undermine American oil production, and much more important—it would destroy the huge profits which the U.S. stands to gain from its massive investment in Caucasian oil production,

especially in Azerbaijan. So what incentive do the Americans have to lift sanctions?"

Roger Normand, a human rights lawyer who has led several fact-finding missions to Iraq, was asked by Leslie Stahl of the television show *60 Minutes* why he believed U.S. policy was so immoral. He said, "It's as if you have a plane that has been hijacked and to punish the hijackers you shoot it down—except it's a civilian plane with 300 people on board." Our government continues to sacrifice innocent people as a means of exerting its control over Iraq and its oil reserves. That's a hijacked plane no one deserves to be on. □

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KN: I'm just a puddle of tears when it comes to kids. I have children and grandchildren of my own, so it was very hard not to make that connection.

My children are no more precious in God's sight than those children. So emotionally, it was very draining for me. It's always inspiring to be with people who are living in difficult circumstances and to make that spiritual connection. Even halfway around the world, they are still

children of God. We can know that across language barriers and cultural barriers in lots of different ways. It wasn't the first time I'd experienced that, but this was a very visual experience for me. We weren't flying over; we were in cars and we were walking in the streets and we were seeing people and looking them in the eye and shaking their hands, having very real conversations with them. AFSC works on many different fronts, and it's difficult

for me to keep up with all of them in any great detail. This trip made it all real for me; it isn't just a piece of paper, it isn't just a picture on the front of a magazine, these are real people. And making that connection is really important. □

For information about AFSC's new Iraq program, *Children's Visions of Hope*, contact Peter Lems, Program Assistant for Iraq, AFSC, 1501 Cherry St., Philadelphia, PA 19102-1479; e-mail: plems@afsc.org.

Multiplier

Maker of grain,
multiplied the loaves.
Spawner of fish, You magnified the meal.

Oh, what little I possess when facing
the crowded needs,
teary throngs; truth starved,
and I with only a lunch.

What fitness resides in me
to answer the searcher? Barely enough to feed
myself,
What can I give to another?

Persuasions of intellect strain
this puny mind.
No match for those with reasoned
rationale.

Why have You chosen to hide
Your truth
in such frail vessels? I cannot
feed their hunger;
five loaves, two fishes.

Yet you take the smallest grain,
make it more than its parts.
In Your hand the miracle begins,
Monumental heavenly algebra,
One equals many, little
is much.

Much more possessed when placed
there.
Empty my hand into Yours and
see the miracle begin.

How do I feed their hunger?
What do I give the truth searchers?

My tiny truth
I place in Your hand.
Feed them, fill them,
Make it more than I can give.
Nothing in my hand is
Everything in Yours.

—Mark Phillips

Mark Phillips lives in Devils Lake, North Dakota.

Courtesy of Kara Newell



Enlisted

(on reading *Life Magazine*,
"The Tiny Victims of Desert Storm")

These aren't the only ones—
angelic Jayce, who hobbles down
a desert corridor on plastic legs;
redheaded Lea', eyes smoky
as a burning rig, strapped upright
with her doll, muscles like rags;
or golden Casey, pale as sand,
whom his own chest
strangles in his father's arms.
No gulf divides
these from their lithe companions,
racing to tug-of-war,
king-of-the-mountain,
tackle and strike out;
from all of us who long ago agreed
to let war play us. We only keep
hidden our oiled pistols,
our shrunk eyes and ears,
our arms without extension,
our half-formed hearts.

—Kristin Camitta Zimet

Kristin Camitta Zimet attends Hopewell (Va.) Meeting.

Pereyaslav Diary

by Nadyezhda Spassenko

Friends House in Pereyaslav, Ukraine, has begun its life of service in the community even though there is no way of telling when it will be able to house programs.

When I arrived in Pereyaslav in December, 1995, my first thought was to do Friends outreach. I had 1,000 copies of the Ukrainian translation of our introductory brochure—*The Religious Society of Friends* by Mary Mochlman—and 200 calling cards printed up. My search for a public space in which to hold worship was not successful. This meant that the weekly announcements about Friends in the local paper could not invite seekers or inquirers to a *place* for worship at a given *time*. (My temporary rented rooms were too small to accommodate more than one or two persons besides myself.) So the ads invited requests for the brochure. After a year and only six or seven calls in response, I discontinued them. I knew God was telling me something in this situation, but I couldn't quite make out what it was.

In the meantime, I worked on organizing an introductory course in Transactional Analysis (*I'm OK, You're OK; Games People Play*). I had become acquainted with TA at New York Yearly Meeting in 1974. This acquaintance quite literally saved my life because I was then considering suicide. I continued studying and participating in TA therapy sessions for almost ten years until I saw that I was not divided against myself.

What became clear to me very soon after I moved to Ukraine was that the spiritual and emotional ailments that drove me to seek help from TA are products of the Eastern Slavic cultures that were passed on to me. "This country, this culture is suicidal!" I suddenly realized.

I slowly began to understand why God had kept me in the United States so long. I had to be prepared for the challenges that I would face in my native country. Not only am I the only Friend permanently living in Ukraine, I am the only member of the International Transactional Analysis Association here, too. I prayed a lot, knowing that God guides even a single individual who is all alone in the Presence. And then one day, somehow in the middle of deep prayer, the message came into my consciousness: *Nadya, you are here to train in SERVICE. Enough of*

Nadyezhda Spassenko, after 30 years of membership in Cornwall (N.Y.) Meeting, is now an international member under the care of FWCC.

your vocal ministry in the protection of a Friends meeting! Now get out there and DO something for the people!

As usual, God knew my weakest spot, but also where strengthening practice would bring the most benefit to the largest number of the Earth's children, given the material there was to work with and the need.

And so, TA-101 became the first service organized out of Friends House. Two more 101's are being organized in Kiev and in Sumy for the beginning of April, and funding for a second level of training is being sought, so that the graduates of the 101's can qualify for professional training contracts. Friends House was supposed to provide the space for the training to take place, but now with financial resources lost, this space is on hold for an indefinite period of time.

This space is an essential ingredient in many of the services planned for Friends House in Pereyaslav. For example, my personal library of some 2,000 books—many of which are Russian literature—will be open to the public for borrowing. Good books are a rarity in Ukraine now, smut having taken over the book industry. Also, books are too expensive for most people to buy. Friends literature will be available for borrowing in the library, including a Pendle Hill section.

The house will be open twice a week for "Women's Conversations"—guided interactions for improved self-knowledge, expansion of awareness, raising self-esteem, and healing through Therapeutic Touch. Children who come with their mothers or grandmothers will be involved in lessons and games intended to achieve the same results. Friends literature will be available along with other literature appropriate to the content of these gatherings.

The meeting room will be open each day from 7-9 a.m. for yoga practice. Very few people in Ukraine have truly private space because of the way rooms are arranged in apartments and houses and because most rooms serve several purposes for various members of the family simultaneously. The "yoga room" will provide quiet carpeted space and uninterrupted time and atmosphere for yoga and meditation. The dining room will be open after 9 a.m. for breakfast and conversation, and Friends literature will be readily available.

There is a School of Physical and Spiritual Self-Perfection, which was born in the 1980s in Lugansk, that seeks to improve the physical, emotional, and spiritual health of young



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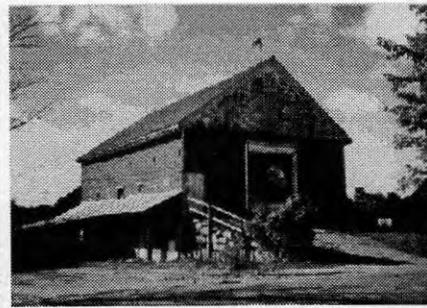
Students participate in small classes, family style living, growing food, caring for farm animals, and making community decisions.

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people. Negotiations are under way to open a branch of this school in Friends House until it establishes itself and can decide where and how to continue its service to the community on its own.

One service of Friends House will be offered regularly outside of the house itself. This is the "soft corner" in the orphanage that stands where my grandfather's fruit orchard used to be. In a building intended for 160 children, there are 230 orphans and abandoned children living there today. The idea is to put down a carpet and a mat, a pile of pillows and some blankets, and provide presence for and attention to the children from 7:00-9:00 in the evening two or three times a week, sharing stories, soft music, gentle conversation, hugs and other warm fuzzies, doing handwork or other quiet activity. If it sparks interest, we will read the Bible out loud by turns to the gathered group, and if way opens, we'll close each reading with a mini-meeting for worship.

A Pereyaslav participant in the first TA-101 in Ukrainian history (the head of the preschool pedagogy and psychology department in the local teachers' college) and I are discussing the creation of an Experimental Demonstration School using TA principles and knowledge with classes held in Friends House. The school will be portable so that it can be taken to any school in the country to show how an understanding of TA can improve classroom instruction. When we have a teacher, Friends' experience and expertise with children's conflict resolution exercises and training will be integrated into the curriculum.

Of course, a major intent of Friends House in Pereyaslav is to provide the place where a Friends worship group can grow into a monthly meeting and where a First-day school can be developed. Although I have moved to new rented rooms and can now invite seekers



to a *place* for worship, there is no place to accommodate children here. The seeker in Kiev with whom I have met in worship will travel to Pereyaslav regularly for a time so that we can form the nucleus of a worship group. After this group acquires a life of its own, we'll work on growing a worship group in Kiev and other towns as way opens.

Other ways of service are sure to open up after construction of Friends House is completed. There will be room, for example, for us to host workcampers and other Friends travelling in ministry. We will be able to host Quaker retreats, Alternatives to Violence Project, and other workshops. Friends House will be a place for rewarding personal religious retreats also.

Jesus teaches us to "love one another as I have loved you" and "serve one another as I have served you." These lessons I am finally learning in the flesh, a fledgling now out of the meeting nest and making my service bear witness to my faith.



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Life in the Meeting

Quaker Meeting Etiquette

As I entered the local YMCA swimming pool one morning, there was a sign saying "Swimming Pool Etiquette."

It immediately popped into my head—what about "Meeting for Worship Etiquette?"

1. Arrive at meeting for worship five minutes before the appointed time.

2. Find your seat and settle into the silence without speaking to others.

3. Begin to center yourself in the Spiritual Presence that is already in the meeting place and that surrounds you and others.

4. As the meeting progresses, practice emptying your mind so that you are not distracted by all the multitudinous things that are going on in your life.

5. Instead, be open to the Divine and wait patiently for a sense of the nearness of God, the divine energy that is everywhere.

6. Commit yourself to being vulnerable so that a divine message can come through to your heart.

7. When a message comes, ponder it with loving care. Ask yourself how it applies to you and to life around you. Absorb the meaning of it, and allow yourself to be open to the feelings that come with the deeper meaning.

8. As you contemplate the message, you may find that the Divine wants you to share it with the meeting. Your heart quickens. Your pulse begins to heat faster.

9. At this point you may be scared. You are being asked to be a channel, a spokesperson for the God spirit. You may feel like turning off the mystical experience of Quaker worship and escaping to your ever waiting mental activity.

10. Instead, you may ask the Divine for help to stand up and say what has come to you, what is in your heart.

11. There is no need for you to rehearse what the Divine has given to you to say. Simply begin to talk and the words will come. They will be given to you by the Spirit.

12. Should you stumble, need to take some silent space to get it all out, or if you feel like crying because of the beauty of what you are experiencing, such things will only increase the meaning and the value of what you are saying.

13. When you have finished and you sit down, others may be spiritually led to build on what you have been saying and feeling. When such things happen, those present are in the midst of what is called a "gathered" meeting.

14. When the meeting is over, you may not recall what you said. The Divine may have given the words to you for someone else in the meeting.

15. When the speaking is coming from the Divine, it is usually short and to the point.

16. A member or members may feel clear that they have received a genuine message without the Divine's calling on them to share it. This is to be expected.

17. A Friends meeting in which there is no speaking at all may still be very much of a "gathered" meeting. One can sense when the silence is alive and deep and how it builds up toward the end of the hour.

18. It is a mistake for a member to be concerned that there has been no speaking at a particular meeting up until the last five or ten minutes. They won't wait for a divine leading, but will speak from some personal experience in order to fill what they believe is a vacuum, or they think that, without speaking, it will be a dead meeting. It is unlikely that either would be the case. Let us treasure our completely silent periods of worship when they occur.

19. If someone isn't familiar with the core of Quaker meeting or doesn't believe that it is possible for the Divine to speak to us directly, one may mistakenly speak from the mind or from one's ego.

20. When the presiding member closes the worship with a hand-clasp, and the rest of us follow suit, remember that we are not greeting each other just to say hello or to wish others well, but in a very special way. It is a recognition that we have been together in a sacred place and felt the Presence of God in very special ways. In that experience, we have been deeply united.

—Kent R. Larrabee
Mount Holly (N.J.) Meeting

Patricia Wagman



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Reports

Pendle Hill Conference on Friends and the Vietnam War

On July 16-20 there was a conference at Bryn Mawr College on Friends and the Vietnam War. Sponsored by Pendle Hill, it was the first such "reunion" assembly for Friends of that generation that I know of. Having attended, here are a few impressions.

Those on hand included former conscientious objectors, resisters, veterans, protesters, and organizers of both genders, familiar names and unfamiliar ones. Many of the presentations were very powerful:

Norman Morrison's widow Anne Morrison Welsh was riveting, describing both her husband's self-immolation at the Pentagon in 1965 and her long (33 years and counting) effort to come to terms with that event.

Betsy Taylor, from Philadelphia and now from Rhode Island, told about how her 14-year-old brother, a Quaker Boy Scout who refused to march in a support-our-troops parade in 1965, was harassed by his veteran scout leaders to the point that he hanged himself. She went on to explore some of the many ramifications of this event, both in and outside her family. The web of events and connections she described was intricate and moving.

The most powerful piece of intellectual work was delivered by Jeremy Mott, who dropped out of the Harvard Class of 1967 to be a draft resister and did time in prison. He has made keeping up with Quaker and other resisters his real life's work (while laboring for pay at Amtrak), and his analysis of the impact of the Vietnam period on the Quaker Peace Testimony was nothing short of brilliant. I can't hope to summarize it here; fortunately, it will end up in print.

During the discussion times, we heard some remarkable adventure stories as well. One came from Marion Anderson of Michigan, who told of responding to a sudden leading to visit the Joint Chiefs of Staff in the Pentagon and personally deliver a leaflet calling for an end to the war, and how, by God, she actually brought it off—laying her flyer right under the generals' astonished noses, there in the Belly of the Beast—and got away with it. (The white gloves were key.)

Ken Maher spoke about running a station on a draft émigrés' underground railroad through the Buffalo, N.Y., meetinghouse, under the code name JESUS Saves, where JESUS meant "Just Escape from Servitude in the United States." Among its "equipment," the project kept a suitcase full of clothes and a revolving fund of \$500 for the many would-be émigrés who had neither, and who needed them to get across the Canadian border. Once a person successfully entered into Canada, Maher

or a co-conspirator would meet him in Ontario and retrieve the magic suitcase (and the \$500) for use with the next needful fugitive.

Max Carter, who heads the Quaker Center at Guilford College, was also excellent in describing both the hermetic fundamentalist world of his Indiana Quaker dairy farm upbringing, and the way in which alternate service in Ramallah, in the midst of Muslims, Jews, new kinds of Christians, and war, demolished it completely.

There are plans for a book from the conference, to include papers and presentations. Watch for it from Pendle Hill.

—Chuck Fager

Nebraska Yearly Meeting

The 91st annual gathering of Nebraska Yearly Meeting met at University Friends, Wichita, Kansas, June 4-6. 1998 is the centennial year for University Friends Meeting.

Steve Pedigo of the Chicago Fellowship of Friends was keynote speaker. Using the text, "God was in Christ, reconciling the world unto himself," he told us, "You can't be reconciled in a comfort zone. The ministry of reconciliation is 'presence' in the communities where you serve. It's not a special gift. It's an act of obedience."

We welcomed Amparo Acevedo from Honduras, a teacher and Friends World Committee for Consultation visitor. Through an interpreter Amparo conveyed to us her deep commitment to Jesus Christ and a sense of her life and activities as an educator. She was a concrete and compelling reminder of the diversity among Friends and the Spirit that unites us.

The Friends of Jesus Community, a Quaker group living intentionally in an African American neighborhood, participated in the sessions and worship services. We affirmed our backing for the Friends of Jesus and recognized their strength and commitment amid trials.

We received enthusiastic reports of regional and national activities from staff and representatives of American Friends Service Committee, Friends Committee on National Legislation, Associated Committee of Friends on Indian Affairs, and Friends World Committee for Consultation. We relish and support our contacts with Quaker agencies.

Friends from five states and four yearly meetings attended. The young people's group included a mix of Native Americans, African Americans, and Euro-Americans.

After a barbecue, tour, and final session at Wichita Friends School, the yearly meeting adjourned to meet June 10-12, 1999, at Central City, Nebraska, the 100th anniversary year for the Central City Monthly Meeting.

—Marian Davis

Peace Consultation in Oslo

The peace secretaries of the yearly meetings in Europe met at Quaker House, Oslo, Norway, from 24-26 April. They last met in Belfast, Ireland, 18 months earlier.

We began by talking about peace from a Quaker perspective. If you want peace, you must live in peace. The outside world knows more about Quaker relief work after the two world wars than about our present day peace work. We need to communicate better amongst ourselves, especially now that we have the internet available to us.

The reports from each group showed what was being done to promote peace all over Europe. Yvonne Cressman from France encouraged us to protest against the EuroSatory Arms Fair at Le Bourget from 2-6 June. The European Network Against the Arms Trade is coordinating the campaign. Quakers are planning a silent demonstration from 8:30 am on 2 June when the fair opens.

Philip Austin of the Northern Friends Peace Board in Britain spoke of the Abolition 2000 campaign to eliminate nuclear weapons by the year 2000 (which is almost upon us).

Ute Caspers described the Civil Peace Forum set up in Germany to offer training in the nonviolent settling of disputes. The public authorities helped to finance it. She reminded us of the Osnabruck Peace Conference to be held from 29-31 May.

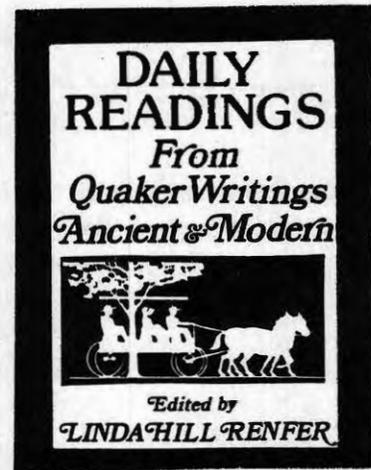
Bjorn Berg told us that the peace tax campaign in Norway had reached the stage of dialog with the prime minister himself. Egil Hovdenak described his work for Norwegian Friends in setting up peace teams in Uganda and Kenya. The way forward was to train trainers from among the local people; now 1,300 people in 68 places are working for reconciliation between ethnic groups.

Sue Glover spoke of the Swiss campaign for a civilian service instead of an army. She was also in touch with Italian Friends who had close connections with the mounting crisis in Kosovo. It is important not to see anyone involved as our enemies.

Richard Seebohm talked of the work of Quaker Council for European Affairs and Mary Lou Leavitt presented the many programs run by Quaker Peace and Service of Britain Yearly Meeting.

Finally, Tony Fitt drew a tree with four branches, and we all put leaves on it to show what we were doing for each branch of peace work. It was an important visual recreation of all that we had brought together during the two-and-a-half-day conference. We went away thankful for the warm and dignified welcome of Norwegian Friends.

—Pam van der Esch-Mitchell,
Belgium and Luxembourg Monthly Meeting



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Young Adult Friends Peace Conference 1997, Kaimosi Teachers College, Kenya

WELCOME, KARIBU, TUSANYUSE OKUBALABA, KOVEYE NO BUYANZI KHU MULOLA! With these words of greeting, over 450 Young Friends from 22 yearly meetings around the world gathered for the historic Peace Conference at the Kaimosi Quaker Mission to seek the Prince and Author of Peace. The Young Quakers Christian Fellowship (Africa), which hosted and produced this conference, was rejuvenated last year with help and encouragement from Friends World Committee for Consultation, Africa Section. Young Friends from 13 Kenyan yearly meetings were joined by Friends from Rwanda, Burundi, Democratic Republic of Congo, Central and Southern Africa, Uganda, Friends United Meeting (USA), Tanzania, Europe, and the Middle East to explore and celebrate the theme: "Seek peace with all men" (Hebrews 12:14). "You cannot speak the Truth if you do not know God, and if you know God, you are not afraid to speak Truth because you are not afraid of anything," said Oliver Kisaka, the main keynote speaker. Conference attendees celebrated in vocal prayer, songs of praise and thanksgiving, Bible reading, and quiet meditation.

Dudzile Mtshazo, Assistant Clerk of FWCC, in her address, "Forgiveness and Reconciliation," reminded Friends that we have a responsibility as Quakers to make the Peace Testimony live as did the first Friends who wrote and lived it. Peace begins in the home where our children learn it. Friends were very much aware of the conflicts and strivings within our Religious Society of Friends as well as in the countries from which we came. "We are called to seek peace with all AND to be holy. It isn't easy" Oliver Kisaka said, "because people around us do not like God-like people. God says simply: forgive . . . unconditionally."

Queries arising from the gathering included: do you have the spiritual peace that comes from knowing Christ? What is your own personal peace witness? Can you stand and deliver it? How do you love God? Are you a change agent who promotes healing?

Also in attendance from FWCC were Patricia Thomas, associate secretary; Dudzile Mtshazo, assistant clerk; Barnabas Lugonzo, executive secretary, Africa Section; and Edwin Muzame, treasurer, Africa Section. Marigold (Bentley) Gregory from Quaker Peace and Service, Britain Yearly Meeting, participated as well. The spirit of hope and renewal was very much alive!

(Reprinted from *Friends World News* 1998/1).

News

Over 600 churches have burned by arson since 1995. At the height of the arsons, three to five churches burned every week, according to the National Arson Task Force of the U.S. Department of Justice. Helen Dale, a member of the Quaker Workcamps International board, said "I am concerned by the large number of church burnings, but I am devastated by community service programs that are lost as a consequence of the burnings." Community services include day care, Meals on Wheels, WIC, and Head Start programs. Mainstream media no longer covers the crisis and the major church denominations, the source of most rebuilding funds, are no longer receiving contributions for the burned churches. For more information, to contribute, or to volunteer to help rebuild churches, contact Quaker Workcamps International, 1225 Geranium St., N.W., Washington, D.C. 20012; phone: (202) 722-1461; e-mail: hjconferqwi@igc.org; web site: <http://www.quaker.org/qwi>. (From *Quaker Workcamps International August 4 letter*)

Oliver Hydon Coe (a.k.a. Sachio Ko-Yin), member of Ridgewood, (N.J.) Meeting, was arrested. On August 6, Coe, a Friends nursery school teacher, and Daniel Sicken of Vermont participated in a Plowshares action commemorating the 53rd Hiroshima Day. They were arrested for damaging government property at a missile silo near Greenly, Colo. The men removed bolts from the rail tracks used to guide the missiles and hammered at the silo's hatch for 45 minutes before being arrested by Air Force personnel. Both men were taken into custody and questioned by the FBI at the Federal Detention Center in Lirtleton, Colo. Coe cofounded the Root and Branch Collective, an alliance between War Resisters League, Fellowship of Reconciliation, and the Peace and Social Concerns Committee of Ridgewood Meeting.

Jack Ross, member of Argenta (B.C.) Meeting, called his environmental witness "an opening for God's grace." Arrested and jailed for his protest against logging in the Slocan Valley watershed, Jack said he was witnessing on two levels. First, he was serving Truth just

by being there—observing and reporting the actions of the timber industry. Secondly, he was witnessing to the power of the Spirit by appealing to individual conscience. By acting on his beliefs and accepting the consequences he was expressing the public and social aspects of his religious faith. (From *BeFriending Creation, July/August 1998*)

Kapiti, New Zealand, Meeting voiced its concerns about human rights issues to the government of New Zealand:

As members of the Religious Society of Friends and citizens of New Zealand, we are committed to the principles of integrity, equality, and peace. We were proud to support this country's progressive record in human rights legislation, but we are now dismayed at the prospect of the present government's attempt to exempt itself and future governments from such provisions. We see the outcome as retrograde because it promises to set aside the dearly won principles by which our democracy was established. Our history and heritage as members of the Society of Friends has made us aware of the vital need to preserve the equality and dignity of all peoples. We cherish the history and heritage of New Zealand that has kept it at the forefront of the international movement to preserve human rights. It is inconceivable to us that the government should not honor and preserve those rights here at home. As a founding member of the United Nations, New Zealand has an obligation to uphold internationally agreed standards of human rights. The current government's move to avoid this obligation is antidemocratic, a threat to freedom, and a potential threat to national harmony. A peaceful and harmonious democratic society is possible only when human rights are respected and protected. The proposed amendments should not proceed. (From *New Zealand Friends Newsletter, July 1998*)

Thirty-three Christian Peacemaker Team members formed a human billboard on the road to Disney World. The demonstration's goal was to call attention to the struggle of Haitian factory workers who sew Disney garments. Participants in the Church of the Brethren Annual Conference and CPT members held up one-word signs along a quarter-mile stretch of highway that spelled out, "Disney workers in Haiti say, 'Hey Mickey, Pass the Bread. Twenty-six cents an hour is not enough to keep our children fed.'" Based on the traffic flow, CPT estimated that approximately 15,000 people were exposed to the peacemakers' message over the course of the hour-long vigil. (From *Signs of the Times, Summer 1998*)



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Bulletin Board

Upcoming Events

•October 10–February 10, 1999—The Arch Street Meetinghouse in Philadelphia will display "Quakers in Stitchery: A Modern Ministry of Outreach." These are panels of Quaker history in crewel stitchery, completed and in progress. The meetinghouse, located at 320 Arch Street, will be open from 10 a.m.–4 p.m. The cost is a one dollar donation.

•early November—Mid-India Yearly Meeting

•early November—General Conference of Friends in India

•November 4–8—Amigos de Santridad, Guatemala

•November 7—The American Friends Service Committee will hold its Annual Public Gathering at 1:30 p.m. at Friends Center, 1501 Cherry St., Philadelphia. "Let Justice Roll Down . . ." is the theme of the gathering at which Daniel Schorr, veteran CBS reporter-correspondent and current senior news analyst for National Public Radio, will give the keynote address. His address will be followed by three simultaneous panels about AFSC's work on issues of social and economic justice. The event is free of charge and open to the public. The building is wheelchair accessible and the keynote address will be interpreted in sign language. Childcare will be provided. Questions about the event should be addressed to Karen Cromley at (215) 241-7057 or kcromley@afsc.org, or Carl Maugeri at (215) 241-7060 or cmaugeri@afsc.org.

•November 9–11—Iglesia Evangélica Nacional Amigos, Guatemala

•November 13–14—Japan Yearly Meeting

•November 20–22—Mexico Reunión General

(The annual *Calendar of Yearly Meetings*, which includes locations and contact information for yearly meetings and other gatherings, is available from FWCC, 1506 Race Street, Philadelphia, PA 19102.)

Opportunities

•*Quaker Studies* invites Friends to subscribe and submit articles. *Quaker Studies* is the only fully refereed journal covering all aspects of Quaker studies. The journal is multidisciplinary and articles submitted typically cover the subject areas of aesthetics, anthropology, architecture, art, cultural studies, history, literature, peace studies, philosophy, research methodology, sociology, theology, and women's studies. *Quaker Studies* is published twice annually by the Quaker Studies Research Association (QSRA) and the Centre

for Quaker Studies at the University of Sunderland. To subscribe or for submissions contact Dr. P. Dandelion, Woodbrooke College, 1046 Bristol Road, Birmingham B29 6LJ, England; fax: 0121 472 5173; e-mail: 100575.1776@compuserve.com.

•Radcliffe women's peace fellowship program is seeking candidates for its Bunting Fellowship. Candidates are women who have demonstrated practical effectiveness in work and projects directly related to peace and justice (international relations, human rights, peace negotiations, and conflict resolution in national and international contexts) and whose project has potential for significant contributions in such areas. The fellowship is a one-year appointment beginning September 15, 1999, and offers a \$32,000 stipend. Residence in the Boston area and participation in public colloquia are required. Deadline for applications is January 15, 1999. For more information contact Bunting Institute, 34 Concord Ave., Cambridge, MA 02138; phone: (617) 495-8212; e-mail: BUNTING_FELLOWSHIPS@RADCLIFFE.HARVARD.EDU.

Resources

•Suite101.com, a World Wide Web guide designed to help people find the best sites on the Web as quickly as possible, has established a Quakerism page at <http://www.suite101.com/topics/page.cfm/1370>. Bill Samuel is the editor of the Quakerism page and prepares articles for publication and updates links on the topic area. Bill invites on-line Friends to suggest subjects for articles and links for inclusion by e-mailing him at wsamuel@cpcug.org.

•Christian Peacemaker Teams' Campaign for Secure Dwellings links North American churches with Palestinian families whose homes are slated for demolition by the Israeli occupation forces to make room for settlements. Your meeting could become part of this struggle for basic justice. For more information phone CPT at (312) 455-1199 or visit their website at www.prairienet.org/cpt/.

•A new website on Quaker service is now on-line containing articles from *Friends Bulletin*, photos, graphics, and links exploring the spiritual and practical aspects of Quaker service. Included are such notable Friends as Gilbert White, Harold Confer, Simone D'Aubigne, and many more. Addressed are such questions as: What is unique about Quaker service? What are Quakers and the AFSC doing to help communities of color? The new site's address is www.quaker.org/fb/quakes.

Books

Women against the Good War: Conscientious Objection and Gender on the American Home Front, 1941-1947

By Rachel Waltner Goossen. University of North Carolina Press, Chapel Hill, 1997. 180 pages. \$39.95/cloth; \$15.95/paperback.

During World War II some 12,000 conscripted men were classified as conscientious objectors and worked in Civilian Public Service projects operated by the Friends, the Mennonites, and the Church of the Brethren. An additional 6,000 men went to prison, mainly for refusal to register for the draft on various grounds of conscience. For each of these men it is safe to say there was at least one woman—sweetheart, wife, mother, or sister—whose life was deeply affected by the choice. In addition, some 2,000 women were directly involved with CPS as either employees or volunteers, mostly drawn to it by their ideological support. It is the little-told story of these women that author Rachel Goossen addresses.

As with most women's history, it is a difficult story to establish. Since women were not themselves subjected to conscription, their experiences escaped the net of legal and bureaucratic record keeping. Yet their convictions were often as strong and their impact on the society around them as great as those of the men they supported.

Goossen has based her research on private sources: letters, journals, photographs, oral history interviews, and questionnaires. Unfortunately, more than 50 years have passed, and not only are individuals hard to contact, but memories have dulled, and details have been forgotten. In seeking out her informants, she used a variety of lists, but the result is far from

balanced. Of 180 women who supplied information, 69 percent were Mennonites and only 5 percent were Quakers.

While Mennonite men represented just 39 percent of those in CPS, the proportion of Mennonite women was higher. From nursing schools and home economics programs in Mennonite colleges, the Mennonite Central Committee actively recruited young women as camp nurses and dieticians. In addition were the wives of camp administrators, who often served as "matrons," formally or informally. Quakers and other denominations had no such convenient resource.

Thus, as Goossen admits, the book is weighted toward women who came to the wartime experience from a cohesive religious community with highly traditional gender roles. (Officials of the Mennonite Central Committee objected to the name "C.O. Girls" chosen by a group of students at Goshen College who sought to work beside C.O.s in mental hospitals. The MCC suggested that they coordinate instead with church-sponsored junior sewing circles.) Largely missing from the book are college-trained women whose resistance to war was political as well as religious, although Goossen is careful to point out the existence of campus networks like the Pacifist Action Fellowship.

In spite of this shortcoming, the book opens a window on a whole body of experience that has been neglected. It is long overdue, and one wishes that it could have been written when more of that experience was fresh. A compensating factor is the perspective brought to it by 30 years of feminism and women's history.

— Rhoda R. Gilman

Rhoda R. Gilman is a member of Twin Cities (Minn.) Meeting who worked for AFSC in 1948-52 and whose husband served in CPS. She has written on Midwestern history and was a founder of Women Historians of the Midwest.

Quaker Quiptoquotes

by Adelbert Mason

The following is an encoded quote from a famous Friend. The letters have been transposed for your puzzling pleasure.

LU AZD LK SYSG FB GLKS FB VLK UXCC
 VXAZDLFR, VS AXKF EGZLKS ZDW ZWBGS FVZF
 TVLOV LK FVS VLQVSKF VS NDBTK ZDW
 UGSSCR BUUSG XE FB LF FVS HSKF FVZF VS VZK.
 FVS LAEXCKS LD AZD FB KZOGULLOS FB WSLFR
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—Answer on page 37



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Welcome to Hell: Letters and Writings from Death Row

Edited by Jan Arriens. Northeastern University Press, Boston, 1997. 250 pages. \$42.50/cloth or \$15.95/paperback.

This is not an elegantly literary book. It is a powerful book that shakes the reader to the depths.

This story documents the experiences of and the correspondence from inmates on Death Row in the United States. Much of the book contains excerpts from letters written by men on Death Row with pen pals from the British Isles through a program called LifeLines.

Of those that speak from Death Row, some declare innocence, some admit to terrible crimes. The power of the book doesn't dwell on the crime, but on the touching humanity of these people searching for dignity in an inhumane situation. After several trips to prison myself where I saw how prisoners eat cardboard food, deal with daily insults, and have few programs to address their needs, I still was shocked by the agony and sterility of the lives on Death Row.

The prisoners don't get their basic needs met—enduring 120° heat and sleeping on unsanitary cement—but are in more torture waiting anxiously for the letter that never comes or the status of their appeal in court. It is “a place of endless routines, where Time itself is a dreadful task.” The stories tell of sensory deprivation, of isolation, of suicide. But out of this terror and moroseness comes sometimes an acceptance, a generosity, and rare camaraderie where inmates learn true friendship. The irony of the death penalty is not lost on the men:

At 7 p.m. my friend died. He was tortured in a wantonly vile and inhumane way. He suffered cruel and unusual punishment . . . all the things that he, as a human being, had been condemned for were suddenly condoned.

—Anonymous

The most stunning part of the book was how much these condemned men actually overcame the barbarian treatment they received to say words you'd expect from a saint:

These people don't know or realize what they are doing, they need forgiveness as much (maybe more) than the rest of us. Besides, if you hold them in contempt for taking my life, it just perpetuates the cycle. After all, they hold me in contempt for taking another's life—someone who was also loved by family and friends. They are responsible for their own actions. . . . You are responsible for your hatred and contempt. Please don't carry around anger and contempt for anyone. . . . it will only hurt and eat you up.

—Lee Andrew

The chapters describing the "hell" of Death Row blend together. The sadness in the stories is heart wrenching. Luckily there's enough compassion to push through the depressing reality. The men express exuberant joy in the fact that these condemned felons do have a friend to write to, and that makes all the difference in their lives. The book concludes with Death Row facts, explaining that 30 percent of all convictions are overturned, admitting to the mistakes of our judicial system. We are all culpable in the continuing "crime" of the death penalty.

—Elizabeth Claggett-Borne

Elizabeth Claggett-Borne lives in Cambridge, Mass., works stopping domestic violence, and wears a T-shirt that says, "Put Quakers Back in Prison."

Books in Brief

The Bridge Betrayed: Religion and Genocide in Bosnia

By Michael A. Sells. University of California Press, Berkeley, 1996. 244 pages. \$19.95/hardcover. As neither a Balkan historian nor a scholar, but as an aware citizen who feels herself able to recognize precision of thought, thoroughness, authenticity, and scholarship in another, I heartily commend Michael Sells' book to Quaker readers wishing to be fairly informed. Michael "demystifies the horror of 'ethnic cleansing,'" according to Roy Gutman, a 1993 Pulitzer Prize winner for his dispatches on the "ethnic cleansing" of Bosnia. This title was deemed important enough to be selected as one of this year's selections by the FGC Quaker Book Club.

The writing style is clear, and Sells builds his description of sequential events with clarity and does not leave the reader wondering how the pieces of the confusing and terribly complicated puzzle fit together. Sells, professor of religion at Haverford College and member of Lansdowne (Pa.) Meeting, comes from a Serbian-American background. He has recently received the American Academy of Religion's Award for Excellence in the Study of Religion for this book. The level of his scholarship can also be seen by the fact that he has received the prestigious Guggenheim Fellowship.

—Sally Rickerman



The Old Bridge in Mostar: symbol of a multi-religious heritage, destroyed in 1993

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Milestones

Births/Adoptions

Poorman—*Nathaniel Wray Poorman*, on May 9, to Vicki Hain Poorman and James T. Poorman. Vicki is a member of Gwynedd (Pa.) Meeting.

Marriages/Unions

Goller-Gugerty—*Lee Gugerty* and *Linda Goller*, on June 21, under the care of San Antonio (Tex.) Meeting. Lee is a member of Ann Arbor (Mich.) Meeting.

Deaths

Baechler—*Marjorie Jean Dolliver Baechler*, 79, on Feb. 27, in Bloomfield, Conn. Born in Nova Scotia, her family returned to Hartford the year following her birth. She remained a lifelong resident of Connecticut, making frequent trips back to Canada. After graduating from high school in 1936, Marge joined Travelers Insurance Company where she was one of the first female underwriters. In 1944 she enlisted in the U.S. Navy WAVES and was based in New London, Conn. After attending school on the G.I. Bill, she returned to West Hartford where she worked for Fairburn Advertising Agency. Marge enjoyed playing golf, skiing, and folk and square dancing. In 1953 she married Henry Jules Baechler, whom she met square dancing. Through dancing they met members of the Religious Society of Friends and joined Hartford (Conn.) Meeting. The couple had four children and in 1964 moved from Hartford to Glastonbury. Marge worked for the town manager of Glastonbury for several years. She then began reporting for the *Glastonbury Citizen*. She later became the publicist for the state Department of Energy. She earned an Associates Degree for life experience credit. Marge was an ardent letter writer, from friendly notes to action-oriented letters calling for the righting of wrongs. She enjoyed word puzzles and was quick with rhyme, composing doggerel verse for any occasion. Her creativity was boundless: knitting sweaters, designing block prints, and doll-making. Her favorite project was welcoming new babies with Winnie the Pooh, Piglet, and their friends. Active in the Religious Society of Friends and numerous peace and social justice causes, Marge served in many capacities in both local and wider Quaker circles. She served as clerk, treasurer, and newsletter editor at Hartford Meeting, as clerk of quarterly meeting, and as a member of the permanent board and a reading clerk of New England Yearly Meeting. She also served on the FRIENDS JOURNAL board. Marge supported a peace vigil in opposition to the war in Vietnam and participated regularly in peace demonstrations from Washington, D.C., to Boston. In 1995 Marge moved to Seabury Retirement Community in Bloomfield where she could be closer to friends and relatives. She is survived by three sons, Bruce, Donald, and Robert; and a daughter, Margaret.

Baird—*Bronwyn Baird*, 55, on Feb. 27, after being hit by a speeding car, in White Plains, N.Y. Bron was born in Buffalo, N.Y. She grew up in Eden, N.Y., in an intellectual family immersed in music. She graduated with a degree in early childhood education from Wheelock College, Boston, in 1964. She moved to White Plains with her husband, James Clauson, about 30 years ago. They

soon started attending Scarsdale (N.Y.) Meeting with their three children, Laura, Lisa, and Peter. Bron became acquainted with Quakers in the early 1960s when she worked on voter registration for American Friends Service Committee. She took part in the establishment of a bail fund by the meeting (later adopted by the County of Westchester), and Bron accompanied people to court facing trial on minor charges. On Martin Luther King Jr. Day she introduced the nursery school children in her charge to his ideas. The family spent the year from August 1977 to August 1978 in Chetenye, Kenya, where Jim taught in the high school, Bron taught in a girls' high school in a neighboring town, and their children attended the local grade school. In the early 1980s Bron was teacher-director of Scarsdale Friends Nursery School, and subsequently became a teacher at the Union Child Day Care Center in Greenburgh, N.Y., which the meeting had a role in establishing. She retired from that post in 1996. At the high school that her children attended she worked on an internship program for seniors and on a scholarship fund. Bron was a person who lived her principles with loving kindness, always "doing" for others—no action for someone else was too small or too large. For nine months she sheltered a homeless family in her home. Once a week for several years she made huge pots of soup for the homeless. Bron was on the board of the Scarsdale Meeting Nursery School and as its treasurer devoted many hours to keeping its accounts. Among her many other activities in the meeting, she was a valued member of Overseers. Bron is survived by her mother, Jane Dugan Baird; two daughters, Laura Clauson Ferree and Lisa Jane Clauson; a son, Peter Cameron Clauson; two sisters, Brenda Senturia and Bridger Baird; three brothers, Brent, Bruce, and Brian Baird; and two grandchildren, Rachel and Jackson Ferree.

Coles—*Frances Hudson Coles*, 90, on Oct. 10, 1997, in Doylestown, Pa. Frances and her husband of 53 years, O. Hammond Coles, ran a garden nursery in Furlong, Pa. She was active and appreciated in Wrightstown (Pa.) Meeting and with the Bucks County Opera. She worked at Doylestown Hospital for many years and was secretary and manager for Welcome House. She also was an enthusiastic square dancer. She is very much missed. Frances was preceded in death by her husband. She is survived by a son, Kenneth; a daughter, Susan; three grandchildren; and two great-grandchildren.

Cope—*Alfred Haines Cope*, 85, on August 16, 1997, in Syracuse, N.Y. Born on a farm in Oakbourne, Pa., Al Cope was educated at Westtown School and Earlham College, did graduate work at the University of Chicago, and received a doctoral degree from the University of Pennsylvania. His Quaker faith was the foundation of a firm belief in open-minded inquiry. In the decades of his membership in Syracuse (N.Y.) Meeting, he held faithfully to the pursuit of continuing revelation, the incremental discovery of truth. Doing so, he became a pillar of this meeting. Al Cope made a fundamental contribution to the development of the Maxwell School of Citizenship at Syracuse University. His insistence that students have a broad foundation and training in how to think about issues of public affairs played a key role in

the development of its curriculum and programs. The practice of Quakerism infused and shaped all his work as a teacher, scholar, and administrator over a period of 27 years. He took seriously his role as citizen in a democracy. Al taught at the Institute for State and Local Government at the University of Pennsylvania and was on the staff of the United States Civil Service Commission. During World War II, he served as an officer on Okinawa, using his skills to better the life of the common soldier, especially black men. This work helped lay the groundwork for future desegregation in the armed services. Al felt that Friends had an ethical responsibility to bring to bear on national and world affairs their crucial message of the positive ways people and nations could relate to one another. This belief was played out through the American Friends Service Committee in Chicago and in Spain with his wife, Ruth Trimble Cope, working in relief efforts to feed starving children during the Spanish Civil War. Al was a member of the American Arbitration Association, specializing in the mediation of labor disputes. In Syracuse, he served as president and chairman of the board of Child and Family Services. In the 1950s, he joined with Syracuse Meeting to spearhead the abolition of housing segregation in the city. His principled stand on this issue cost him dearly professionally, but did not compromise him. Retirement from academic life freed Al for broader participation in the work of Friends. His expertise in fundraising and management was sought and utilized by numerous Quaker groups: New York Yearly Meeting, Right Sharing of World Resources, the Lindley Murray Fund, Friends General Conference, and Friends World Committee for Consultation. Grateful for the Quaker education he had received, he gave significant service to the boards of Oakwood School, Pendle Hill, and Friends Committee on Higher Education. All his life, Al remained faithful in his firm commitment to Quakerism. His impact upon Friends' deliberations in a wide variety of settings reflects his robust, expansive, good-humored view of the world. Alfred Haines Cope was preceded in death by his wife of 57 years, Ruth Trimble Balderston Cope, who died in 1994. He is survived by a daughter, Joan E. Savage; and two grandchildren, John Mark Savage and Amy Elizabeth Savage.

Fuller—*Anne V. Fuller*, 92, on Nov. 22, 1997, in Vero Beach, Fla. Born in Muskegon, Mich., and a graduate of Albion College in Michigan, Anne received an MA from the University of Michigan Biological Station at Douglas Lake. Anne taught biology at Muskegon High School, where she was a popular and demanding teacher. She was later a professor at Western Michigan University and served as a president of the Faculty Senate. After her retirement she was president of the Michigan State Retired Professors Association. Her favorite subject was nature study; she was at one with nature and knew the plants and animals that share the earth with us. A nature walk with Anne made you aware of the secret world around us that we do not see. Anne trained many teachers in Michigan who passed Anne's love of nature on to others. Anne had a deep concern for social justice. She wrote to public officials at both state and national levels expressing her concerns. Anne spent many summers touring the country by trailer. When she

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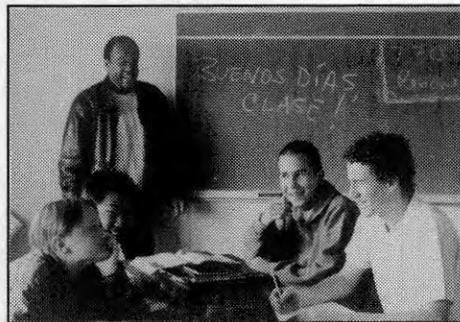
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found the United States too limited, she found delight in traveling and studying the English countryside by canal boat. All of her travels were shared with her dear friend and roommate, Dr. Margaret Large Cardoso. Throughout her life, Anne taught by example the qualities that guided her: kindness and generosity, seeing the world through inquiring eyes, a reverence for life, and respect for order and detail. Surviving are her friends, Vera Campbell and Margaret Large Cardoso.

Harris—Lodrick Harris, 78, on Dec. 25, 1997, in Jacksonville, Fla. Born in Ashburn, Ga., Lodrick was the eldest of 14 children. He graduated from Rutgers University in 1966 with a BA in sociology. Lodrick was a veteran of WWII, a Mason, and served as a vice president of Local 1492 of the National Association of Letter Carriers in New Jersey, where he was an ardent advocate of fairness and justice for members of the union. Lodrick served New York Yearly Meeting for a number of years on the Health Education and Race Relations Committees. On retiring from the U.S. Social Service Department in New York, Lodrick relocated to Jacksonville, Fla., in 1981. He transferred his membership from New York to Jacksonville (Fla.) Meeting, where he later served as clerk for seven years. During this time he also served as a member of the Trustees of Southeastern Yearly Meeting. Lodrick married his wife, Mary Smith, in 1992. Lodrick Harris' spiritual witness was clear and his testimony will long be remembered by many. He is survived by his wife, Mary.

Holloway—Leslie M. Holloway, 69, on April 18, in Maitland, Fla., of congestive heart failure. Born in Salem, Ohio, Leslie was a birthright Quaker. He grew up in eastern Ohio and graduated from Olney Friends School in Barnesville and from Wilmington College. Leslie participated in Quaker workcamps in Mexico, beginning his love of Latin America and of working with people. In 1950, after his college graduation, he married Miriam Normand, a fellow Wilmington College alum. Leslie worked in the poverty program in Winston-Salem, N.C., at the beginning of the Civil Rights movement, and later started a poverty program in Poughkeepsie, N.Y. He directed the VISA program in Guatemala with the AFSC in the mid 1960s. Leslie also worked in the New York State Correction Department and helped initiate Quaker interest there. He inspired Larry Apsey to start Alternatives to Violence Program. He belonged to meetings in Ohio and New York, and twice served as clerk of Poughkeepsie Meeting. The last meeting he belonged to was Bulls Head-Oswego (N.Y.). He and Miriam, who were divorced after 34 years, both eventually moved to Florida, where they remained close friends. Leslie is survived by two sons, Paul and Philip; a daughter, Anne; and six grandchildren and great-grandchildren.

Kunkel—Robert B. (Jiggs) Kunkel, 67, on April 29, of cancer at his home in Chapel Hill, N.C., cared for by his family. Born in Queens, N.Y., he attended Haverford College, Harvard Law School, and audited graduate classes in the classics at the University of North Carolina since moving to Chapel Hill in 1987. He was a scholar, a wit, a much loved husband and father, a seeker of Truth, an active Quaker, and a lawyer. A member of Chapel Hill (N.C.) Meeting, he served as treasurer on the FRIENDS JOURNAL board as well as the board

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of Quaker House in Fayetteville, N.C. He is survived by his wife Claire; a daughter Lise Claire; three sons, Job Davis, Joshua, and Nathan; a granddaughter, Zoe Claire; and many extended family and friends.

Read—*Charles Rodes Read*, 84, on Aug. 12, 1997. Charles was born in Danville, Ky., and received a BA from Centre College in Danville and an MA in history from Harvard University. He taught history for several years at Juniata College in Huntingdon, Pa., where he joined State College (Pa.) Meeting. Following a leading for nonviolence, Charles requested conscientious objector status from his draft board in 1940 and was assigned to work in the Civilian Public Service camps. He served as educational secretary for the CPS camps administered by American Friends Service Committee for three years of his service. After the war, Charles and his wife, who also worked with AFSC, participated and directed Quaker relief efforts in France and Germany. They were married in Paris in 1947. Upon their return to the United States in 1949, Charles worked for two months at the Palestine desk and then went to the Gaza Strip to take charge of an AFSC mission there, working under the direction of the United Nations. Returning to Philadelphia in 1950, he became director of foreign service placement at AFSC. From 1956 to 1970 he was associate secretary of the Foreign Service Section. His work took him to many countries in Europe, Asia, Africa, and South and Central America. During the Vietnam War he was involved in the oversight of the AFSC prosthetics unit in South Vietnam and personally delivered surgical equipment to Hanoi for children facing heart surgery there. Charles transferred his membership to Germantown (Pa.) Meeting. When he retired from AFSC, he and his wife Charlotte moved to Massachusetts to be near their children. They became active members of Framingham (Mass.) Meeting. Charles is remembered by members of that meeting for his kind and cheerful nature, for his experienced help in meeting affairs, and for his spiritual vocal ministry. His ministry renewed and uplifted all who were present. We are truly thankful for his life and his ministry. Charles is survived by his wife, Charlotte; two daughters, Martha Read and Susan Read-Brown; two sons, Clifton Read and Roger Read; and six grandchildren.

We publish Milestones that meetings and families send us. If you would like to have items listed here, please send them within six weeks of the event to FRIENDS JOURNAL, Milestones, 1216 Arch Street, 2A, Philadelphia, PA 19107.

Answer to Quiptoquote

If man is ever to rise to his full humanity, he must praise and adore that which is the highest he knows and freely offer up to it the best that he has. The impulse in man to sacrifice to deity is primary in his nature.

—*Douglas V. Steere (1901–1995)*

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Forum, continued from page 5

Committee. I talked with my daughters, Emily and Christina, and found they were open to a trip. We decided to wait for Way to open. It did on Saturday, March 14, in the mail, in a long, white envelope with a return address from the U.S. Embassy in Hanoi. Inside was a welcoming letter from Pete Peterson, the U.S. ambassador to Vietnam, adding his "encouragement to any plan you and your family may have to visit Vietnam."

Peterson was responding to a letter from Robert Hull of Cleveland, Ohio, a former classmate of Norman's at the College of Wooster, suggesting such a visit. A strong interpreter of Norman's witness, Hull had taken the initiative to write Peterson suggesting the Embassy invite me to Vietnam. In his letter to me, Peterson said, "I would look forward to meeting you if you came to Hanoi. As you know, Vietnam and United States-Vietnam relations are in a period of tremendous evolution. Daily, we here in the Embassy have the privilege and pleasure of witnessing and facilitating acts of reconciliation, big and small. I hope you will notify me if a visit develops so a meeting could be arranged."

I cannot find the words to describe how happy this letter made me feel: to be welcomed by the U.S. ambassador in Vietnam. I felt like cheering and crying at the same time. I put it back in its envelope and kissed it on the return address. Somehow I could feel Norman's smiling presence nearby.

Why did that letter mean so much? What did it symbolize?

Only 33 years of my life.

After Norman's death, letters from officials and citizens in North Vietnam were always sent through intermediaries, often Quakers abroad. Because of this need for secrecy and protection, the letters felt somewhat clandestine and contraband. I was afraid to speak of them publicly.

I never received an official letter from my own government after Norman died. Until now. Now that I have received a letter from the top U.S. official in Hanoi, it struck me for the first time and in a palpable way, that the U.S. Embassy is located in Hanoi, not Saigon! And that the war is really over.

At last I am ready to go to Vietnam. Now I can go on a mission of personal healing and friendship, not in secret, but in the open. Greeted by the U.S. ambassador as well as Vietnamese people, north and south, high and low.

Now I can go. Now I can finish the book

on Norman that I have been working on for several years. No doubt, the trip will be the final chapter.

Now I can reclaim my life. Praise God.

Anne Morrison Welsh
Black Mountain, N.C.

Lady Borton and David Elder of the Indochina Program of AFSC have enthusiastically agreed to assist in planning for the trip. The support of Friends is welcome. Those wishing to contribute financially may do so with an earmarked gift to the Indochina Program, Anne Morrison Welsh Trip, AFSC, 1501 Cherry St., Philadelphia, PA 19102.

—Eds.

Quaker history

Christopher Densmore's article, "The Quaker Origins of the First Woman's Rights Convention," (*FJ* July) was entertaining, interesting, and informative. It, like many other *FJ* articles of long-term interest, should be copied and filed by meetings and worship groups for use in adult as well as First-day school programs.

Mention might have been made that in the rotunda of the U.S. Capitol are statues of eleven of the greatest men in the history of the United States. And there is a statue of three women: Lucretia Mott and Elizabeth Cady Stanton, both mentioned in Densmore's article, and Susan B. Anthony. There is no doubt of Mott's and Anthony's membership in the Society; if Stanton said she was a Quaker, I'll accept her as an authentic—perhaps not recorded—member.

My recollection is that the statue of the three women, which is a triad built as one unit, was originally placed in position, then removed to the basement for storage. Agreement to return it to its place of honor was approved, but nixed due to lack of funds. Public collections were taken to finance the move, but I have no memory of reading that it was actually returned to the rotunda. [*The statue was relocated in May 1997.*—Eds.].

I have spoken to groups of middle school students about the role of Quakers in U.S. history, and this bit of information fascinated them. As did the fact that *Old Ironsides* (the *USS Constitution*), was designed by Joshua Humphreys, a Quaker.

George F. Newkirk
Ocala, Fla.

Old folk friendly

Recently I was browsing through Cobscook (Maine) Meeting's fine little library, and I happened to pick up an old copy of FRIENDS JOURNAL (Dec. 1994). Yvonne Boeger's article "Is Your Meeting Old Folk Friendly?" touched me personally. I laughed with Yvonne, having enjoyed and endured the Friends she wrote about (Ellen, Sam, Hannah, and Anne) while I was a member of a different meeting, at a different time, and in a different place.

Then it shook me up when I suddenly realized that *I am* these long gone Friends.

My husband and I, now octogenarians, are the oldest members of Cobscook Meeting, the beloved "Acorn Meeting" of Down East Maine. It has been exactly 22 years since Harry and I held the first gathering in our home to plan and found this meeting. Our meetinghouse was designed by Ralph Cook, one of that first company and our first clerk. It was completed in 1990 by many enthusiastic New England Friends, all volunteer laborers, from as far away as New Hampshire and Massachusetts.

Some of the original Friends are still with us. Many more have come and left, but a steady membership has held us together throughout. It has served some of us in this far off outpost as a sort of extended family, one that comes and goes and, happily, often comes back.

As the oldest members, Harry and I can say that the meeting is good to us, to its "old folks." They visit us in the hospital when we are ill. They send notes and drop in to see if we are lonely. They find things for us to do when they think we are too idle. They accept the lion's share of meeting responsibilities, and they catch us if we fall asleep on the 250-year-old benches. Best of all, they overlook or chuckle with us over our

growing idiosyncrasies.

There's just one thing: I do wish they would speak a little louder!

Audrey Snyder
Whiting, Maine

Violent images

I am writing to you out of fear and frustration. I am a teacher and a parent, and I have been awestruck by the recent acts of violence in our nation's schools. I feel I must take action, but I do not know where to begin.

As a parent, I am disgusted by the number of violent images our children view in the media. We do not receive television into our home, but we do rent movies and, occasionally, go to the theater. I began to be bothered when my children became interested in Walt Disney cartoons, and I began to notice the ridiculous formula the new Disney movies follow, all of them ending with a huge fight scene. Then it was *James and the Giant Peach*, a lovely book by Roald Dahl, adulterated in the movie version with an unnecessary and absurd scene involving adults chasing children with axes. Most recently, I was disappointed by the new *Wind in the Willows* movie, which also added an absurd and violent ending involving guns and a giant food grinder.

Our children are picking up guns and shooting their classmates and teachers. The last thing they need are movies that show them that guns solve all conflicts. I am looking for guidance. I would like to know if there are ways to make a difference, perhaps: a newsletter that reviews movies for children with nonviolence in mind; organizations that hold workshops on nonviolence in schools; addresses for writing to movie production companies or other parties so that parents can express their refusal to pay for these "products."

Anyone who can provide me with information may write to me.

Emily Olds
P.O. Box 14
Monterey, MA
01245

Cobscook Friends
Meetinghouse

Courageous action

I read with interest and pleasure the article, "Conscience and Tritium Don't Mix," (Witness June). It was good to learn from the update at the end that utilities, except for TVA, have declined to participate in the tritium program. This seems to me a great reward for citizens and courageous employee action. I believe continued citizen awareness and action will be required to control future reckless actions on the part of our civilian and military nuclear establishment.

Stan Thompson
Eugene, Oreg.

On the frontier

Christine Abt, clerk of France Yearly Meeting, is sharing some of her husband Robert's wartime experiences. Her sister-in-law, Monique Stahl, circulated this one recently:

The Abts lived only a few miles from the Swiss frontier. One day, the frontier guards were carrying out a routine inspection of houses, looking mainly for Jews. Robert's mother was showing the soldiers through her home. Louise Schultz was speaking—in German—with the officer in charge, who asked her where her husband was. When she told him he was working with the Quakers in the prisons, the officer immediately ordered the inspection to stop. As a child, after World War I, he had been kept alive by the Quaker feeding program in Germany. And they left.

The moral? You decide.

Sam Legg
Cockeysville, Md.

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.



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To receive the **British Quaker Socialist Newsletter**, please send \$1.00 for three issues to: Tom Todd, 3713 West Main, Kalamazoo, MI 49006-2842.

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A Pendle Hill Short Course taught by Judith Brown, the poetry editor of **FRIENDS JOURNAL**—October 18-23. For more information, call (800) 742-3150, extension 137.

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Fall Conferences:

Mountaintops and Valleys of the Spiritual Life, Dan Snyder and Derris Wehr, October 23-25.

Seeking and the Seed: The Spiritual Journeys of Isaac and Mary Penington, Doug Gwyn, November 13-15.

The Dead Sea Scrolls, Steven Davison, November 13-15.

Basic Quakerism, Elaine Crauderrueff and Brian Drayton, November 20-22.

Sabbath Sense: A Spiritual Antidote for the Overworked, Donna Schaper, December 4-6.

New Year's Celebration, December 29-January 1. **Sojourning or choice of: Mask, Movement, and Puppetry**, Bill George; **Silent Retreat**, Nancy Bieber; **Friendship**, Mary Garman.

Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Rd., Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150, x 142.

Consider a new Costa Rica Study Tour March 4-15, 1999. E-mail: Jstuckey@sol.racsa.co.cr or Fax: 011 (506) 645-5528 or write: Sarah Stuckey de Araya, Apdo.46-5655, Monteverde, Costa Rica, Central America.

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Fall 1998

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November 15-21: **The Fire and the Hammer: A Musical Presentation on the Life of George Fox**, led by John Sheldon

November 29-December 4: **Preparing the Way: An Advent Retreat**, led by Clare Keller

For more information, call: Pendle Hill, (610) 566-4507 or (800) 742-3150 ext. 137.

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Service Community, Innisfree Village. Full-time volunteers needed for alternative life-sharing community with adults with mental disabilities. Duties include house parenting and working in the weavary, woodshop, bakery, kitchens, and gardens of 500-acre farm in foothills of the Blue Ridge Mountains. Must be 21, able to commit one year. Receive room, board, medical benefits, and \$160 per month. Write: Recruiting, Innisfree Village, 5505 Walnut Level Road, Crozet, VA 22932.

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Friends Homes, Inc., founded by the North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are fee-for-service continuing care retirement communities offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Friends meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (336) 292-9952 or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. *Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.*

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Schools

Westbury Friends School—Safe, nurturing Quaker environment for 100 children, nursery–grade 6, on beautiful 17-acre grounds. Small classes and dedicated teachers. Music, art, computers, Spanish, and gym. Extended-day, vacation-holiday, and summer programs. Half- and full-day nursery, preK. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (614) 425-3655.

Frankford Friends School: coed, K–6, serving center city, northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

Westtown School: Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (PreK–10) and boarding (9–12). Boarding is required in 11th and 12th grades. Significant Quaker presence among 600 students, 80 teachers. Challenging academics, arts, athletics, in a school where students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial assistance is available. Westtown, PA 19395. (610) 399-7900.

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

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.

United Friends School: coed; preschool–8; 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.

Lansdowne Friends School—A small Friends school for boys and girls three years of age through sixth grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

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 extended day program, 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.

Services Offered

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Grant Writer. Published researcher and poet, MA English. 20 years nonprofit management. (808) 988-8043, mcm@lava.net, MC Miller, POB 11782, Honolulu, HI 96828.

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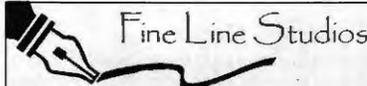
We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.



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Meetings

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

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

BOTSWANA

GABORONE-phone (267) 347147 or fax 352888.

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 645-5207 or 645-5036.

SAN JOSE-Unprogrammed meeting, 11 a.m. Sunday. Phone: 224-4376 or 233-6168.

EGYPT

CAIRO-First, third, and fifth Sundays at 7 p.m. Call Alan Swanson, 337-1201, or Ray Langsten, 357-6969 (days).

EL SALVADOR

SAN SALVADOR-Unprogrammed meeting. Call Carmen Broz 284-4538.

ENGLAND (U.K.)

LONDON-Friends House Meeting, from April 1997 to April 1998, 11 a.m. at the Free Church Federal Council, 27 Tavistock Square (3 minutes from FH).

FRANCE

PARIS-Unprogrammed meeting for worship 11 a.m. Sundays at Centre Quaker International, 114 Rue de Vaugirard, 75006 Paris. Entrance at 114 bis. Phone: 01-45-48-74-23. The Center has no sleeping accommodation.

GERMANY

HAMBURG-Unprogrammed meeting 10:30 a.m., second and fourth Sundays. Winterhuder Weg 98. Phone 04521-806211.

HEIDELBERG-Unprogrammed meeting. First and third Sundays. Call Brian Tracy: 06223-1386.

GUATEMALA

GUATEMALA-Unprogrammed. First and third Sundays. Call Mary Thompson: 2014251, Nancy España: 8392461.

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. Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. Info: 813-821-2428 or 011-505-266-0984.

UNITED STATES

Alabama

BIRMINGHAM-Unprogrammed meeting, 10 a.m. Sundays. Girls, Inc., 5201 8th Ave. South. (205) 592-0570.

FAIRHOPE-Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 9261 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (334) 928-0982.

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

ROYAL (Blount County)-Worship group. (205) 429-3088.

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. For time and place, call (907) 586-4409.

MAT-SU-Unprogrammed. Call for time and directions. (907) 376-8281.

Arizona

BISBEE-Worship group, (520) 432-7893.

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: (520) 642-9274 or (520) 642-9900.

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 worship and First-day school 10 a.m. 318 East 15th Street, 85281. Phone: 968-3966.

TUCSON-Pima Friends Meeting (unprogrammed). First-day school and worship 8:30 and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 325-3029.

Arkansas

FAYETTEVILLE-Unprogrammed. (501) 521-8657 or 267-5822.

HOPE-Unprogrammed. Call: (870) 777-5382.

LITTLE ROCK-Unprogrammed meeting, discussion 10 a.m., worship at 11 a.m. at 3415 West Markham. Phone: (501) 664-7223.

MENA-Unprogrammed. Call: (501) 394-6135.

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, P.O. Box 5065, (510) 524-9186. Unprogrammed worship and First-day school 10 a.m. At Shelton's Primary Education Center, 3339 Martin Luther King Jr. Way.

CHICO-10 a.m. singing; 10:30 a.m. 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. 2219 San Joaquin Ave., Fresno, CA 93721. (209) 237-4102.

GRASS VALLEY-Meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 13075 Woolman Ln. Phone: (530) 265-3164.

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-Worship 11 a.m. at meetinghouse, 4167 So. Normandie Ave., L.A., CA 90037. (213) 296-0733.

MARIN COUNTY-10 a.m. 177 East Blithedale Ave., Mill Valley, Calif. Phone: (415) 435-5755.

MONTEREY PENINSULA-Friends meeting for worship, Sundays, 10 a.m. Call (408) 649-8615.

OJAI-Unprogrammed worship. First Days 10 a.m. Call 646-4497 or 646-3200.

ORANGE COUNTY-Meeting for worship 10 a.m. 3333 Harbor Blvd., Costa Mesa. (949) 786-7691.

PALO ALTO-Meeting for worship and First-day classes for children 10:30 a.m. 957 Colorado. (650) 856-0744.

PASADENA-Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: (818) 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) 448-8822.

SAN DIEGO-Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 672-3610.

SAN FRANCISCO-Meeting for worship and First-day school, 11 a.m., Sundays. 65 9th Street. (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-Three worship groups in area: (805) 594-1839, 528-1249, or 466-0860.

SANTA BARBARA Marymount School (above the Mission), 10 a.m. Children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: (805) 563-9971.

SANTA CRUZ-Meeting 10:30 a.m., at Georgiana Bruce Kirby School, 117 Union St., Santa Cruz.

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. 1647 Guerneville Rd. Phone: (707) 578-3327.

SEBASTOPOL-Apple Seed Friends. Worship 10 a.m. 167 No. High Street, P.O. Box 1135. (707) 823-7938.

STOCKTON-Delta Meeting, Unprogrammed, 10:30 a.m. 2nd, 3rd, 4th First Days, AFSC Center, 445 West Weber. For information, call (209) 478-8423.

VISALIA-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 734-8275.

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

Colorado

BOULDER-Meeting for worship 8:30 a.m. and 10 a.m. Childcare available. 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, Colo. 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 discussion 9 a.m. Worship and First-day school 10:30 a.m. Westside worship at 363 S. Harlan, #200, Lakewood, 10 a.m. Phone: (303) 777-3799 or 235-0731.

DURANGO-Unprogrammed worship 10 a.m., First-day school and adult discussion 11 a.m. 803 County Rd. 233. (970) 247-0538 or 247-5597.

FORT COLLINS-Meeting for worship and First-day school 10 a.m., 2222 W. Vine. (303) 491-9717.

NORTH METRO DENVER-Unprogrammed worship 10 a.m., conversation after. Children welcome. Colorado Piedmont Meeting, (303) 421-2060, Internet All_Media@Compuserve.com.

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 and First-day school 10 a.m. 267 William Street (2nd floor). Phone: (860) 663-3022.

NEW HAVEN-Meeting and First-day school, Sundays, 10:30 a.m. 225 East Grand Ave., New Haven, CT 06513. (203) 468-2398.

NEW LONDON-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meetinghouse, 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.

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-Worship 11 a.m. (10 a.m. in June, July, and Aug.). First-day school 10 a.m. Sept.-May. Childcare provided year round. N.W. from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.

NEWARK-First-day school 9:30 a.m., worship 10:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (302) 456-0398.

ODESSA-Worship, first Sundays, 11 a.m., W. Main Street.

WILMINGTON-Alapocas Meeting. Worship 9:15 a.m., at 101 School Road. For information call 478-7880.

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 regularly held at:

MEETINGHOUSE-2111 Florida Ave. 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. with special welcome for Lesbians and Gays.

*Interpreter for the hearing impaired at 10 and 11 a.m.

MONTHLY MEETING DAY SCHEDULE-(second First Days Sept.-June; third First Day in July) Meetings for Worship held at 8:30 a.m. in the meetinghouse and 10 a.m. in both buildings (First-day school at 10:20).

FRIENDSHIP PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11 a.m.

Florida

CLEARWATER-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 34642. (813) 854-2242.

DAYTONA BEACH-Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 734-3115 for information.

FT. LAUDERDALE-Meeting 11 a.m. Information line (954) 566-5000.

FT. MYERS-Meeting at Calusa Nature Center First Days at 10:30 a.m. Telephone: (941) 337-7027.

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. Phone: Robert Campbell, 294-0689.

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

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

MARATHON-Worship group, December through April, first and third First Days 11 a.m. 69 Tingle Lane, (305) 289-1220.

MIAMI-CORAL GABLES-Meeting 11 a.m. 1185 Sunset Dr., 661-7374. Clerk: David Landowne, (305) 661-4847.

OCALA-11 a.m.; ad hoc First-day school; 1010 N.E. 44 Ave., 34470. Lovely, reasonable accommodations. (352) 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-Worship 9:30 a.m., discussion 10:30 a.m., Cook Hall, New College. For directions, call (941) 342-1611 or Marie Condon, clerk, (941) 729-1989.

STUART-Worship Group October-May (561) 335-0281.

TALLAHASSEE-Worship Sunday 10 a.m. 2001 Magnolia Dr. South. Unprogrammed. Potluck first Sunday. (904) 878-3620.

TAMPA-Meeting and First-day school 10 a.m. Life Center, 6811 N. Central Ave. Phone contacts: (813) 854-2242 and 977-4022.

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

Georgia

ATHENS-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12 a.m. On Poplar St. in the Parsonage of Oconee St. Methodist Church. (706) 353-2856.

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

ATLANTA-Northside. Unprogrammed Worship and First-day school, 2nd and 4th First Days at 10 a.m. 1085 David Trace, Suwanee, GA 30024. (770) 886-3411. pjay@mindspring.com.

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

BRUNSWICK-Meeting for worship at 10:30 a.m. at 307 Newcastle St. Call (912) 638-1200 or 437-4708.

Hawaii

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship potluck lunch follows. Location rotates. Call (808) 322-3116, 775-0972.

HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714.

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

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 11:30 a.m. Sunday. Childcare. (509) 332-4323.

SANDPOINT-Unprogrammed worship group at Gardena Center, 4 p.m. Sundays. Various homes in summer. Call Elizabeth Willey, 263-4290.

Illinois

BLOOMINGTON-NORMAL-Unprogrammed worship and First-day school 10:30 a.m. in members' homes. (309) 454-5463 or (309) 862-1908.

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 Ave. Worship 10 a.m. Phone: (312) 445-8949.

CHICAGO-Northside (unprogrammed). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 10:30 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 929-4245.

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

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

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

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

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

McHENRY COUNTY-Worship 5 p.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. (with First-day school and childcare) at Oak Park Art League, 720 Chicago Ave. Mail Address: P.O. Box 3245, Oak Park, IL 60303-3245. Phone: (708) 386-6172-Katherine Trezevant.

PARK FOREST-Worship 10 a.m. (708) 748-2266.

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

SPRINGFIELD-First Day Worship, P.O. Box 3442, Springfield, IL 62708, (217) 525-6228.

URBANA-CHAMPAIGN-Meeting for worship 11 a.m., in Illinois Disciples Foundation Chapel, 610 E. Springfield, Champaign. Phone: (217) 328-5853 or (217) 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.

HOPEWELL-Unprogrammed worship 10 a.m., discussion 11 a.m. 20 mi. W. of Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. (317) 478-4218.

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

INDIANAPOLIS-Valley Mills Friends Meeting, 6739 West Thompson Road. Catherine Sherman, pastor. Call (317) 856-4368 for meeting times.

MUNCIE-Friends Memorial Meeting, unprogrammed worship 8:30 a.m., First-day school 9:30 a.m., programmed worship 11 a.m. 418 W. Adams St. (765) 288-5680.

RICHMOND-Clear Creek, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerks: Cathy and Larry Habschmidt (317) 962-3362.

SOUTH BEND-Unprogrammed worship, First-day school 9:45 a.m. (219) 277-7684, 232-5729.

VALPARAISO-Duneland Friends Meeting. Singing 9:45 a.m., unprogrammed worship 10 a.m. Opportunity Enterprises, 2801 Evans; (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.; call (515) 232-2763 for place.

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

DUBUQUE-Worship 10:15 a.m., Sun., unprogrammed; Summer schedule varies. Call (319) 556-3685 or (319) 583-8653.

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 at 10 a.m., 2nd Sunday worship includes business; other weeks, discussion follows. 317 N. 6th St. Call: (319) 643-5639.

Kansas

LAWRENCE-Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 11 a.m. (913) 843-3277.

MANHATTAN-Unprogrammed meeting 10 a.m. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. June/July: members' homes, 9:30 a.m. (913) 537-2260, (913) 539-2636.

TOPEKA-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (913) 233-5210 or 273-6791.

WICHITA-Heartland Meeting, unprogrammed worship 11 a.m. First Days. 14700 West Highway 54. (316) 262-8331. Carry-in lunch and business following worship on last First Day of month.

Kentucky

BEREA-Meeting Sunday 9 a.m. AMERC Building, 300 Harrison Road, Berea, KY. Call: (606) 623-7973 or (606) 986-9840.

LEXINGTON-Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. Telephone: (606) 254-3319.

LOUISVILLE-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Telephone: 452-6812.

Louisiana

BATON ROUGE-Unprogrammed worship 11 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (504) 665-3560.

NEW ORLEANS-Unprogrammed meeting for worship Sundays 10 a.m. 7102 Freret St. (504) 865-1675.

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

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

Maine

BAR HARBOR AREA-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-3888 or 288-4941.

BELFAST AREA-Unprogrammed meeting for worship, 9:30-10:30 a.m. Telephone: (207) 338-4476.

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

CASCO-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse always open to visitors, so. of Rt. 11 next to Hall's Funeral Home. (207) 627-4705, 627-4437.

EAST VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. Joyce Sutherland, clerk, (207) 923-3141.

LEWISTON-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, US 202). No meeting July-August. Telephone: 933-2933.

MIDCOAST-Unprogrammed meeting for worship, First-day school, 10 a.m. Friends meetinghouse, Damariscotta. Watch for signs to the meetinghouse on Rt. 1. Coming from the south on the 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 354-8714.

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Community Center. (207) 866-3892.

PORTLAND-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call (207) 797-4720.

WATERBORO-Unprogrammed worship, First-day school 9 a.m. For details call (207) 625-8034, 324-4134.

WHITING-Cobscook Friends Meeting. Meeting for worship First Days 10 a.m. Jane Cook, clerk. (207) 726-5032.

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 Metzertown, 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 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. Sept.-May (except 3rd Sunday—10 a.m.), 10 a.m. June-August. 3107 N. Charles St. (410) 235-4438. Fax (410) 235-4451. E-mail: sparkle@clark.net.

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: Yasuo Takahashi, P.O. Box 1005, Chestertown, MD 21620. (410) 778-1977.

DARLINGTON-Deer Creek Meeting. Worship 10:30 a.m. 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, Dale Varner, (410) 877-3015.

FREDERICK-Meeting for worship 10 a.m. First-day school 10:15 a.m. Wednesday 5:30 p.m. 723 N. Market St. (301) 631-1257.

SALISBURY-Unprogrammed worship 11 a.m. Carey Ave. at Glen. (410) 543-4343 or 957-3451.

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.

SENECA VALLEY-Worship Group 11:30 Kerr Hall, Boyds. Children's program and weekly potluck. (301) 540-7828.

SOUTHERN MARYLAND-Patuxent Meeting. Worship 10 a.m. Call Peter Rabenold (410) 394-3124.

UNION BRIDGE-Pipe Creek Meeting. Worship 10 a.m. P.O. Box 487, Union Bridge, MD 21791. (301) 831-7446.

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-GREENFIELD-Mount Toby Meeting. Worship and First-day school 10 a.m. 194 Long Plain Rd. (Rte 63), Leverett. (413) 548-9188, or clerk (413) 772-2826.

ANDOVER-Graham House Wheeler St. Worship and First-day school 10 a.m. Contact J. Griswold (508) 475-7136.

BOSTON-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

CAMBRIDGE-Meetings Sundays 10:30 a.m. and 5 p.m.; Forum at 9:30 a.m. 5 Longfellow Park (near Harvard Sq., off Brattle St.). Phone: (617) 876-8883.

CAMBRIDGE-Fresh Pond Monthly Meeting. Worship and First-day school 10 a.m. Cambridge Friends School, 5 Cadbury Road. 395-6162.

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 Edmands Rd. (2 mi. west of Nobscot traffic lights). Wheelchair Accessible. (508) 877-1261.

GREAT BARRINGTON-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. Phone: (413) 528-3510 or (413) 243-1575.

MARTHA'S VINEYARD-Unprogrammed 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.

MATTAPDISSETT-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.

NANTUCKET-Unprogrammed meeting each First Day, 10 a.m., Fair Street Meetinghouse, (508) 228-0136.

NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring Street. Phone 990-0710. All welcome.

NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 283-1547.

NORTHAMPTON-Worship 11 a.m., adult discussion 9:30; childcare. Smith College, Bass Hall, room 210. (413) 584-2788.

SANDWICH-East Sandwich Meetinghouse, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-4181.

SOUTH SHORE-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4383.

WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (617) 237-0268.

WEST FALMOUTH-Meeting for worship 10 a.m. Sunday. 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.

WESTPORT-Meeting Sundays 10 a.m. Central Village. 636-4963.

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

YARMOUTH-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

Michigan

ALMA-MT. PLEASANT-Unprogrammed meeting. Singing 9:30 a.m. Meeting for worship 9:45 a.m. followed by discussion 10:45 a.m. Clerk: Verne Bechill, (517) 463-4539.

ANN ARBOR-Discussion, singing 10 a.m. Unprogrammed meeting for worship 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Co-clerks Peggy Daub and Jeff Cooper, (734) 668-8063.

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Library. N.E. corner Lone Pine & Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (810) 377-8811. Clerk: Kyo Takahashi: (810) 647-3927.

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 10:30 a.m. (616) 942-4713 or 454-7701.

HOUGHTON-Hancock Keweenaw Friends Meeting: worship and First-day school first and third Sundays. (906) 296-0560 or 482-6827.

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

Minnesota

BRAINERD-Unprogrammed meeting and discussion, Sundays. Call: (218) 829-6917.

DULUTH-SUPERIOR-Unprogrammed worship and First-day school, 10 a.m. 1802 E. 1st Street, Duluth. Michael Koppy, clerk: (218) 729-7643.

MINNEAPOLIS-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 928-6159.

NORTHFIELD-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at Laura Baker School, 211 Oak Street., Northfield. For information: Corinne Matney, 8657 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 Sunday at 9 a.m. and 10:30 a.m., Wednesday at 6:30 p.m.; adult education Sunday at 9 a.m.; First-day school Sunday at 10:30 a.m.; meeting for business first Sunday of month following 10:30 a.m. worship. (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 a.m., worship 10:30 a.m. 6408 Locust Grove Dr. (314) 442-8328.

KANSAS CITY-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.

ST. LOUIS-Meeting 10:30 a.m. 1001 Park Ave. (314) 588-1122.

SPRINGFIELD-Sunrise Friends Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. (417) 882-3963.

Montana

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

GREAT FALLS-(406) 453-2714 or (406) 452-3998.

HELENA-Call (406) 442-3058.

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, 391-4765.

Nevada

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

RENO-Unprogrammed worship, for information call: 329-9400.

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-4748.

DOVER-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. Clerk: Constance G. Weeks, (207) 439-2837, or write: P.O. Box 98, Dover, NH 03820.

GONIC-Worship 2nd and 4th First Day, March through December at 10 a.m. Clerk: Shirley Leslie. Phone: (603) 332-5472.

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

KEENE-Worship group-unprogrammed 10:30 a.m. Children's program and child care. 98 S. Lincoln St., Keene, N.H. Call (603) 352-5295.

LANSCASTER-Unprogrammed meeting at the Episcopal Rectory first and third Sundays at 5:30 p.m. Check with Mary Ellen Cannon at (603) 788-3668.

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

PETERBOROUGH-Monadnock Meeting at Peterborough/Jaffrey Line on Rt. 202. 8 a.m. and 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203.

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. (609) 652-2637.

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.

CROWPELL-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 Meetinghouse, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (973) 627-3987.

GREENWICH-First-day school 10:30 a.m., worship 11:30 a.m., Ye Grete 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: (973) 746-0940. Visitors welcome.

MOORESTOWN-118 E. Main St. For meeting information call (609) 235-1561.

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

MULLICA HILL-Main St. Sept.-May First-day school 9:45 a.m., 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. at Hale St. (732) 846-8969.

PLAINFIELD-Meeting for worship and First-day school 10 a.m. Wednesday at 8 p.m. 225 Watchung Ave. at E. Third St. 757-5736.

PRINCETON-Worship 9 and 11 a.m. First-day school 10 a.m. Oct-May. 470 Quaker Rd. near Mercer St. (609) 737-7142.

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 10:30 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: (732) 741-4138.

SOMERSET/MORRIS COUNTIES-Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship held 10:30 a.m. Sept.-May. (908) 876-4491.

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 9:30 a.m. Meeting for worship 10:30 a.m. N. Main Street. (609) 358-3528.

New Mexico

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

GALLUP-Worship group meets Sundays 10:30 a.m. Call 863-8911 or 863-4697.

LAS CRUCES-10 a.m. worship, childcare. 2610 S. Solano. 522-0672 (mach.) or 521-4260 (Anne-Marie & ISFNI).

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

CHAMISA FRIENDS PREPARATIVE MEETING-4 p.m. worship/children's prog. at Westminster Presb. Church on Manhattan at St. Francis. Info.: (505) 466-6209.

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) 669-8549.

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. (childcare provided), 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri., 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO-Worship 10:30 a.m. 72 N. Parade near Science Museum. (716) 892-8645 for further information.

BULLS HEAD RD.-Worship and First-day school 10:30 a.m. N. Dutchess Co., 1/4 mile E. Taconic Pky. (914) 266-3223.

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

CATSKILL-10 a.m. worship. Rt. 55, Grahamsville. November-April in members' homes. (914) 985-7409 or (914) 434-3494.

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: 853-3035.

CORNWALL-Worship with childcare 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) 734-8894.

FREDONIA-Unprogrammed meeting 10:30 a.m. Call: (716) 672-4427 or (716) 532-6022. Summer season Chautauqua Inst. 9:30 a.m.

HAMILTON-Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles west of Smyrna. Phone: Marjory Clark, (607) 764-8341.

HUDSON-Taghkanic-Hudson Friends Meeting. Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 537-6618 or (518) 537-6617 (voice mail); e-mail: brickworks@delphi.com.

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.

PECONIC BAY-Southampton; Administration Building, Southampton College. (516) 283-7590 or 283-7591; Sag Harbor, 96 Hempstead Street, 10:30, (516) 725-2547; Southold, call (516) 765-1132.

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

FLUSHING-Discussion 10 a.m.; First-day school 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, First-day school, 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, call (516) 324-8557.

WESTBURY-550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. First-day school and child care during meeting. (516) 333-3178.

MT. KISCO-Croton Valley Meeting. Meetinghouse Road, opposite Stanwood. Worship 11 a.m. Sunday (914) 242-3257.

NEW PALTZ-Worship, First-day school, and childcare 10:30 a.m. 8 N. Mannheim. (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 10:30 a.m. Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).

QUAKER STREET-Worship 10 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

ROCHESTER-Meeting for worship weekly at 8:45 a.m. and 11:15 a.m., 41 Westminster Rd. at East Ave. (near George Eastman House), First-day school and adult religious education at 10:15 a.m. On third First Days, children have junior meeting for worship (adult-guided) during but separate from second meeting. On fourth First Days, children join the adults in second meeting. (716) 271-0900. Please call ahead for the summer schedule.

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 735-4214.

RYE-Unprogrammed meeting for worship, 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 10 a.m. Phone: (518) 399-5013.

SCARSDALE-Meeting for worship, 11 a.m. year round; First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Road, (914) 472-1807. John Randall, clerk. (914) 968-5312.

SCHENECTADY-Meeting for worship and First-day school, 9:30 a.m. 930 Albany Street. (518) 374-2166.

STATEN ISLAND-Meeting for worship Sundays at 11 a.m. Information: (718) 720-0643.

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

North Carolina

ASHEVILLE-Unprogrammed meeting for worship and First-day school 10 a.m., forum and childcare 11 a.m. 227 Edgewood Rd. (704) 258-0974.

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (704) 669-9198.

BOONE-Unprogrammed meeting for worship and First-day school, 9 a.m. 381 E. King Street. Melissa Meyer, clerk. (910) 667-4354.

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. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 Raleigh Rd. Clerk: Judith Purvis, (919) 942-7834. Meetinghouse, (919) 929-5377.

CHARLOTTE-Unprogrammed meeting for worship and First-day school 10 a.m., forum 11 a.m. 570 W. Rocky River Rd. 599-4999.

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

DURHAM-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Karen Stewart, (919) 732-9630.

FAYETTEVILLE-Unprogrammed worship, 11 a.m. 223 Hillside Ave. (910) 323-3912.

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (336) 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 Sammler, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (336) 292-5487.

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

HICKORY-Unprogrammed worship, First-day school 10:15 a.m., forum 11:30 a.m. 328 N. Center St., (704) 328-3334.

MOREHEAD CITY-Unprogrammed. First and third Sundays, 2:30 p.m., Webb Building, 9th and Evans Street. Discussion, fellowship. Bob (919) 726-2035; Tom (919) 728-7083.

RALEIGH-Unprogrammed. Meeting for worship Sunday at 10 a.m., with First-day school for children. Discussions at 11 a.m. 625 Tower Street, Raleigh, N.C. (919) 821-4414.

WENTWORTH/REIDSVILLE-Open worship and childcare 10:30 a.m. Call: (336) 349-5727 or (336) 427-3188.

WILMINGTON-Unprogrammed worship 11 a.m., discussion 10 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, UCM Building, 1239 12th St. N. (218) 233-5325.

Ohio

AKRON-Unprogrammed worship and childcare, 10:30 a.m. Discussion and childcare, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; 374-0521.

ATHENS-10 a.m., 22 Birge, Chaucey (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.

SIDNEY-(973) 497-7326, 492-4336.

TOLEDO-Ruth Taber, (419) 878-6641.

CINCINNATI-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.

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. Frank Huss, 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, 10:30 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. For summer and 2nd Sundays, call (614) 362-8921.

GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (614) 587-1070.

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. Betsy Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

OVERLIN-Unprogrammed worship Sundays, 10:30 a.m., 68 S. Professor. Midweek meeting Thursday, 4:15 p.m., Kendal at Oberlin. P.O. Box 444, 44074; (440) 775-2368.

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 (FUM/FGC), Kelly Center. Unprogrammed worship 10:15 a.m. (937) 382-0067.

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, Susan Hyde: (937) 767-7756.

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. (541) 482-4335.

CORVALLIS-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

EUGENE-Meeting for worship 9 a.m. and 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. Meeting for worship at 8:30 a.m. and 10 a.m. Sunday. First-day school, 10:15 a.m. Phone: 232-2822.

BRIDGE CITY WORSHIP GROUP-10 a.m. at Historic Neighborhood House, 3030 S. W. 2nd Ave., Portland. First-day school, 10:15 a.m. Contact Chris Cradler (503) 287-6601.

FANNO CREEK WORSHIP GROUP-10:30 at Dant House, Catlin Gable School, 8825 S.W. Barnes Road, Portland. Catlin Gable School is next door to Providence

St. Vincent Medical Center, near the intersection of U.S. 26 and Oregon 217. Contact Bob Keeler at (503) 292-8114.

MOUNTAIN VIEW WORSHIP GROUP-10 a.m. on first and third Sundays at 601 Union Street, The Dalles, Oregon, serving The Dalles, Hood River, and surrounding areas. Contact Lark Lennox (541) 296-3949 or Jeff Hunter (541) 386-5779.

SADDLE MOUNTAIN WORSHIP GROUP-10:10 a.m. on second and fourth Sundays at Fire Mountain School near Cannon Beach on the northern Oregon coast. Contact Jan (503) 436-0143.

For other opportunities for small group worship, call Multnomah Meeting at 232-2822.

SALEM-Meeting for worship 10 a.m., forum 11 a.m. 490 19th St. NE, phone 399-1908 for information.

Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) (215) 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, 10:30 a.m. 5684 York Rd. (Routes 202-263), Lahaska. (215) 794-7299.

CARLISLE-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, telephone (717) 261-0736.

CHELTENHAM-See Philadelphia listing.

CHESTER-Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts., (610) 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 a.m. East Oakland Ave.

DUNNING 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 Pennsylvania, reconstructed manor home of William Penn.

GAP-Sadsbury Meeting. Unprogrammed worship 10:15 a.m. First-day school, Simmontown Rd., off Rt. 41, Gap, Pa. Call (610) 593-7004.

GLENSIDE-Unprogrammed, Christ-centered worship. First Day 10:30 a.m., Fourth Day 7:30 p.m. 16 Huber St., Glenside (near Railroad Station). Telephone (215) 576-1450.

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

GWYNEDD-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. 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. at the College, Commons Room, Buck Lane, between Lancaster Pike and Havertown Rd.

HAVERTOWN-OLD HAVERTOWN 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 10 a.m. Rte. 611.

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 641-7139.

INDIANA-Unprogrammed meeting for worship 10:30 a.m., first and third Sundays. (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 Sickle. Robert B. McKinistry, clerk, (610) 444-4449.

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

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

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

LEWISBURG-Worship 11 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Telephone: (717) 524-4297.

LONDON GROVE-Friends meeting Sunday 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and Rte. 926.

MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 692-4215.

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. (610) 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. Clerk, Christina Stanton (610) 690-0945.

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

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

NEWTOWN (BUCKS CO.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. except summer months. 219 Court St. (off S. State St.); 3 mi. west of I-95, exit 30. (215) 968-3801.

NEWTOWN SQUARE (DEL. CO.)-Forum 10 a.m. Worship 11 a.m. Rte. 252 N. of Rte. 3. (610) 356-4778.

NORRISTOWN-Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Telephone: (610) 279-3765. Mail: P.O. Box 823, Norristown, PA 19404.

OXFORD-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., P.O. Box 168, Oxford, PA 19363. (610) 932-8572. Clerk: Harriet Magoon, (610) 932-5190.

PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Maccoby Sts. Jennifer Hollingshead, clerk: (610) 369-1636.

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., (215) 342-4544.

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 Wain Sts., Friday eve. 7:30 p.m.

GERMANTOWN MEETING-Coulter St. and Germantown Ave.

GREEN STREET MEETING-45 W. School House Lane.

PHOENIXVILLE-Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rte. 23. Worship 10 a.m., forum 11:15 a.m.

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.

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

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

QUAKERTOWN-Richland Monthly Meeting, 244 S. Main 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, Ithan, Pa. (610) 688-9205.

READING-First-day school 10:15 a.m., meeting 10:30 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. (215) 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-Worship and children's programs 11 a.m. Also, on most Sundays, early worship at 8:45 a.m. and adult discussion at 10 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

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

UPPER DUBLIN-Worship & First-day school 11 a.m. Sept. through June; 10 a.m., July & August. Ft. Washington Ave. & Meeting House Rd., near Ambler. (215) 653-0788.

VALLEY-1121 Old Eagle School Rd., Wayne. Worship and First-day school 10 a.m., forum 11:10 a.m. Close to Valley Forge, King of Prussia, Audubon, and Devon. (610) 688-5757.

WELLSBORO-Meeting/childcare 10:30 a.m. Sundays at I. Cornstock Seventh-Day Adv. Sch.; (717) 324-2470/92.

WEST CHESTER-First-day school 10:30 a.m., worship 10:45. 425 N. High St. Caroline Helmuth, (610) 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) 824-5130.

WILLISTOWN-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1. Phone: (610) 356-9799.

WRIGHTSTOWN-Rte. 413. Meeting for worship Sunday 10 a.m. for all. First-day school 10:15 a.m. for children, adult time variable. (215) 968-9900.

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.

Puerto Rico

SAN JUAN-Quaker Worship Group. Call Faith (787) 754-5937, msg/fax (787) 767-3299.

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) 348-7078.

WOONSOCKET-Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Worship each First Day at 10:30 a.m. (401) 762-5726.

South Carolina

CHARLESTON-Meeting for worship Sundays. Campus Ministry Office, College of Charleston. Call or write for the time: (803) 723-5820, P.O. Box 1665, Charleston, SC 29402.

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) meets each First Day in the residence of Ben and Carolee Cameron at 6 Ramblewood Lane, Greenville, SC 29615 at 4 p.m. EST, ie. 4 p.m. EST or 5 p.m. EDT, when it is in effect. For directions call Lewis Shallcross at (864) 895-7205.

HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (803) 365-6654.

Tennessee

CHATTANOOGA-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (615) 629-5914.

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

JOHNSON CITY-Tri-Cities Friends (unprogrammed). Edie Patrick, (423) 283-4392 or ewpatrick@aol.com.

MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 372-8130.

NASHVILLE-Adult sharing (child care offered) 9:15 a.m. Singing for all 10:15 a.m. Meeting for worship/First-day school 10:30 a.m. 2804 Acklen Ave., (615) 269-0225. F. John Potter, clerk.

WEST KNOXVILLE-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (423) 694-0036.

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.

AMARILLO-Call (806) 538-6241 or (806) 426-3526.

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

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 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 626-8181.

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 a.m., discussion 10 a.m. Schreiner College, Kerrville, Tex. Byron Sandford (830) 864-5535.

HOUSTON-Live Oak Meeting. Unprogrammed worship 11 a.m. Sept.-May; adult discussion 9:30 a.m.; supervised activities and First-day school for children 9:30-noon. At SSOO, 4803 Bissonnet. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 799-3307 or 791-4890.

RIO GRANDE VALLEY-Unprogrammed worship 10 a.m. Sundays. For location call Carol J. Brown (210) 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

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Friends Meetinghouse, 1140 South 900 East. Telephone: (801) 359-1506 or 582-0719.

Vermont

BARTON-Glover Friends Meeting 9:30 a.m. Sundays. Barton Library basement. 525-6961 or 525-6990.

BENNINGTON-Worship, Sundays 10 a.m., Senior Service Center, 124 Pleasant St., 1 block north, 1/2 block east of intersection of Rt. 7 and Main St. (Rt. 9). (802) 442-6010.

BURLINGTON-Worship 10:30-11:30 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, 8:30 and 10:30 a.m. Adult discussion, 9:30 a.m. Singing, 10:15 a.m. Children's program, 10:45 a.m. Rte. 5, north of village, Putney. (802) 258-2599.

SOUTH STARKSBORO-Unprogrammed worship 9:30 a.m. every Sunday. Also First-day school 2nd and 4th Sundays and singing at 9 a.m. Clerk Robert Turner (802) 453-4927.

WILDERNESS-Meeting for worship 10 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 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

FARMVILLE-Quaker Lake Meeting, discussion 10 a.m., worship 11 a.m. (804) 223-4160 or 392-5540.

FLOYD-Unprogrammed meeting and First-day school 10:30 a.m. Call for directions. (540) 745-2365 or 929-4848.

HARRISONBURG-Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (540) 828-3066 or 885-7973.

HARRISONBURG-Ohio YM. Unprogrammed Christian worship, 10:30 a.m. (540) 867-5788 or 433-5871.

HERNDON-Singing 10:15 a.m. Worship and First-day school 10:30 a.m. 660 Spring St. (703) 736-0592.

LEXINGTON-Maury River Meeting. Worship at 10 a.m. (unprogrammed), First-day school 11:15 a.m. Phone (540) 464-3511. Interstate 64 West, Exit: 50, Rt. 850.

LINCOLN-Goose Creek United Meeting for worship 9:45 a.m. each First Day. First-day school 10 a.m.

LYNCHBURG-Worship 10:30 a.m. 2nd and 4th First Days; Info: Owens, (804) 846-5331, or Koring, (804) 847-4301.

MCLEAN-Langley Hill Friends Meeting, 6410 Georgetown Pike, McLean. Meeting for worship 10 a.m., First-day school and "Second hour" at 11 a.m. Babysitting available. (703) 442-8394.

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

RICHMOND-Ashland Meeting. Worship 11 a.m. (804) 227-3439 or 227-3563.

RICHMOND-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

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

ROANOKE-Worship 10:30 a.m. Info.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

VIRGINIA BEACH-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rd., Virginia Beach, VA 23451. (757) 481-5711.

WESTMORELAND-Unprogrammed worship. P.O. Box 460, Colonial Beach, VA 22443. (804) 224-8847 or Sasha@novalink.com.

WILLIAMSBURG-Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

WILLIS WHARF-Parting Creek Worship Group 11 a.m. Phone (757) 442-2039.

WINCHESTER-Center Meeting, corner of Washington and Picadilly, Winchester, Va. Worship 10:15 a.m. Contact Betty/David (540) 662-7998, e-mail: gdads@shentel.net.

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

BELLEVEUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 747-4722 or (206) 547-6449.

BELLINGHAM-meets at Ferndale Senior Center in Pioneer Park in Ferndale. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. Contact (360) 738-8599, or 734-8170.

LOPEZ ISLAND-Worship group meets weekly on Sunday 10 a.m. in homes of members. Please call (206) 468-3764 or 468-2406 for information.

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: 943-3818 or 357-3855.

PULL TOWNSEND-10 a.m. Sunday (360) 385-7070.

BURLINGAME-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 282-3322.

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

SULTAN-Sky Valley Worship Group. (360) 793-0240.

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

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659/747-7896 (work) or Leslie or Ben Carter 733-3604.

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

PARKERSBURG-Mid-Ohio Valley Friends. Phone: (304) 428-6595. See Marietta, Ohio, listing.

Wisconsin

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

EAU CLAIRE-Worship at 10:30 at 3131 Stein Blvd. preceded by yoga/singing. Call (715) 833-1138 or 874-6646.

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

GREEN BAY AREA-Fox Valley Friends Meeting, Sundays 11 a.m. September-May meetings at St. Joseph's Church in Oneida. June-August meetings in members' homes. Call (920) 863-8837 for directions.

MADISON-Meetinghouse, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9 and 11 a.m., Wednesday at 7 a.m., 12 noon, 5:15 p.m., and 8:30 p.m. Children's classes at 11 a.m. Sunday.

MILWAUKEE-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

Wyoming

WYOMING MEETING-Unprogrammed worship: Jackson, (307) 733-3105; Lander, 332-6518; Laramie, 745-7296; Savery, 383-2625; Sheridan, 672-6779. Call for time and place.

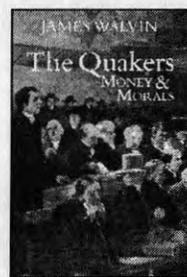
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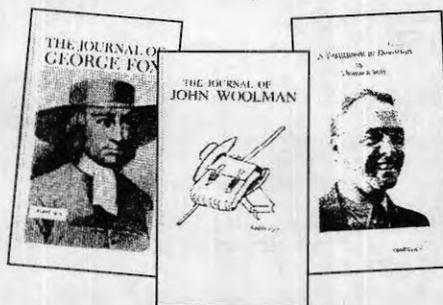
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