

April 2000

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

A Ministry
of Attention
and Touch

Friends
and the
Ecumenical
Spirit

The
Good News:
Words,
Symbols,
Stories, and
Imagination

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Among Friends

On Being Present to Each Other

Now faith is the assurance of things hoped for, the conviction of things not seen.

—Heb. 11:1

As Easter approaches, my thoughts turn more frequently to the Crucifixion and Resurrection of Jesus. My own testimony is that God does not forsake us in our suffering, but stays and shares it with us, leading us to a resurrection on the other side of that terrible pain. Our task is to remain faithful.

When I first read Mary Lou Phillips' article ("A Ministry of Attention and Touch," p. 6) last spring, I was moved by its eloquence and honesty. I was touched as well by her willingness to encounter great suffering, to be present to the sufferer, and by the simplicity of her approach. The enormity of the AIDS crisis is statistically and emotionally overwhelming. On the cover of a recent issue of *Newsweek* is a photograph of a beautiful African youth, and this headline: "10 Million Orphans." Inside the issue was a chronicle of the devastation of much of the African continent by AIDS, a situation that far exceeds what we have experienced in North America. Yet every death through AIDS is a form of crucifixion, for the sufferer and for those who love that individual. Having found myself contemplating what individuals can do to respond to this crisis, I'm glad for the opportunity to read firsthand accounts of the efforts of both Mary Lou Phillips and Bette Logan ("Dear Sanya," p. 9) in offering a ministry of support and caring to dying AIDS patients.

AIDS is not the only tragedy of our time. In the year A.D. 2000 we still find a crucified world all around us: in the disease-ridden shanties of African villages, in the war-torn cities of Eastern Europe, in the sweatshops of Southeast Asia, in the villages struggling back from earthquake destruction in Central America, and yes, in the poverty-ridden ghettos of U.S. cities. It is not easy to behold such suffering without becoming overwhelmed or numb.

Yet the fact is that Jesus did not come to us in a world at peace or free from suffering. He came to teach us to see and live the Kingdom of God, which is always at hand, now, in the present moment. How do we find that Kingdom in the midst of a suffering world? Perhaps, as one Friend in my meeting recently testified during meeting for worship, we can find it in the "great cloud of witnesses" who have come before us and who surround us now. Since suffering appears to be a given in the world and at times in our personal lives, perhaps the meaning of crucifixion in finding the Kingdom of God lies in how we encounter ourselves and other people through this suffering. As that Friend in my meeting said, quoting Hebrews 12:1, "let us run with perseverance the race that is set before us."

The gentle ministries of Mary Lou Phillips and Bette Logan can instruct us, as can the perseverance and care of so many others. Our ability to be present to each other, to hear each other, to share each other's pain, to believe that there is healing and resurrection and even triumph on the other side of suffering, seems to be key in this process. In her inspiring article on p. 17, "The Good News: Words, Symbols, Stories, and Imagination," Janet Shepherd reflects on the life-changing power of language and symbols. These are pointers to deeper realities, she says, to truths about the paths we choose. She is taken with an image of collective listening and observes, "Insight and courage come as we listen together; we become less lonely, more connected, and paradoxically, more ourselves." Whenever I have come to that new life on the other side of desolation, it has been with just that sense of connection to others, of being ministered to or through. And what love and joy is there!

Susan Corson-Finnerty

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In 1825, a group of Norwegian Quakers arrived in New York, escaping oppression in their homeland. Here is a model of their 53-foot sloop, *Restaurationen*.

Vesterheim Norwegian American Museum, Decorah, Iowa

Further views on the Peace Tax Fund

I've read Spencer Coxe's letter (Viewpoint, *FJ* Dec. 1999), and I'm aware that he expresses views sometimes shared by other Friends. I assume that he and others have not read the text of H.R. 1454, the Religious Freedom Peace Tax Fund bill. They should do so, as their views are misinformed and misdirected on several grounds.

Spencer Coxe's letter assumes that the purpose of the Religious Freedom Peace Tax Fund bill is to influence the military budget. That is not the purpose of the bill. Its purpose is to acknowledge the inalienable right of conscientious objection to paying taxes for war and preparations for war and to accommodate it as a matter of religious freedom.

His letter states that an effect of the bill would be to ease the conscience of pacifists by creating the illusion that they are influencing politics. That will not be its effect upon me. The effect for me will be to have required the government to uphold the free exercise of religion for its citizens. No legislation could ever ease my conscience on the complex and continual challenge to work in a multitude of ways towards overcoming the spirit of militarism and war by trying to live in the spirit of Christ.

Spencer Coxe characterizes conscientious objection to paying for war as a political disagreement with government policies, which if accommodated would cause a floodgate of dissent and endanger democracy. Democracy should welcome dissent and diversity. For a Quaker to characterize acts of religious obedience as secular opinion in a Quaker publication is astonishing. The current legal definition of a conscientious objector is one who cannot participate in war in any form because of religious, moral, or ethical belief. Political and philosophical opinions do not qualify. It is a matter of religious freedom, a matter of life and death, physically and spiritually.

The Peace Tax Fund bill is an effort to require the government to respect the free exercise clause of the U.S. Constitution, since the courts have refused to do this. Conscientious objectors are trying to love their enemies out of love for God. This exercise of religion is an inalienable human right. It is important that the government acknowledge such rights if it is to survive as a democracy. Democracy is mocked when the government requires citizens to kill or pay for killing, against their deepest religious, moral, and ethical principles.

Spencer Coxe says the Peace Tax Fund bill is only of symbolic significance, of little or no value, and will not generate publicity. And he says the bill would take the risk of prosecution and penalty out of conscientious objection to paying military taxes, so that the "act will not be seen as brave or noteworthy, it will evoke no admiration, no controversy, no reflection (in fact it will be invisible)." These statements are factually untrue. The bill will not eliminate risk; it does provide for visibility in three ways. When the bill passes, the option will be described in the tax forms everyone receives. Reports of numbers of conscientious objectors and amounts of taxes redirected to nonmilitary purposes will be published in the *Congressional Record*. The conscientious objector will affirm a statement of belief and file it with his or her tax form. Even if conscientious objectors to paying for war are given legal status and accommodated, they will continue to suffer many forms of discrimination from the public and the military. Making slavery illegal did not end racial discrimination. Recognizing and accommodating conscientious objection to paying for war will not end religious discrimination.

Conscientious objectors were among the first to go to the gas chambers under Hitler. When we study the Holocaust, we mourn the atrocities against Jews, homosexuals, Gypsies—and "others"—our memories of the victims of war rarely even name conscientious objectors. Risk free indeed! We who choose a visible legal status may be more vulnerable to hostility.

There is, as yet, no country that accommodates conscientious objection to paying for taxes for war as an expression of inalienable religious liberty. Conscientious objection has always been pretty invisible to most people, and those who by religious affiliation should support it often misunderstand it. The recent refusal of the Supreme Court to hear the Adams and Browne cases are part of the government's usual attempt to misdefine the issue, bury the idea, and silence the witness. In my own legal test case, *Packard vs. The United States*, I am asking the Supreme Court for a hearing but may suffer the same prejudicial fate as Priscilla Adams and Gordon and Edith Browne. Like the women's suffrage movement, these cases and this cause is not for us alone. The court's refusals underscore the need to pass the Religious Freedom Peace Tax Fund bill. Without visible legal status, without acknowledgment that it is indeed legal to act upon our beliefs, our "democracy" will continue to confuse and seduce each generation into thinking that

war is honorable or necessary and that there are no other options.

Rosa Covington Packard
Greenwich, Conn.

Of the several points one might dispute in Spencer Coxe's letter (*FJ* Dec. 1999) about the Peace Tax Fund, I shall address the one I find personally challenging. He says such a law would ease the conscience of pacifists and deflect them from hard work. This prediction certainly would not apply to any of the peace activists I have known over the years. We all would agree that a problem as complex as war demands action on many different fronts.

Mary Moulton
Sandy Spring, Md.

Let's heed the call for sanity

I've known Dan Seeger for nearly 40 years. We met when he was working for the AFSC's Philadelphia office, shortly after his landmark Supreme Court case establishing the rights of "non-traditionally religious" conscientious objection to military service, and I was the AFSC's European director of short-term community service projects (once called "workcamps") in Eastern and Western Europe, North Africa, and the Middle East. Dan was a houseguest in my modest Paris apartment.

From day one, it was obvious to me that Dan had something to say and could say it with rare clarity. In the December issue, with his "Gathered For Greatness?", he has outdone all of his previous prolific output. His is a wise and world-class call for reason and goodwill, at a time when the human family never needed it more.

Dan Seeger's well-disciplined essay exemplifies the finest form of the craft. Most notably, he has something immensely important to say. Would that this exquisitely eloquent and extraordinary essay be widely reproduced and read across the world.

Jim Caverer
Asheville, N.C., and Claremont, Calif.

Planting seeds for peace

In her article, "A Journey into the Future from Norfolk Prison" (*FJ* Dec. 1999), Elise Boulding writes of discovering in that prison that "we have many more potential co-workers in the task of building a more peaceful world than we knew." I can attest to the fact that Elise Boulding has a special talent for discovering and inspiring potential workers for peace, since she succeeded in



John Bienen

changing my life with just a few words.

In the fall of 1961, I was traveling with a group of young industrial workers from West Berlin. We had been involved in a summer workcamp at Scattergood School, and now were helping finance our "Amerika" experience by visiting various churches in the Midwest and Northeastern United States. In Ann Arbor, our group was hosted for the first time by a Friends meeting. On the evening of our visit we presented our program of slides of West Berlin and spoke of life there. We also discussed the deep sense of concern that young Berliners felt about the potential impact of the Berlin Wall on relations between people in East and West Berlin. As in all such presentations, our program was received with great interest, since the Berlin Wall had just been erected.

Several Friends came up afterwards to speak with us. Among them was Elise Boulding, whom I had never met before. Her remarks were very brief: "It is wonderful that you have helped give these young people such an experience of the United States. And of course you have a similar program in relation to the people of the Soviet Union, since they are right at your doorstep!" I was very moved by her words, which made it clear that contact with the Russians was an absolute imperative. I replied, "We have never had contact with the Soviet people, but I will present such a concern on the first day back at the Protestant Parish for Youth in Industry in Berlin." My Berlin boss responded to the idea with enthusiasm, and it received an immediate green light.

As a foreigner in West Berlin, I could still travel to the eastern part of the city and thus become a courier between East and West Berlin, helping maintain church contacts and transporting emergency medical supplies. This frequent East-West travel

presented an ideal opportunity for initiating Soviet contacts. These developed step by step, starting with importing a wonderful Soviet film to West Berlin, becoming acquainted with Russian film distributors and diplomats, a first Moscow trip with Berlin youth in 1963, and later a full-fledged Soviet-West Berlin exchange.

These USSR contacts were warmly supported by Berlin Friends (Margarethe Lachmund served as my guiding angel in those days), American Friends Service Committee representatives, and especially a

number of lay Protestants. Of the latter group, Dr. Erich Müller-Gangloff of the Berlin Protestant Academy was a strong proponent of the idea that the Cold War center, Berlin, could be transformed into a leading source for world peace.

One day he called me into his office and said, "Herr Cates, do you know the reason for your success in establishing contacts with the Russians? You Quakers have a fool's freedom." I took this as a compliment in the spirit of 1 Corinthians 4:10, "We are fools for Christ's sake." Still, I would have put a different spin on the situation, since I was always conscious that I was building on the great reservoir of gratitude that the Germans, and also the Russians, felt for Quaker relief after two world wars.

We Friends have another great asset in the fact that in our Religious Society there are many who can effectively motivate workers for peace, sometime with very few words, sometimes with no words at all.

Paul Cates

East Vassalboro, Maine

Creating the conditions for peace

Thanks to Elise Boulding for giving some inmates in the Massachusetts Correctional Institution at Norfolk a chance to participate in a workshop on "Imaging a Nonviolent World" (FJ Dec. 1999). No doubt they will spread what they learned.

When I was visiting in the Chillicothe Correctional Institute in Ohio, others in the family went along for a special potluck and group meeting. I'll always remember a granddaughter saying with wide eyes of surprise, "Why, they're just like us!" ("CON-CERN" was a group of 20-30 inmates who planned the monthly meetings

for outsiders and themselves and coined the name "CON-CERN.")

Elise has helped us, too, who have never participated in one of her workshops, to think positively and to decide where to put our energies in helping bring about a loving and peaceful world. Let's remember the importance of the home life of children and make good, positive parenting education universal. However, each abused soul can be saved.

Marion Penn Stow
Frankfort, Mich.

Responding to simplicity and plainness

The January 2000 issue speaks to my condition in many ways. The adventures of plain Friend Helms were similar to mine as I downsized (over ten years or so) from an eight-room, three-bath home to a single-room cabin—and sold my car to avoid about two-thirds of my polluting the air with a vehicle.

You wouldn't believe how I have to "fight off" *Friendly* advice to get a computer and e-mail in my effort to live "simply." I do wish I could express myself as well as the four authors you used!

I am not "homeless" but did choose to build my house out of straw. Some time ago FRIENDS JOURNAL ran a short article about our attempts to establish a community here on Quakerland in the Hill Country of Texas. "Walking" cheerfully on our rocky, arid land and accepting the challenge of an occasional rattlesnake puts faith and living in tune with the Earth on yet another plane!

Eleanor Hammond
Ingram, Tex.

In his article on his adoption of what he terms "almost-plain" costume (FJ Jan.), Philip Helms refers to his "leading" to dress in this manner, clearly suggesting a connection to his spiritual search. Given this, I am disappointed that he made so little attempt to articulate that connection. Such costume is unrelated to my own religious concerns, and his article left me curious, but unenlightened, as to how it advances his own. I would be interested in an article focusing on the role his costume plays in his personal religious philosophy rather than on the enjoyment and frustrations of being different.

Craig Shaw
Seattle, Wash.

Continued on page 37

No one told me he was handsome. When A Quaker Ministry to Persons with AIDS assigned me to Darryl, they said he had AIDS; that a stroke had left him partly paralyzed; that he was difficult. They told me he was angry; that the physical therapist had given up trying to get him to cooperate; that his father cared for his bodily needs. But no one mentioned the sweet nature. Or the charm. Or the good looks.

What they told me about him did not prepare me. Darryl's body under the cream thermal blanket looked long and emaciated. Like pictures of a concentration camp. Like pictures of Biafra. But this was not a picture. In this living, breathing

person, I could see bones, the bumps on his skeleton covered in flesh as thin and tight and brown as my kidskin driving gloves. But his head was like the carved ebony bust of an African king, with cheekbones like the flying buttresses on the cathedral of Notre Dame, with deep-set bittersweet chocolate eyes, and with a smile worth the effort of coaxing out.

I started visiting Darryl in January. Then one Monday morning in September, his father Franklin called, "... to let you know," he said, "that Darryl has passed." I wrote in my journal that night:

I expected him to die during my visit this afternoon. He died yesterday morning and

they called me today. I feel wronged. All yesterday I thought of him as still alive. I prayed for him, visualized him bathed in the heartlight of the Jesus he loved, thought about trying to wake him to say our good-byes. Why didn't I know?

I rang their bell, hugged Franklin, expressed my sorrow for his loss, then asked if I could go into Darryl's room. I looked at the empty bed in the room I had visited every week for the past eight months and remembered. . . .

The first time I rang that bell was dreadful. No one heard until I had rung four times, wondering if I was even at the right place. Franklin introduced me and left us, but only after explaining that Darryl constantly fondled his penis. "I hope you're not offended." "No," I said truthfully, "I'm not offended." I added, "That often occurs." I don't know why I said that. I

don't know anything about the consolations of the chronically ill.

Darryl spent most of that first afternoon with his back to me. I felt rejected, inadequate, foolish, intrusive. I was there for three hours and thirty minutes—half an hour less than I had promised, but I was desperate to get away. In that eternity, we spoke about four sentences: I asked what he'd like us to do. "Nothing." I asked why he had agreed to my coming. "I didn't know you were coming." In that noisy room, I prayed. I prayed for him; I prayed for me; I prayed for 6 o'clock to come so I could decently leave. At 5:30, I couldn't take any more. "Thanks for letting me come," I said. "I could come back next week, if you like. Or not," I added. "It's up to you." "You can come." "OK."

I didn't know whether to be glad or horrified. Not quite rejected, I now faced another four hours with this angry, scared, unresponsive man, a man with whom I seemed to have nothing in common. I was weary and hungry, and I wondered what I had gotten myself into. One thing was clear: it was a world as far from Quaker meeting as I could imagine. Darryl blocked out the world with his will and with a wall of noise. TV clatter at the foot

A MINISTRY OF ATTENTION AND TOUCH

by Mary Lou Phillips

Mary Lou Phillips is a member of Monthly Meeting of Friends of Philadelphia. Her experiences with terminally ill individuals began in 1965 when, at 23, she started work at Memorial Sloan-Kettering Cancer Center in New York City. This article is reprinted from the Spring 1999 Newsletter of A Quaker Ministry to Persons with AIDS.



Artist unknown

of his bed warred against his CD player blaring Patti LaBelle from the right hand wall. Through the open door droned a talk show host on a kitchen radio. To this acoustic barrage, Darryl added the only physical distance he could command: he turned his back. He turned his back to the noise and his family and me and turned his face to the blank wall.

He chose not to confront life. He blocked out the reality he refused to address. I didn't know one could simply ignore reality, even when reality is diapers, incontinence, hunger, pain, immobility, and impending death. He lived imprisoned in that bed—no, imprisoned in his body and unable to leave the bed. Unable to exercise any physical control, he controlled his reality by refusing it, by dismissing it. It was neither life nor the negation of life. I had never encountered this till I met Darryl. He ate and drank and looked at flowers and hugged his Tickle-Me-Elmo; to these experiences he opened up. He savored a burrito I brought from Taco Bell. But he constructed that wall of sound. Within that wall, he controlled access to his center the way a photographer controls a lens, deliberately, with delicacy of touch. What he chose to allow in were very small and always positive experiences. Nothing big, nothing to further shatter his shattered world. He managed the narrowness of his life by choosing to narrow it further.

Darryl was a 36-year-old African American whose mother and favorite sister could not bear to visit the ruins of the boy they loved, a finger-snapping, good-hearted, good-time Charlie who loved “chamPAIGN and crudiTAYS,” Judith Jamison and Mikhail Baryshnikov, New Orleans and San Francisco, a dancer, a party-lover who made his living arranging and staging social events, and a kindly soul who drove his disabled cousin to her doctor visits and was an attentive ear for the woes of a large, devoted circle of friends.

He was a lonely, silent, skeletal, passive, resigned stroke survivor, a man whose father had had all his teeth pulled because it was too hard to maintain the teeth of a completely bedridden, half-paralyzed, incontinent, totally dependent man. He had been too angry to accept physical therapy after the stroke (at age 34), uncooperative with the therapists, even abusive, so they had stopped coming, and his limbs had

contracted. He weighed less than 100 pounds.

In January, the only thing that changed was how long I stayed. I had promised four hours, and I stayed four endless hours. Then mid-February, Darryl asked if I would clip his fingernail. I found a nail clipper. “Which finger?” He indicated the forefinger of his withered left hand, the first time he had exposed any body part affected by stroke. I could feel his eyes on my face as I clipped. Fortunately, I am a klutz. Trimming the nail without clipping his skin required concentration intense enough to cancel out self-consciousness and probably blanked expression from my face. Darryl thanked me with his customary politeness, perhaps a bit less remote.

The visits still felt sterile. Franklin napped while I was there. I know firsthand about the chronic sleep deprivation of caregivers, and I was glad to give Franklin respite. Still, it was Darryl I had come to see. I offered to bring books and read. “No, thank you.” Darryl was polite and adamant. There was nothing he cared to have me do for him. My volunteer training had included simple massage. Each time I was getting ready to leave I would recite a litany of offers to Darryl: Shall I bring a book? A video? Would you like to think about a massage? No. No. No. Then, late in February: “OK.” I said, “OK you would like a massage, or OK you would like to think about it?” “I’d like to think about it.”

The next Monday, I asked if he had thought about a massage; Darryl said he

*As I moved my hands across
his back, stoking tenseness
out of his muscles, I could
feel him moving with me
into a place of peace. I
always began with prayer.*

would try one. And our relationship changed. My time with him became a ministry of attention and touch. Although we still spoke very little, the quality of our exchanges altered.

I visited him on Monday afternoons for eight months. I was faithful, which is most of what he wanted from me. I brought a Pepsi for each of us, until he

couldn't keep it down, and sometimes a video. I rubbed his back very gently for hours on end. It may have been the only physical contact in his world that was not care-required. I prayed for him, and for myself, and for other people I love, while I rubbed his back. I tried to keep my attention centered on him, even when he was sleeping, which was often. It was a spiritual discipline, that backrub, those visits: an oasis of calm and quiet in my life. He was so patient. He never complained. When I said how are you, he always said “I’m OK,” yet he was so clearly, by any ordinary standards, not OK.

A painter who depicts human figures touching, supporting, and engaging one another uttered a sentence that struck me: “All touch is reciprocal.” It was a mantra for my times with Darryl. When he turned his back to me for massage, it was the same physical act as turning away from me in our first meeting, but the significance of the movement had changed, from rejection to acceptance of touch and care. I can't express exactly what that ministry of attention and touch meant to either of us.

He had been the life of the party—a man who snapped his fingers for emphasis when he said “oh-KAY!”, a man who loved to dance. Now, to me, he was an oasis of quiet, a human connection who made only one compelling demand: Be faithful. He didn't want my sympathetic ear. He didn't want applause or appreciation for his latest achievements. He didn't want to spew malice and unkindness about mutual friends. He wanted me to slow down, to show up, to be there. He wanted me to bring a Pepsi; to watch a video with him; to rub his back. He really wanted that back rub. And so did I. Since Darryl's death, I miss that intimate, asexual touch in my life, a kind of touch that is common when there are babies about, but rare between adults.

As I moved my hands across his back, stoking tenseness out of his muscles, I could feel him moving with me into a place of peace. I always began with prayer, hands on his shoulders just at the bend from his neck, my fingers forward almost to Darryl's collarbone, my thumbs where his third rib met his spine. Inwardly I recited: “May you be at peace. May your heart remain open. May you awaken to the Light of your own true nature. May you be healed. May you be a source of

healing for all beings." He was a source of healing for me.

It was a mindfulness experience, that backrub. I was intent on the feel of his skin against mine, my fingers probing beneath the skin to touch and gentle the tense places. I was aware of the pale tobacco color of my tanned hands against the coffee-bean darkness of Darryl, aware that the texture of his skin varied, soft and smooth on his right side, his "good" side, the side where his arm was still useful and where the weight of his body rarely rested. At the curve of his left ribs, the skin texture changed and became coarse, sandpapery, with a rough, gritty texture.

I realize now, long after his death, that I creamed my hands four times a day, every day, the whole while I was visiting Darryl. If I had cuts or scrapes on my hands between visits, I tended them carefully, discarding bandages before my next visit. The hands that touched Darryl's back were as soft and gentle as I could make them—which is to say, not very, as my hands are often in water, I am clumsy

in small things, and my hands are wrinkled and bruised, cut and callused. Still, for nearly seven months, I treated my hands like sacramental objects. It was unconscious. I only notice it now, months after Darryl's death, looking at how rough and unkempt my hands have become.

Always when we began, his skin was warm, and I was conscious that my hands were cooler. Gradually my awareness of his warmth would fade; by the end, my hands would be as warm as a towel fresh from the dryer. When I moved a hand to my own clogged sinuses or arthritic neck, I could feel the healing heat deep in my tissues. It surprised me.

Darryl was magical. There was a quiet space there beside his bed that I slid into the way I slide into the silence that waits for me in the meetinghouse. It was not so much resignation as calm acceptance. "I'm OK," he said. When treats came he was pleased and surprised.

Darryl listened to me. He fastened eyes

as sweet and soft as a summer Hershey bar on my face, and he remembered what I told him about the people in my life. The next Monday, he would ask about my son's job, about "your friend, the cook. What did he make this week?" He was glad to see me. Once he said so, and I asked him why. I wanted to know what I was doing right. I had a hunger for certainty in that ambiguous situation. But he gave none. "I don't know," he said, "I'm just glad to see you."

It strikes me that his friends and family knew a different person from the man I knew. They describe a sweet, gentle man (and so far we agree) who lived life fully, even greedily, a man with lots of people in his life. When I read recently what Robert Bly says about "Katabasis, going down from the heights into the place of ashes and disfigurement," I immediately thought of Darryl. That's where I knew him, in the depths, separate, apart, unconnected.

As I write, it's six months since Darryl

A QUAKER MINISTRY TO PERSONS WITH AIDS

This program of designing and implementing a unique service, using Quaker principles, for people very ill with AIDS, has been in operation for nearly seven years, for four of those years under our own board of trustees and the organizational umbrella of Resources for Human Development, Inc. The program as we know it is now in a hiatus.

Many lessons were learned along the way, but most startling, the wonder of what is possible when people are united by a shared vision. Our vision arose from a concern for people, facing not only illness and early death, but also the stigma of judgment related to same-sex relationships and, later, the web of discrimination, addictions, and mental illness. Our con-

cern was for those standing alone in a time of need. A Quaker term comes to mind, "as way opens"; we felt the way opening as this program came together so quickly and we were able to do so much with relatively little. We had a borrowed desk and phone in a great location, a host of volunteers, and eventually a budget covering 1.2 full-time people's salaries. We remember gratefully the generous and encouraging support from many. As we walked with those most intimately affected by AIDS, we learned to face our own fears and helplessness. We learned, and taught others, not to be afraid of being affected by AIDS. We learned, and taught others,

about a basic healing relationship with another which requires our honesty and unconditional positive regard as our guide. Friends call this guide Truth and Love.

Our problem was not our finances, though we were often "hand to mouth." To continue, we would have to become something we were not ready to become: a nonprofit business. We were never big enough to sustain the effort of a home-based service delivery program. To stabilize, we needed to develop more of an infrastructure and to groom new leadership among the board and the staff. The continuing energy was not forthcoming. We realized that our time together was a



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died. At the end, I was tired. Visiting had become difficult; I'm much better at beginnings and endings than at middles, especially protracted middles. I don't know if I could do it again. I don't think I will. But I cherish the experience and the memories.

My dearest memory? The last time I visited. Darryl slept most of the time, and my mind kept wandering. I daydreamed and drifted, almost slept, guiltily snapped back to awareness. Franklin said he was going out at my normal time of leave-taking, and I offered to stay on a while, something I had never done. I was atoning for inattention, focusing back on Darryl, as I had done most Mondays of these eight months, praying for him, rubbing his back, feeling the life force still perceptible in the muscles of his back as they relaxed into my touch. His father came back. Darryl still appeared to be unconscious, lost in a morphine dream. I said, "Good night Darryl. I'll be back next week." "Mmmmm" he replied—the only response he gave me all that day, his final word on my ministry. □

gift. The opportunity to create this remarkable training program and service and to have the friendships we had with people who were so ill, was precious. We have been changed by it. We want to remain faithful to the same Spirit that opened the way for us and to seek our next steps.

In November 1999 the AIDS Working Group of Philadelphia Yearly Meeting resumed its original oversight for the program. It now supports the current volunteers serving the remaining clients and is considering the end of direct services gradually this spring. Any expression of interest may be directed to Ann Erich for the AIDS Working Group, at 1515 Cherry Street, Philadelphia, PA 19102. AIDS is still with us and looming large on the horizons of our world's "disinherited peoples." I hope that you will continue to support those working on AIDS concerns and any future efforts that may emerge.

—Carolyn Schodt

Carolyn Schodt, a member of Chestnut Hill (Pa.) Meeting, is the former director of A Quaker Ministry to Persons with AIDS.

DEAR SANYA

by Bette Logan

Under a concern for patients dying of AIDS, I worked at a hospice in Thailand. The patients received minimal physical care and no emotional or spiritual support, even though the hospice was located at a temple. I offered love, friendship, and a lot of touch—mainly through massage. My work was under the care of Toronto (Ont.) Meeting (of which I am a member), and I received financial support from f/Friends in Canada.

There were two types of patients: those who lived on their own in rooms on the grounds (i.e. "second stage" patients); and those in the hospital who were mainly bedridden. The former were mostly supported financially by their families who may or may not have had other contact with them. Those who could still walk needed more food than was provided. If they didn't have money to buy the extras, they had to do without. They also needed the psychological boost of being able to walk to the eating place or candy-shop and have social contact with the others. The needs of the hospitalized, however, were more acute. On the other end of the spectrum, those who could no longer chew or swallow regular food were not provided with alternatives; if they had no money they were forced to endure a water-only diet. This happened regularly. Fruit was not provided at all, although once in a while visitors brought fruit as a donation.

Journal entry—March 8, 1999

Oh Sanya, what are you teaching me? I feel there's a lesson to be learned here, but what is it?

When I went into the hospice to see you last night, you told me to leave. Leave! How can that be? And then, out of the blue, you asked me, "Will you go to my funeral?"

"Yes, I will." (What brought that up?)

"Go to my funeral tomorrow?"

"Yes, I will," I repeat without missing a

beat, even though the question doesn't make any sense at all.

"Will you stay here with me all night?"

"I'll stay," I tell you, and yet I'm completely mystified—even more so when, a moment later, you again tell me to go away.

I'm totally confused, but *you're* not, are you, Sanya? You have it all thought out. I've barely turned away when—What's this? Noises! Scuffling! I turn and. . . Oh, how can this be? Another volunteer has you by the wrists; the two of you are struggling. I stand there, entranced, amazed at your strength; it's an even match even though you haven't eaten for days now. The skirmish continues. It's over the empty bottle you have clutched in your hand. I finally realize you're trying to break it. . .

The brain processes. Like the scene, it plays in slow motion. I feel I'm expected to do something—to choose a side. But which side? If I love you, I have to want what you want, don't I? Or do I? I'm frozen in indecision.

The struggle continues. Where did you get the strength? I want to support you, and yet—this just doesn't seem right. I make my decision, step forward, pry your fingers back one by one, and take the bottle from your hand. I'm sorry, Sanya, I'm truly sorry. What kind of friend am I?

You're obviously thinking the same; you have nothing to say. I sit with you a few moments when, all of a sudden, you bolt out of bed and walk unsteadily—lurch, perhaps is the word—down the corridor. The whole place stops; everyone's watching, silently wondering. . . What are you doing? You haven't been out of bed for a week.

You barely make it to the nursing station, grab a chair, and sit before the counter, head bowed low, hands raised to your forehead, palms pressed together in the prayer position. I'm watching from the other end. It's a silent movie, but I know the lines. You're pleading. Again and again you plead, and I know what you're pleading for.

But they ignore you.

You start back, but you're broken. You

Bette Logan, a member of Toronto (Ont.) Meeting, is now living at Casa de los Amigos in Mexico City.

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slump to the floor. I help you up and back to your bed. I take your hand. No response. Once again you tell me to leave. I feel you're humiliated and want to be alone, so I turn and walk away.

But how could I know you had still another plan? Immediately there's confusion: Running! Shouting! I turn and oh, there's no end to your determination, is there, Sanya? I stand there transfixed. What kind of pain has brought you to this? What kind of desperation? Now you're spraying insect spray into your mouth! I watch. I can do nothing. I don't want to do anything. A patient grabs the can from you. (Does no one respect your autonomy?) In a minute the nursing assistant arrives with an antidote, and finally I take a stand.

"Don't do anything!" I implore her. "He wants to die! Let him die!" You heard me, didn't you Sanya? . . . Didn't you?

There are no apparent effects from the spray, and finally the nurse comes from her house and gives you a sedative. You take my hand, and I feel warmth and love just as I did the first time you did that. Do you remember? You took my hand and told me that when you first came here you couldn't walk; I massaged your legs, and you could walk again. You hadn't wanted to eat, but once you could walk, you had the heart to eat again. And it was all because of me, you said; all because of me. Oh, the joy in your eyes—I felt I could see your soul. At the same time I admit it was rather unsettling, for how can I live up to that?

The sedative begins to take effect, and you start to talk. You talk and talk, but your voice is so low and your speech so slurred (and my Thai so deficient) that I can hardly understand anything. All I can do is be there, hold your hand, and wipe your tears.

But you're not finished yet. Just when I think everything has passed, you ask me to smother you with the blanket. You don't know how that makes me feel, do you Sanya? How it tears me apart? But it's not the first time I've been asked; in fact, I've been asked often enough to have checked out the Thai vocabulary for the situation. "It cuts me to the heart," I tell

you, "but I can't do it."

"You can," you insist.

But I can't. I'm sorry, Sanya, I can't help you. I can't help you live, and I can't help you die.

So then you talk and talk some more, and the one thing that repeats itself in my mind today is: "Nobody comes to see me." No, nobody comes to see you. Nor do they come to see most of the patients here. Who can understand what it is to live with that? To die with that? To be 27 years old, dying of AIDS, and no one comes to see you.

Finally you sleep.

And now today I'm struggling to sort this all out. I know there must be a reason why you've brought this to me, but what is it? It makes me think again about an article I read in *FRIENDS JOURNAL* a while back. I wish you could read it. The author tries to make a case for a certain "quality of life" that can be attained when we can no longer do the things that used to be meaningful to us. She said

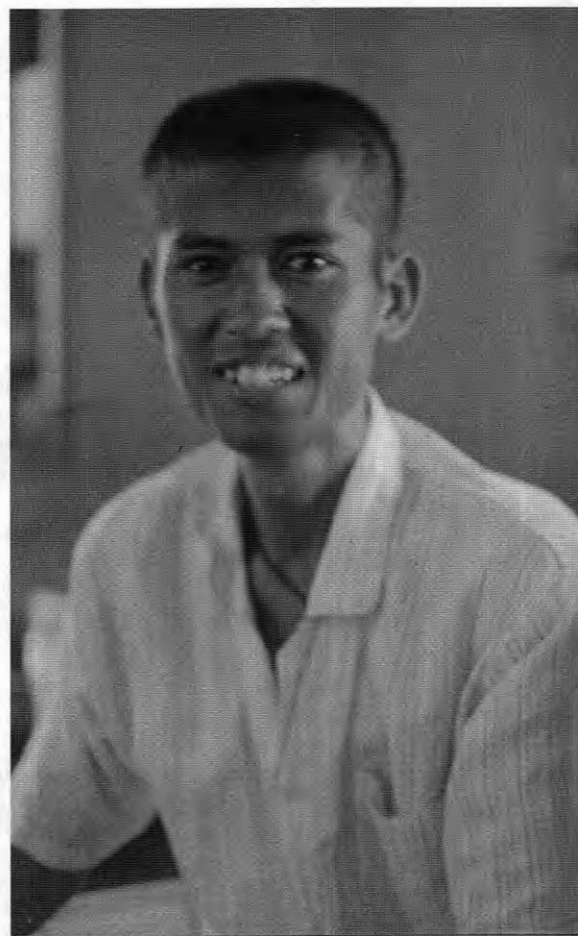
when this happens we are freed to experience a new dimension; we have a new opportunity for growth not available to us when we are caught up in our normal lives. What do you think of that, Sanya? What do you say about that as you lie there seeing the havoc AIDS has played on your wardmates?

What do you think when you watch two bodies being carried out every day? Do you think they feel blessed they had an opportunity for spiritual growth? Somehow I don't think so.

Journal entry—March 15, 1999

Well, Sanya, I'm just back from our talk. I felt you should be clear on exactly what happened last night because I know you won't remember most of it; also, I wanted you to know how I feel about it.

Last evening, after you took the pills, you went into convulsions. (Do you make sure I'm around when you do these things?)



Sanya Keuanjanteuk

I lived every second of it with you, every minute. How many minutes? I'm not sure. It seemed forever, your body flailing this way and that, and the nursing assistant struggling to stuff a towel into your mouth. It was horrifying. Your body had a will of its own. Nothing had prepared me for this. I held you and spoke soothing words—it was all I knew to do. Eventually the seizure ended. You said nothing but looked puzzled and seemed to be looking for something. Then, after about 15 minutes, more convulsions, even more long-lasting and violent than the first. Two minutes? Five minutes? I don't know. It was outside of time. At last, with a final jerk, your body slumped to a sudden halt.

Total stillness.

No pulse. Pupils don't dilate.

Good, I thought. You've got what you want. Your suffering is over.

A long moment.

And—then! Guess what? Signs of life! And—oh! My *real* reaction! I want you back! I start coaxing you back to life! You don't remember any of this, do you Sanya?

In time the nurse arrived and once again gave you an injection. You told her you love me—that I'm like a mother to



Bette Logan

you. And you wouldn't let me leave your side—not for an instant. Nor could I remove my hand from yours. You were clinging, clinging. To what? To life? To death? To me? I wish I knew.

And you asked me if I love you.

And again you asked me to smother you.

I stayed with you all through the night, and today I felt compelled to tell you all this because I think you should be aware of what you're doing—what you've done to yourself, and how it hurts me.

"I understand you want to die, Sanya, I really do. But to me—to my way of thinking—it's not good to die in trauma like that; I think it's better to die peacefully."

"I won't do it again," you told me.

I hope that's the case. I sincerely do; I can't bear to see you go through any more of these failed suicide attempts. I pray you won't try again. But . . . but, maybe . . . I've been thinking about this . . . I've been thinking . . . maybe I should find out for you how you can do it properly . . . just in case. . . .

Oh dear Sanya, why did you touch me with your soul-light and draw me into all this?

April 26, 1999

Wat Phrabhat Namphu
Lopburi, Thailand

Dear Sanya,

Did you get the note I gave you? Well, I know your body got it because I put it into your shirt pocket before the cremation, but did *you* get it? Of course, I think you already knew the message: "Thank you for what you gave to me. I love you. I'll miss you. I'll never forget you. I feel blessed to have shared a piece of your life."

I felt so content when you died. It was a completion; it was as it should be. I cried for your sufferings over the time I knew you, but not for your death. I washed your body, dressed you in the clothes I had bought for you, and helped place your body in the coffin. All of this was done with a deep calm, a sense of thanksgiving and of privilege. And mostly with a kind of rejoicing because of the peace in which you died.

The last two days I sat and held your hand, and you had stopped your clinging. You were content and even told me to go home and sleep. You have no idea how happy that made me—to have you back off from your dependency on me.

You know, Sanya, over 500 people have died at this hospice since I've been here, and I can count on one hand the number I saw die with a peaceful heart as you did. I saw it in your face, in your manner, and best of all, you told me in words.

It's one month today since you died, and I've had a lot of time to think about everything. I've reread that article I was telling you about. In it the writer says that when what we usually think of as our quality of life has diminished, the "very

WAITING

I am waiting for my mother to die.
I say "You know, she's ninety-nine."
They say "Bless her heart."
But they don't understand.

So I am held like a boat at anchor
Waiting for her last voyage,
Feeling the guilt of longing,
Wishing for it, at last, to be over.
And yet, and yet.

I think of her quiet strength
That held my moments
Together, of her being
At my side when I needed her,
Battered by life.

I make excuses. I explain
How she has to be bathed
And dressed; how she
Doesn't understand where
She is, where my father is;
Why I can't bear to see her,
Not more than once a year;
How she doesn't know me,
But, now and then, she does;
And then, I don't know what to say.

This summer I saw a daughter
Bring her mother home to die.
Family gathered around to hold
Them both in their arms and hearts.
I watched from the perimeter
The last hours slip away,
Longing for the privilege,

The beauty, the release, of that death.

Joanne S. Scott

*Joanne S. Scott lives in Chestertown,
Maryland.*

losses and suffering that seem worst about dying may be the things that allow us to see beyond ourselves to something larger and deeper."

Was that your experience? Is there a new dimension to be explored at the end? Were you finally able to do the spiritual work? And would you have accomplished it if you had succeeded in cutting your life short? If I had helped you "do it properly"?

Do you think the author of that article has a point? Is that the lesson? Is that what I'm to learn?

You're always in my heart Dear Sanya; you can speak to me from there. □

The inspiration for this account came from the article "What Quality?" by Kirsten Backstrom, which appeared in the February 1999 edition of FRIENDS JOURNAL.

THE DEAD ARE NOT LOST

in memoriam, Mulford Sibley

They exist and live
in what they valued,
what they loved, and
move among us
in the service of the good.

Meanwhile, their possessions
sit on a shelf—
necessary for a time,
but unfitted to that larger life
of the spirit.

Hold this leaf in your hand.
And when you release it,
note the grace in its fall,
as it finds its place
in the nature of things.

Michael True

Michael True is a member of Worcester (Mass.) Pleasant St. Meeting. Mulford Sibley was a teacher of political philosophy at University of Minnesota, a Quaker, and author of works in the history of nonviolence.

FRIENDS AND THE ECUMENICAL SPIRIT

by Keith R. Maddock

I was invited to represent the Quaker position during an interfaith educational conference on contemplation and action in daily life. I knew it would be a challenge to find common ground with people from different spiritual traditions, including the Jewish, Muslim, Hindu, Sikh, Jain, Buddhist, and Native American communities. But I wondered if it wouldn't be an equal challenge to find common ground with the representatives of other Christian churches participating in the dialog.

To begin with, I asked whether the name "Quaker" could stand on its own without being defined in the context of Christianity. This was not an issue for George Fox nor for most members of the Religious Society of Friends well into the 20th century. They were apparently steadfast in extending their toleration to other faith communities in light of the universal Christ, while they themselves were being persecuted by the established Christian churches. In our own time, however, we are seldom as secure in our traditions—and many of us are wrestling with what it means to provide a radical alternative to traditional religious institutions at the beginning of this new millennium.

Strictly speaking, ecumenism is concerned with the various Christian churches seeking a common ground of unity. Today, however, we are more aware of a wider household or spiritual family of people seeking the meaning of life and its ultimate purpose. While it is still essential to the Christian community to seek internal unity, it is no longer possible to envision this without seeking understanding and harmonious interaction with other faith communities. How then could I express the Quaker witness in terms that would be true to the household of faith where I lived and yet easily understood by neighbors who lived at different spiritual addresses both within and apart from the ancient Christian heritage?

My early experience of religion was based on affiliation rather than faith. A person was United, Presbyterian, Anglican, Baptist, or of some other denomination. Mixing was simply not done. As I matured, however, I became exposed to people who viewed their religious experience differently. While visiting a Roman Catholic relief agency in Mexico, I met a young American working for the agency who was not Catholic and preferred to identify himself as an Episcopalian Quaker. While he was brought up to appreciate High-Church ritual, he often felt more at ease in the contemplative silence of Quaker meetings. Silent worship led him to take more initiative in responding to God and to seek ways of expressing his faith in action. He seized on the first opportunity for service that was offered, without regard for institutional differences.

Such stories among committed Christians are becoming more common as people distance themselves from exclusive affiliations and explore different ways of expressing their faith. The hunger for spiritual renewal and the necessity of working with people from different backgrounds to create a better world have emphasized the importance of submitting outward differences to broader interpretation. The history of Christian institutions corrupting the universality of religious experience into a theology of cultural domination continues to make this a difficult challenge. A radical group like the Religious Society of Friends may have an advantage in overcoming these obstacles, as long as its members cherish their commitment to

"primitive Christianity" without allowing their testimonies of tolerance and understanding to become hardened into a new form of dogma.

In 1659, Isaac Penington wrote that Christians had a tendency, from the time of the apostles, to strive for "a wrong unity and uniformity in outward practices and observations, and to judge one another unrighteously in those things." He argued that it was not difference in practice, but the judging of one another on that account, that stood in the way of peace and unity. He wrote:

How sweet and pleasant it is to the truly spiritual eye to see several sorts of believers, several forms of Christians, . . . every one learning their own lesson, performing their own peculiar service, and knowing, owning, and loving one another in their several places and different performances . . . and not to quarrel with one another about their different practices.

How sweet and pleasant it is to the truly spiritual eye to see several sorts of believers . . . every one learning their own lesson, performing their own peculiar service, and knowing, owning, and loving one another in their several places and different performances. . . .

Isaac Penington

To the early Quakers, the known world was essentially Christian, and to seek unity in the Spirit meant reconciling different movements that claimed to embody the teachings of Jesus in their teaching and institutions. They did not hope to see all of these bodies united in form, but to acknowledge the subordination of all institutions and forms to direct revelation in the lives of ordinary people. In 1737, an English Quaker named Thomas Story wrote: "The unity of Christians never did nor ever will or can stand in uniformity of thought and opinion, but in Christian love only." This was one of several radical testimonies that the Quakers made in the face of persecution and the ex-

*Keith R. Maddock is a member of Toronto (Ont.) Meeting.
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clusive claims of established churches during the 17th and 18th centuries.

At the same time, the age of political and commercial expansion brought Quakers into direct contact with people beyond the Christian world. If outward forms of religion were not to be the decisive criteria of truth, they were challenged to acknowledge that God may be working through other faiths as well. Marjorie Sykes, a 20th-century British Quaker who lived and worked in India, wrote:

We all know the fruits of the spirit, and recognize the beauty of holiness in our own ancestral tree. . . . The flowers of unselfish living may be found growing in other people's gardens and . . . rich fruits of the Spirit may be tasted from other people's trees. They spring from the same Holy Spirit of Truth, the same Seed of God, whose power moves us through Christ.

In the traditional testimonies of Friends, the acceptance of Truth embodied in other faiths extends well beyond toleration. It implies that the Spirit of Christ, the revelation of divine love, may be known by other names in different cultures. A greater potential for unity reaches beyond the Christian world because there is a common need for people of all faiths to reach out to one another in compassion and understanding.

In his pamphlet, *Mutual Irradiation: A Quaker View of Ecumenism*, Douglas Steere celebrated a growing openness in the contemporary Roman Catholic Church. He found this an inspiration to understanding among Christians, as well as among the adherents of other faith traditions. Steere described Pope John XXIII as "calling us to witness to the operative presence, here and now, of this fathomless love and concern that is at the heart of things: a presence which is already actively at work in the unconscious life of every part of the creation." Mutual irradiation, which allows people to discern truth in different professions of faith, leads to a more practical understanding of how God cares for the world. It focuses on a common concern to realize God's love for creation—to end every form of violence; to share more equitably in material resources; to share one another's experience and expertise in alleviating poverty and recognizing injustice; and cooperating to preserve the earth's environment.

The Quaker witness to an interior, personal faith enables us to relate comfortably with diverse religious communities. Ferner Nühn, author of *Friends and the Ecumenical Movement*, wrote that the key to the Quaker role in ecumenism is a style of witness "very much inward and very much outward: deeply Christian, yet insistently universal; voluntary, yet sensitive to that which can unite all concerned." The vision of all people united in the power of the Spirit commits us to promote an active, accepting, and unlimited concern for everyone, despite differences in culture and doctrine.

The Religious Society of Friends emerged in the 17th century as an alternative to the politically aligned institutional church. By stressing the inward, individualistic aspect of religious experience, the early Friends felt they could become clear and effective advocates for peace at a time when sectarian conflicts were bitter and resistant to both secular and religious solutions. They were totally committed to the transformation of their society without compromising their spiritual integrity. William Penn—one of the most widely recognized of the early Friends—once commented that true religion doesn't turn people away from the world, but enables them to live better in it and excites their desire to mend it.

If inner peace is an essential condition for social commitment, it follows that commitment to social justice is the natural fruit of inner peace. The contemplative experience in many different religions often refers to the eternal now, a moment when time stands still and we are confronted with the ineffable meaning of existence. A 20th-century Quaker, Thomas Kelly, interpreted this experience as a catalyst for action when he wrote:

Social concern is the dynamic Life of God at work in the world, made special and emphatic and unique, particularized in each individual or group who is sensitive and tender in the leading-strings of love.

The Quaker experience is to live in this tension between contemplation and action, seeking a balance that integrates personal experience with toleration to restore peace and justice to the world. The ecumenical spirit is brought to life through the integration of contemplation and action in daily life. □

We all know the fruits of the spirit, and recognize the beauty of holiness in our own ancestral tree.... Rich fruits of the Spirit may be tasted from other people's trees. They spring from the same Holy Spirit of Truth, the same Seed of God....

Marjorie Sykes



Alice Josephine Smith/Plants and Their Children

THE "SLOOPERS"

QUAKER PIONEERS FOUNDED THE FIRST NORWEGIAN-AMERICAN SETTLEMENT

by Kathryn Parke

On October 9, 2000, as part of the Ellis Island 2000 celebration, the 1825 arrival of the Norwegian sloop *Restaurationen* ("Restoration") in New York harbor is to be reenacted. This event will be of special interest to Friends, as many of the passengers on the sloop were Quakers, escaping oppression in their homeland. Friends in New York gave hospitality and financial aid to these immigrants, who had no knowledge of the English language and American ways and had spent all they owned to emigrate.

Quakerism had come to Norway as a result of the Napoleonic war. Toward its end, English Quakers learned that 2,700 Danish and Norwegian prisoners were crowded onto old warships in Chatham and other harbors. Wilson Birbeck and William Allen of London Meeting, later joined by the French-American Stephen Grellet, visited these prisoners and took them literature, translated by the 17th-century Dano-Norwegian, Christopher Meidel. Several, already dissatisfied with the state-established Lutheran Church of their time, found in Quakerism the spiritual resource they had been seeking. When the 1814 Treaty of Kiel released these

Kathryn Parke joined the Religious Society of Friends after a sabbatical year in Norway (1958-59) when she found herself at home with Quakers, even before she could understand Norwegian. She first heard about the Sloopers when she was a member of Rochester (N.Y.) Meeting. She now belongs to Swannanoa Valley Meeting in North Carolina.



Roldal (Norway)
Meeting in 1868

prisoners, they took their new faith home and inspired others.

One of the new Quakers, Lars Larsen, stayed in England for a time, working for the William Allen family and learning enough English to get along. When he returned home to Stavanger, he found the Quaker group there suffering significant repression—military conscription, tithes to support the established church, demands to conform to Lutheran rites of baptism, confirmation, marriage, and burial. Failure to comply led to imprisonment, heavy fines, and loss of property. (A little later, in 1845, a Dissenter Law was passed that gave Quakers and others some religious freedom, but not exemption from the church tax until 1891, and no alternative to military service until 1937.)

A sympathetic neighbor, Cleng Peerson, visited the United States in 1821 and brought back word that life was freer there and better in many ways. Eventually, several families, 52 persons, decided to emigrate. They asked Peerson, who

never officially became a Quaker but seems to have lived like one, to return to America and find some land for them. To Norwegians, land ownership was basic to well-being. In 1824, Peerson made his way to the Quaker village of Farmington, N.Y., where he had friends (Friends?) from his earlier visit. From there, he walked to the

Pulteney Land Office in Geneva and reserved six parcels of land in Orleans County for them. The Pulteney agent, Quaker Joseph Fellows, later met the immigrants in New York and was helpful.

It took all the resources they could scrape together to buy and equip a 53-foot sloop, *Restaurationen* (one-fourth the size of the *Mayflower*), and a cargo of iron for ballast and resale. Little money remained for their land journey and to pay for the land. Their neighbors thought they were crazy! They'd surely be carried into slavery by Turkish pirates or killed by Indians or sea monsters.

On July 4, 1825, however, *Restaurationen* bravely sailed from Stavanger. Each family had 2 1/2 x 2 x 5 feet of space to store all the things they would need to begin a new life. The bunks must have been three or four deep, with hardly any space left for passageways.

After 1,280 miles, they approached the Madeira Islands, not far off the coast of Africa. Were they blown off course? Or

perhaps the southern route was used because of seasonal trade winds and to avoid fogs and icebergs off Newfoundland. They were short of water by this time. A contemporary account tells that the sailors picked up a floating cask of old (and strong) Madeira wine and became tipsy. *Restaurationen's* approach to the harbor of Funchal was so erratic that—since it showed no colors—the port authorities thought it must be a dangerous plague ship, adrift without control. The fort's cannons were trained on it. Friendly sailors on a German ship in the harbor shouted "Hoist flag!" In a frantic hurry, the passengers hunted out a Norwegian flag in the baggage, saving them from being blown out of the water.

The Madeirans, especially John H. March, the U.S. consul, were hospitable and replenished their food and water. March entertained all 52 at a banquet which they never forgot. After a few days they continued, the trip taking 14 weeks altogether.

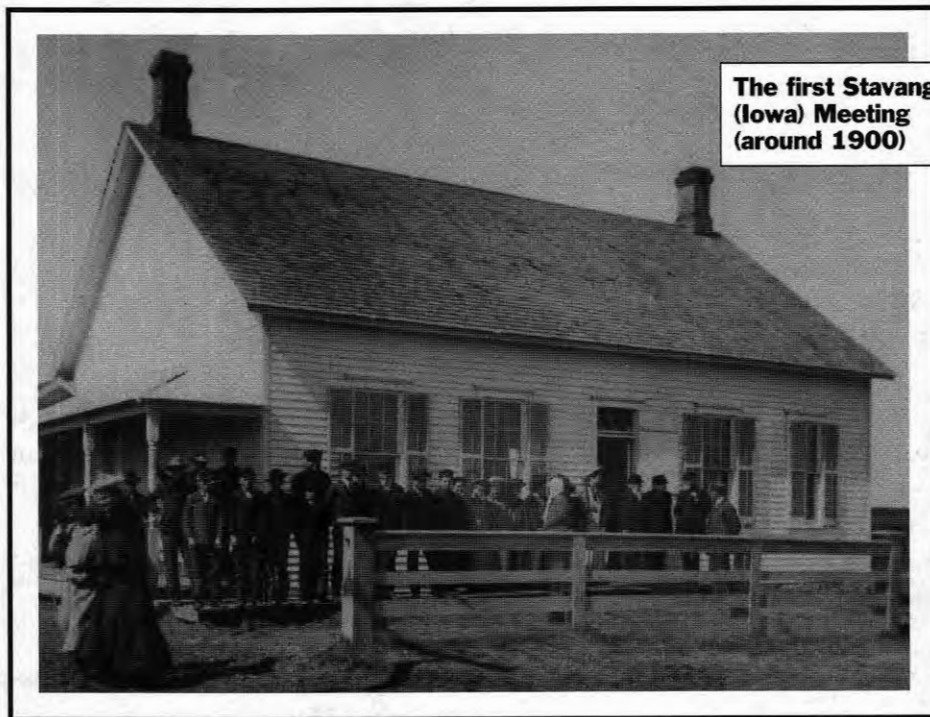
Restaurationen arrived in New York on October 9, 1825, with 53 passengers. (The Larsens' daughter was born on the voyage. They named her Margaret Allen after Lars's English F/friend.) Their troubles were far from over. A kit of carpenter's tools, vital to their pioneer life, slipped into the sea as they disembarked. Their skipper was arrested and *Restaurationen* impounded—it was illegal to cross the ocean in such a small and overcrowded boat! Happily, Cleng Peerson was at hand with some New York Quakers, who took in the weary travelers until the skipper, the sloop, and its cargo were released from custody. They couldn't pay the fine of \$3,150 plus costs, but U.S. Quakers petitioned President John Quincy Adams on their behalf. All the penalties were forgiven, as they were "foreigners, and entirely unacquainted with the language and laws of the United States."

The land Peerson had reserved was near what is now Kendall, on the shore of Lake Ontario, 32 miles northwest of Rochester, New York. Further assisted with passage money from New York Quakers, the immigrants took a steamer to Albany. On October 22 they boarded a canal barge traveling west. They reached Holley, ten miles from Kendall, about the 31st, and proceeded from there on foot. Since the Erie Canal was not officially opened until October 26 of that same year, their west-going barge must

somewhere have passed the ceremonial east-going flotilla carrying Governor Clinton and other notables to pour water from Lake Erie into the Atlantic Ocean!

Lars Larsen remained in New York to arrange for the sale of *Restaurationen* and its cargo—the only capital the immigrants had. It was a disappointing effort: they got only about \$400 for what they had bought in Norway for \$1,370. By the time this

and only the hand tools they could bring in the limited space aboard the sloop. Tree removal and plowing must have been done entirely by human-power! To sell their corn in Rochester, the men carried it 32 miles on their backs. The women too are said to have walked there and back to buy cloth and other necessities. The exigencies of keeping alive were about all they could handle, never mind walking to



The first Stavanger (Iowa) Meeting (around 1900)

Photos courtesy of Wilmer Tjossem

task was completed, the canal was frozen. Larsen rejoined his friends by *skating* to Holley—about 290 miles—supposedly the longest journey ever made on ice skates.

The first four or five years were terribly hard. There was much illness, and the forest was thick. It was very hard to clear enough land for crops to support the families. That first winter they had just two small houses for shelter. Cleng Peerson, the only one with reasonably good English, found employment for some with neighboring farmers, who also gave them food and clothing. The first generous gifts of this kind, however, were destroyed when the building where they were stored burned; the replacements were insufficient for their needs. They owed the land agent for their land (40 acres per family at \$4 or \$5/acre), though Joseph Fellows did arrange for them to pay in annual installments over ten years.

The immigrants had no horse or wagon

meeting in Rochester or 28 miles to the slightly nearer Hartland Meeting.

Moreover, at just about this time the Great Separation between Hicksite and Orthodox Friends occurred. This must have confused and disillusioned the Sloopers, hardly any of whom could yet understand English, let alone the fine points of doctrine involved. Not surprisingly, some found it sensible to attend one of the non-Quaker churches in the neighborhood. Quaker historian John Cox commented, "An influx of Norwegian membership might have meant much for us and for them, but while we quarreled over a back fence they went by, in the path of the pioneer."

In 1826, Martha and Lars Larsen moved to Rochester. Lars, a ship carpenter, could use his expertise there, building and repairing boats on the Erie Canal. They prospered and soon were able to build a substantial house on the western edge of Rochester. The Larsen home became an important way station for subse-

quent Norwegian immigrants, many of them Quakers. Hospitality was a heavy burden! Martha wrote to her friend Elias Tastad, the leader of the Stavanger Quakers, begging him *not* to encourage anyone to emigrate, unless they could take care of themselves. "We, of course, do what we can for them all. I have gone around town looking for work for them, and Lars has taken many of them into the country." But there were just too many. No wonder Martha's health broke down, as she later wrote. About 6,200 Norwegians passed that way during the next few years. How many stopped with the Larsens is unknown—probably hundreds, if not thousands.

Lars is said to have affiliated with the Hicksite branch of Quakerism, while Martha and her children remained loyal to the Orthodox persuasion. But in Martha's letter to Tastad, after deploring the "dissensions" and "those who have left," she writes, "as far as I know, my dear Lars no longer associates with them, which is the greatest joy I could desire. . . . He is greatly interested in church work." A later letter from Martha to Tastad describes the long journey the couple made by boat, train, and wagon to visit Friends in Philadelphia and then attend New York Yearly

Meeting. She speaks of meeting Stephen Grellet and Joseph John Gurney there. "O my dear Friend Elias, thou cannot have any idea what a good meeting the yearly meetings are."

Unhappily, Lars was drowned in 1845, near Schenectady, N.Y., on the way to Albany with a load of flour. A temporary partner took over the boat. There were suspicions—though never proved—that Lars was deliberately pushed into the canal. Martha continued to live in Rochester until her death in 1887.

The removal of the Larsens and a few other Friends to Rochester may have drained too much leadership from the Kendall settlement. Illness, misfortune, and the difficult land-clearing also discouraged the immigrants. Although Cleng Peerson had built a house in Kendall, in 1833 he explored westward and found cheaper, abundant, and very fertile land—more easily cleared, too—in Illinois. He is said to have *walked* over 2,000 miles on this journey. (Peerson seems to have been an inveterate explorer—he ended up in Texas!) Most of the settlers soon sold their land in Kendall (at a little profit, since the opening of the Erie Canal had raised land values in western New York State) and

traveled to the Fox River settlement. Peerson chose for them, south of Chicago. Later Norwegian immigrants followed them to Illinois and subsequently to Iowa. Those who remained Quakers founded two Iowa Conservative Meetings, Paullina and Stavanger. Paullina continues today. A few Norwegians joined pastoral Friends churches in Iowa, Wisconsin, and South Dakota. Others returned to the familiar Lutheran observances or joined other churches.

By 1837 the Kendall settlement was much reduced, though census reports as late as 1925 show continuing Norwegian presence. It is remembered in Norway, and also by a monument in Kendall, as the first Norwegian settlement in America (since Leif Ericson). King Olav V of Norway visited Kendall in 1975 to honor the sesquicentennial of Norwegian immigration.

The reenactment of *Restaurationen's* arrival in New York on October 9, 2000, is planned by the Norwegian Immigration Society to celebrate the 175th anniversary. Friends who can be present for this occasion will find it interesting to repeat in 2000 the welcome that New York Friends gave the Sloopers in 1825! □

EASTER

*The Real God, God above God,
daily and gently seeks
to crack my iron-shelled,
Easter-egg-encased God
to effect resurrection,
albeit slow.*

Margo Morrison

*Margo Morrison lives in Friends House,
Sandy Spring, Maryland.*

THE GOOD NEWS

Words, Symbols, Stories, and Imagination

by Janet Shepherd



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Helen Morgan Brooks, 20th-century Quaker, public school teacher, poet, and elder at Fourth and Arch Street Meeting in Philadelphia, was my friend. Her grandfather, born into slavery, was taught to read and write at the age of ten by the ten-year-old son of the plantation owner who was, thereby, in violation of the law. Slaves were not to be taught to read and write. Helen, as a child, fell in love with language, and all of her life she kept the name Morgan, for John Morgan was the name of the plantation owner's son. It was always Helen *Morgan* Brooks. That name kept her in touch with her own story.

Sometime in the late 1960s, the British Broadcasting Corporation wanted to record a few African American poets reading from their own works. Helen was invited to read several of her poems for the program, which was to be recorded in Philadelphia and broadcast in Britain. She accepted gladly, but as the day drew near she grew increasingly uneasy and in need of encouragement. Langston Hughes had been her friend for some time; she telephoned and told him of her nervousness about the program. It was, after all, for the BBC, and they were paying her \$23 a minute! Did he have any advice?

Langston did not hesitate. "Baby, for \$23 a minute, read SLOW," he carefully intoned into her ear.

If words are often symbols and point beyond themselves to other realities, to suggest that "slow" should have been "slowly" is to miss the symbolic nature of Hughes' brief advice. Langston, Helen's friend, wanted to ease her nervousness, to help her lighten up. He wanted, I'd also say, to remind her to work the system, to go with the flow. Thereby was survival,

Janet Shepherd is a member of Monthly Meeting of Friends of Philadelphia, commonly known as "Fourth and Arch." This article is based on a talk given at Philadelphia Yearly Meeting in July 1999.

something they both understood. "Baby" established connection, intimacy. And Helen was reassured.

This was, perhaps, one of the sweetest sentences of Helen's life, and it is certainly one of the sweetest of mine. These words point beyond themselves to a less serious, more relaxed, more affectionate world.

It was Paul Tillich, the German theologian who taught at Union Theological Seminary, who first alerted me to the way in which words as symbols, unlike simple signs, touch us more deeply and shape us more profoundly for good or ill. Unlike a sign that indicates where to park or how

Symbols actually
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they stand for and keep
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much the corn costs, symbols (like the cross or swastika) actually participate in the reality they stand for and keep that reality alive. They are able to haunt us and to whisper into our hearts, and often into our dreams, their own messages. We are slowly changed: our inner worlds grow more inclusive of others, more welcoming of life, or more suspicious, more guarded, less loving.

Arthur Larrabee, in a talk to Philadelphia Yearly Meeting, reminded us that words chosen with loving intent, and then spoken clearly, are capable of creat-

ing a new reality. Words have power to mold or shatter, to include or exclude, in our word-created worlds. Maybe that is why in the beginning was the Word? Words have the power to bring into being, to ac-

complish something new.

Now, serious as words as symbols are, they are not so serious that we cannot play with them. Words may also release tension and joy and grant a sense of perspective, as Langston Hughes's did. It is no surprise to me that professional comedians are well paid, and who among us has not found a burden suddenly bearable or life just more pleasurable when something funny breaks in?

But words have many tasks, and they are cordial to playing the game I call Substitutions. For example: about ten years ago Roberta Nobleman presented her one-woman show on Julian of Norwich at Swarthmore (Pa.) Meeting. On the way home (it was reported to me) an older Friend said that she had enjoyed the presentation except for the frequent mention of the blood of Jesus. A younger Friend said, "Instead of 'blood of Jesus,' I substituted 'life of Jesus.' We were then talking of the same experience." Blood carries life. Without good blood there is no disposing of impurities, no nourishment, no healing.

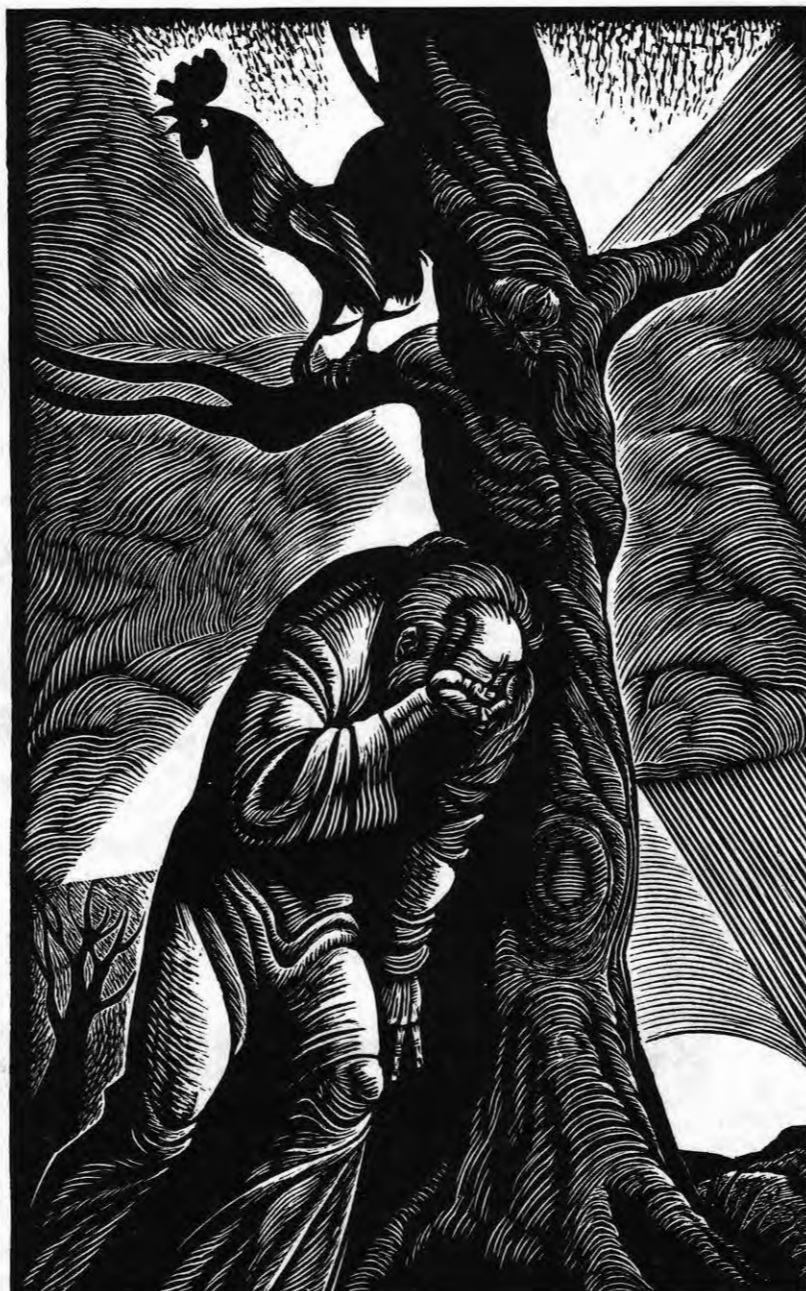
Words that soothe, repel, or intrigue us are to be taken seriously, and we are wise to have a fine dictionary at the ready. Especially for theological terms: they beg to be courted until they surrender some fresh understanding. No careful regard of a symbol is ever a waste of time. We may not wish to spend much time contemplating blood, but we can thank the Red Cross blood banks for their steady lifegiving

work, and remember the life of Jesus, a life not obsessed with self-preservation, a life crowned by the shedding of blood, a life willing to relinquish life.

A couple once asked if they might be married in meeting, but before long it became clear that it was only because we had no Christian symbols cluttering up the worship space. We had to explain that the very absence of certain symbols (cross, altar, music, liturgy, chalice, postures) becomes itself a symbol. Was not silence a symbol? And what about words that broke the silence? Were they not symbolic of the deep human need to search for words? What about the fact that no one was obviously in charge? That was certainly symbolic. Sadly, the couple left us. I think of them often, searching for a symbol-less space, unaware that the search itself is a symbol that reminds us of the human need to seek and to discover, to look and find.

Symbols, then, not only point beyond themselves to a more complex reality, but they then participate in that reality, according to Tillich. Our worship spaces not only express our testimony to simplicity, they may actually create in us a longing for more simplicity in our everyday lives. A kiss both expresses and creates love. The Statue of Liberty not only symbolizes national welcome, it keeps national welcome alive.

For me, though, the most powerful symbol of all is a story. When I hear or read a good story (one that I suspect I shall not soon forget), it is as if I have been living with a glorious picture that I had never really looked at. The storyteller, like the painter, uses everyday, familiar things like water and wilderness, dusk and dawn, friends and foes, but they come in a particular sequence and from a particular point of view. In the process of listening we may



For me, the most powerful symbol of all is a story. Stories escort us over the bridges we need to cross and the dark places to be negotiated.

be left not only somehow richer, but the opposite can also happen: we may become aware of our inner poverty.

When Margaret Mead and James Baldwin had their *Rap on Race* in August

1970 on television, Margaret told James that he could not hold her responsible for the sins of the past. She refused to be burdened by others' earlier mistakes and failures. The past was past. Baldwin, on the other hand, felt himself implicated in the world's past traumas and sorrows. The past is always present, he insisted. The present is the past. Mead disagreed.

I'd like to think that had I lived during the time of U.S. slavery, I'd have been courageous enough to work on the Underground Railroad, but I can just as well imagine myself a spoiled daughter of the plantation owner, enjoying all the comforts of practically free help from those who were anything but free. In the story of the Good Samaritan, we usually identify with the Samaritan who, quite literally, saves the situation. But we all have it within us as well to be like the two who passed by on the other side, not choosing to see the bruised body on the lonely road. I like to think that at the crucifixion of Jesus I would have been

brave and true to my Friend, but more than likely I'd have followed Peter and declared I never knew the One on the way to the gallows. "A follower?" I'd have said, "Surely you must be joking!"

Poignant incidents, as well as full-blown stories, have a way of going for the jugular: they go straight to the heart via the imagination and are absorbed into the blood of our lives. Just suppose Margaret Mead had said to James Baldwin, "James, though I didn't actually own slaves, I might have, and I do know that owning people is wrong. What must I do now, today?" Her lack of imagination sold her short. An opportunity for forgiveness and restitution escaped her—at least for that moment.

Stories escort us over the bridges we

need to cross and the dark places to be negotiated. They also illuminate these passages, as early texts were illuminated by painstaking monks who knew that one illuminated capital letter added subtle balance, beauty, and focus to the whole page.

At a Friends Services for the Aging training session, a participant told of her first Quaker meeting: it was in the Haverford (Pa.) Meetinghouse at the end of the college term. The large room was packed with students and their families. In the course of worship, a man rose and said that if someone had told him a week ago that not only would he be attending a Quaker meeting, but that he'd rise and speak as well, he would have thought him crazy, for he was Jewish. But here he was, and there was something he just had to say: while sitting in this stilled place he had been strongly reminded of another time and place in which he had waited expectantly with others. It was during the Second World War; part of the family had managed to get to New York, but other members were still in Europe. When letters came from relatives who lived daily with growing danger, the New York families would gather in one apartment to read each letter aloud. They did not read the letters alone. That same sense of needing each other in order to hear important news was his again that morning.

Insight and courage come as we listen together; we become less lonely, more connected, and paradoxically, more ourselves. And we become more imaginative, more understanding.

My imagination was stirred by the story in Haverford Meeting. What news does the Spirit of God have for us week by week? What, I asked myself, might those letters we were reading together each week say? Perhaps. . .

You are loved. Please know that. All of you. All the time.

You are forgiven. You have only to ask to receive. You receive mercy only to bestow it, to give away. Be generous.

You are not alone. There is a large number of those who at all times and in all places care and ask as you do. You travel together. You are my sturdy companions.

There is work for you to do. To work is to pray. Invite me into all that you do. My world, your world, is needy. You shall bring hope, joy. You are blessed. Now bless.

Is it any wonder it is called the Good News? ☐

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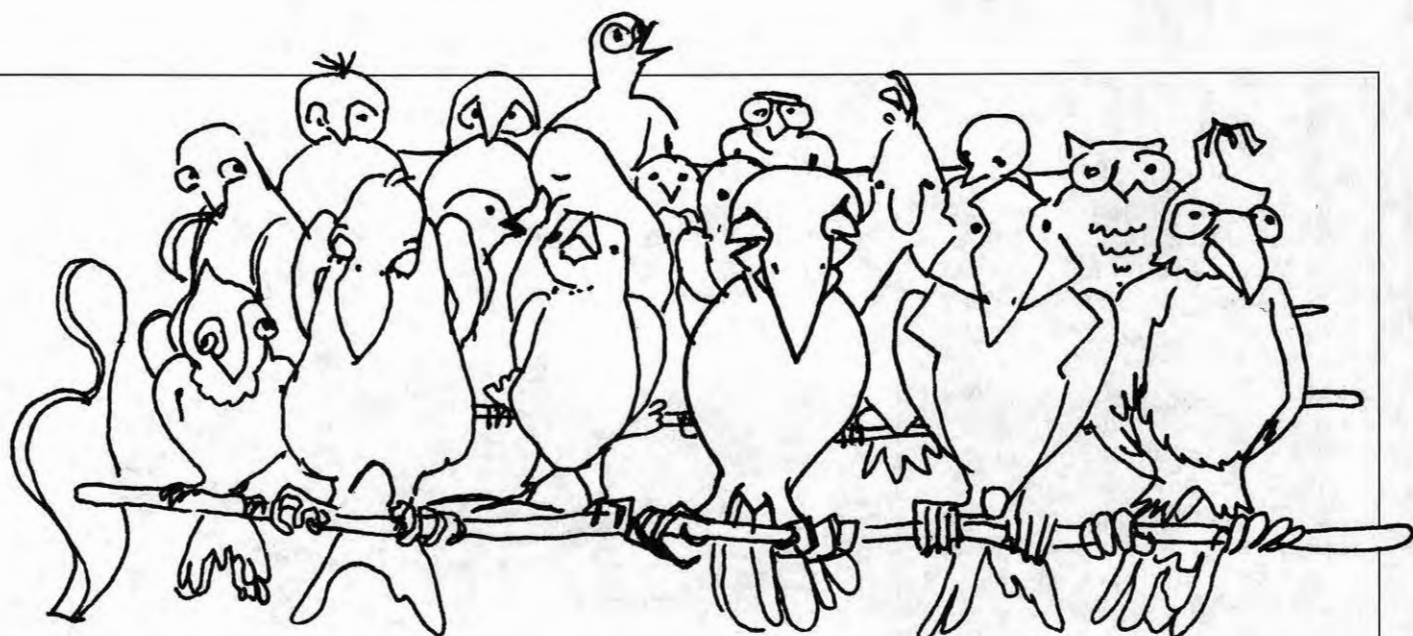
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Doodles from the Front Bench

The words come out,
Then go back in,
When editings
By groups begin.

What do we have
When all is done?
Ten crossed-out lines
And lots of fun!

If our attention you would hold,
Remember, please, to plan.
Know what you think we should be told.
Then, briefly as you can,
Proceed to make your point quite clear.
Don't bring in extra facts,
But don't leave out what we must know
To justify our acts.
You need not joke, but if you smile
Your words may have more force.
Though life has problems all the while,
Some humor helps, of course.

Tonight we talk and talk and talk—
We talk in circles, and we balk
When others try to clarify.
Another stands to speak. I sigh.
Then, as I sigh, I realize
Truth does break through in humble guise.
Clear and direct, the words strike home,
Strong as the tide beneath the foam.

The sentence of the speaker grows
In ratio that's clear.
The more he says, the less he knows.
The lengthy talk I fear.

I'd hate to be the one
Who must report to us at nine,
Although I know that at that hour
We think all plans are fine.

Evaluate — evaluate —
From what we think to what we ate.
We can't just think that something's great.
We must—we *must* evaluate.
I sit by the ocean and watch the waves break.
No puzzles, no problems to keep me awake.
My mind is as calm as the depths of a lake.
No rumor of war can my peacefulness shake.
But could I endure if I stayed here all year?
There's something inside me that would soon, I fear,
Break forth into panic about the world's state.
Some people just naturally evaluate.

The gimmick (if such word seems right)
That keeps us sitting through the night
Is rising, clearing throat, and then—
"I hesitate to speak again."

—Marjorie M. Anderson

Marjorie M. Anderson, a member of Kennett (Pa.) Meeting, is recording clerk of Philadelphia Yearly Meeting's Interim Meeting.

Witness

Reflections on a Prayer Vigil

by John Andrew Gallery

On Sunday, January 16, 2000, as we maintained our weekly afternoon peace vigil on Independence Mall in Philadelphia, I reflected on a lesson I had prepared to teach in First-day school that morning. As is often the case, the events of the afternoon provided an interesting example about the lesson.

The First-day school is studying the parables of Jesus, and I had reflected on the parable of the sower whose seed falls on rock, in weeds, and on fertile ground. This parable is usually interpreted in terms of the seed as a symbol for the Word of God. After all, this is how the Gospel says Jesus himself explained it. That might be true, and there are useful ideas that can be learned from looking at the parable that way. But for me this parable, like others, illustrates the characteristics of a man (and most of them are about men) who is already living in the Kingdom of God, even as he goes about his daily life. This is a means of showing us how we too should live if we want to live in the Kingdom of God.

This parable is strangely simple. The man goes out to the field, he throws his grain, some falls on rock, some may grow up among weeds, some will fall on fertile ground and bring forth a good harvest. To Jesus' listeners this must have seemed a strange story—after all, it is exactly what any one of them would have done in planting a field, a perfectly ordinary act and way of sowing in those times. How does this seemingly ordinary story tell us anything about living in the Kingdom of God?

I find it useful to look at the parables in contrast to the way I might do something similar. I have often planted a vegetable garden. When I do, I first create some rows in the soil and then carefully sprinkle my seeds down the row, trying to make sure there is adequate space between each seed. I cover them over and water them. I am trying to make sure that each and every seed I plant grows. Of course I

John Andrew Gallery, a member of Chestnut Hill (Pa.) Meeting, has been a regular participant in the peace vigils since they began in April 1999. The vigils are held each Sunday from 4 to 5 p.m. in Philadelphia, in front of the Liberty Bell, on Market Street between Fifth and Sixth Streets. Simultaneous vigils in other locations are encouraged. For information, e-mail Marcelle Martin at <Cityquake@aol.com>.

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Hildegard of Bingen

Lucy Edelbeck

April 16-21

Looking at Books of Faith & Practice

Jan Hoffman

April 23-28



Visions of the Sacred

Ellen Ross

May 5-7

Replenishing Our Soul Sense

Helen Horn

May 5-7

Feminist Perspectives on

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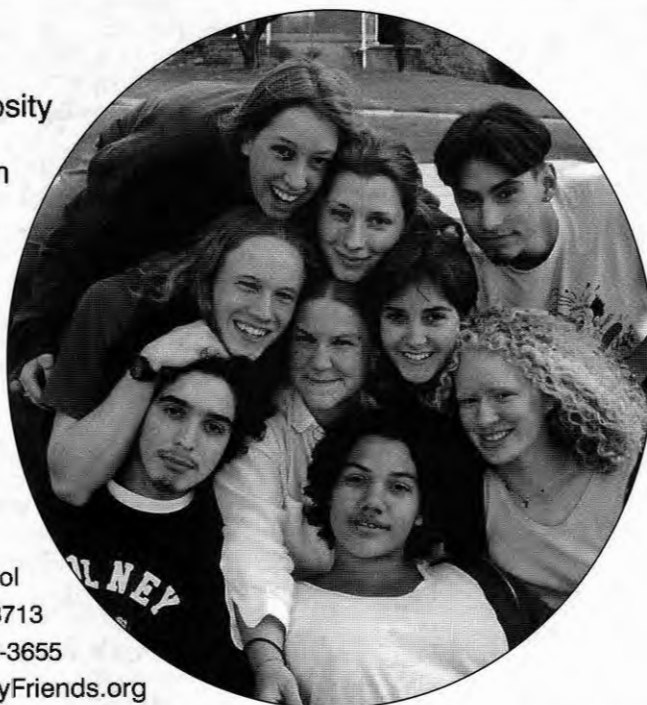
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know that this will not be the case, and that even if they all did grow, they would be too close together, and I would have to weed out some. But my planting actions are very much based on a desire on my part to control the results of my actions—to ensure that every seed grows.

The sower in the parable takes a very different approach. He *knows* that every seed cannot grow—some will fall on rocks, some will have to be weeded out, some may not get enough water or sun. He knows that if he tried to control what happens to every seed, it would be pointless, and what's more, it would take him forever to plant his fields.

So he acts quite differently than I do in two important ways. First, he doesn't try to control the outcome of his actions; he isn't overly concerned with the results. He knows that if he throws enough seeds in generally the right direction, enough will fall on fertile ground to create a good harvest. Second, he trusts God. He trusts God that enough will fall on fertile ground, and that the rain and sun will come. Those two things—not being overly concerned with results and trusting God—are the difference between him and me, the difference between someone who is living in the Kingdom of God and someone who is still trying to.

Not being concerned with results is hard for me. Sometimes I am hesitant to do something unless I am fairly certain that I will succeed. In many cases, not being certain, I don't try. When I do try, I often want the results to be what I want. I'm not always prepared to trust the process, to trust God even, that a result different from what I think is best is, in fact, best. (That is the great strength of Quaker meeting for business as a learning process—learning to trust God that the result that emerges will be the right one for that moment.)

This parable helped me understand more clearly what I am doing by participating in the peace vigils. I started last April because I felt a need to take an action that expressed my concern about the NATO bombings. What was the right action?—I use that term in its Buddhist sense. The right action was to be a visible reminder that peace is the essential goal. The sower takes right action—to feed his family and village he must plant his field, and to be successful he must throw his seed at least in the right direction. So the first act is deciding on right action. For Quakers this is sometimes characterized as a leading, but that sounds overly serious to me. The second action is taking action. It's not enough to know what's right to do, you actually have to

do it. The sower sows his grain; I and others stand in the cold holding signs. What results do I expect from my actions? Did I expect NATO to stop bombing in the Balkans because of what I was doing? No. Did I expect President Clinton or Congress to change their views? No. I had no idea what the results might be; I didn't care. I was simply trusting God that some good might come of this.

Each week some collection of people react to us. Some stop and talk, some honk horns and give us a thumbs up. This past Sunday a group of Asian tourists stopped and looked at us, talking in their own language with one another. By motion they asked if they could take our picture. We have become used to that. But these people wanted to be in it. One woman came forward and stood beside me and had her picture taken; a man came and stood next to Marcelle Martin and had his; two people picked up one of our signs and stood in front of us and had their picture taken. As they were doing this, I thought about what would happen when they got home, thousands of miles away. They would take out these pictures and show them to their friends—"Oh look, remember those Quakers in Philadelphia standing in the cold for peace?" (We gave them some Quaker literature.) What will their friends think? Who's to know that the pictures won't encourage one or more of them to make a more serious commitment to peace in their own lives?

By standing on the mall, I throw my seeds. I am not concerned with the results. I trust that God will find some fertile ground for them to fall on, and that each seed that grows—each person who goes away reminded that peace is our goal—will eventually produce an incredible harvest. □



A Regathered Society

by Silas B. Weeks

One of George Fox's better known calls was that issued from Pendle Hill for "a great people to be gathered."

We cannot be absolutely sure of what he meant by these words. However, it seems reasonable to make at least two assumptions. The first is that we are called to seek redemption by being less "in the world" and more in the Light. The second assumption is that it was a call for an actual physical gathering of people; people gathered in a primitive Christian church and recognized by a devotion to peace, equality, simplicity, and community.

Both of these calls were answered. His message resonated, and as he often records in his journal, "many were convinced." Meetings for worship were quickly established, and within a short period of time there were an estimated 30,000 Quakers in England.

The publishers of Truth came early to the American colonies, and in short order four of them had Quaker governors. Two colonies, for at least short periods, had Quaker-dominated legislatures. This is all well-known history. What is of interest at this time is that after a long period of decline, there seem to be signs of a new call to be gathered.

My particular personal interest is the strong sign of a renewed gathering here in New England. When I arrived 45 years ago, things were pretty much on hold. Though reconciled officially with the reestablishment of New England Yearly Meeting in 1945, tension between programmed and unprogrammed Friends continued. Gradually over the years, this has fallen away, and for the most part today there is an easy relationship. There has been a strong upsurge in the number of unprogrammed meetings and a decline in programmed ones. There have been at least eight new meetinghouses built or acquired and a half-dozen closed ones reopened. The 1957 NEYM minute book recorded 84 gathered groups, including 14 that met occasionally. Not listed were two Vermont meetings and three in Western Connecticut. At present, including Vermont and all of Connecticut, there are 98 gatherings. Membership has gone from 3,241 in 1957 to 4,216 in 1998. Besides the new meetings and meetinghouses, there are an encouraging number of small worship groups springing up. The annual gathering for New England Yearly Meeting has

increased steadily with special emphasis on Young Friends.

In the case of my own meeting, Dover (N.H.), we reopened the 1768 meetinghouse in 1956 with eight adults and some small children. This year our membership is listed at 116, and one First Day last year I counted 42 children.

It is difficult to identify any specific cause for what appears to be a revival of Quakerism in New England. My best guess is that somehow we have been reaching a group that I characterize as people who are Quakers but don't know it. There is, I think, a large group of unchurched Christians who have found that a routine church service, be it Catholic or Protestant, has left them as observers rather than participants. These people will join Friends when we let them know that we are alive and well.

The unprogrammed form of worship of the Religious Society of Friends is the only radical alternative form of Christian worship where each is personally responsible for one's own spiritual journey and which can only be grown and nourished in corporate gathering.

In reaching out to this large group we must again become publishers of the Truth. In fairness to seekers, we must set some boundaries; we cannot be all things to all people. We are a Christian church, a primitive church with no leaders and no followers, for Jesus said, "I have called you friends," not servants. We need to note further that we are not waiting in holy expectancy for the second coming, for we believe that Christ is already among us, that Christ has come to teach his people, that salvation lies in how we live our lives here and now, that to the best of our ability we try to center them towards peace, equality, simplicity, and community.

People worshipping with us or joining us are not asked to make any personal avowal on where Christ's message fits into their lives but should be comfortable with knowing that we feel that God's message through Jesus is that our personal lives should speak to the issues in the "world" by our daily conduct. Put more simply perhaps, that we are called to establish Gospel Order.

However, a disclaimer is necessary. Friends do not view Christianity in any sense superior to other worship forms. Quakers are universalists in believing that the Light or the Seed or that of God is equally available in all persons in all places.

Silas B. Weeks, a member of Westbury (N.Y.) Meeting, is active in Dover (N.H.) Meeting.

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Reports and Epistles

1999 Baltimore Yearly Meeting Epistle

To Friends Everywhere, Greetings:

Friends met for the 328th session of Baltimore Yearly Meeting, Eighth Month 2-8, 1999, on the parched campus of Wilson College in Chambersburg, Pennsylvania. Five hundred fifty-six Friends enjoyed the balmy late summer weather. Among us were 55 Young Friends and 92 Junior Yearly Meeting (and younger) Friends. Our ages ranged from 7 months to over 90 years.

We welcomed the presence of Isaiah Bikokwa, missionary to Friends Church in East Africa, serving at Sambura Friends Mission; Abisai Nandoya, Vokoli Yearly Meeting; Sarah Mwanzi and Selly Olindo, Nairobi Yearly Meeting; David M. Blamires, Britain Yearly Meeting; John "Jack" and Robin Powelson, Intermountain Yearly Meeting; and Thomas Taylor, Lake Erie Yearly Meeting, former staff member of Friends World Committee for Consultation. We also noted epistles from Suzanne O'Hatnick (Baltimore, Stony Run), currently working in Bosnia, and Adrian Bishop (Takoma Park) and Bette Hoover (Sandy Spring), among others with the Kamenge Reconstruction & Reconciliation Project in Burundi. They as well as your epistles, which were the basis of our pre-meeting retreat, reminded us that we are part of a widespread body of Friends. The week continued "Exploring Friends Around the World—Listening and Learning." Friends were grateful to Isaiah Bikokwa, who, with his Bible study group, brought the ministry of song to a tense business meeting.

In his annual report, our general secretary, Frank Massey, challenged us to consider: 1) Who are we as Baltimore Yearly Meeting? 2) What are we seeking to accomplish as a yearly meeting? and 3) How will we accomplish this work? His words may well have been prophetic; this has been a year for addressing profound issues and taking risks.

Reports from the camp directors demonstrated that those programs continue to offer occasions to be partners and examples. The "rough stuff" of the camping experience provides the vehicle for individual spiritual development and personal transformation.

With space made for the Spirit, we have been reminded that Divine presence may not make for comfortable business meetings. Our long-treasured diversity has brought forth difficult issues. Friends from Virginia Half-Year's Meeting brought us a minute on Equality of Rights for Same-sex Marriages. In his cover letter, Henrik Schutz, clerk of Virginia Half-Year's Meeting, closed by saying:

Virginia Half-Year's Meeting Friends are well aware the question of equality of marriage rights for gay and lesbian couples raises deep and important questions among individuals and monthly meetings. . . . Our minute is not intended to suggest we have found all the answers to these questions, but we do believe that this is the time to engage one another in a process of spiritual discernment. We invite and urge Friends to join us.

This minute has been referred to monthly meetings for further seasoning. A Minute from Young Friends also spoke eloquently to this issue. [See "Young Friends," *FJ* Dec. 1999—Eds.] Carefully crafted minutes from Young Friends and from Alexandria Monthly Meeting dealt with the use of tobacco at Young Friends conferences and how best to nurture one another as we deal with this divisive issue. Young Friends reached out to other Friends in the "Produce Department," an intergenerational series that found some of us as kumquats and others as "ava-guava-java-chokes" or "mango-lopes." They also facilitated an interest group on the smoking issue. Their care for one another and for the Religious Society of Friends was a spiritual gift to all of us; we rejoice in their growth and in the future that they represent. We humbly seek to follow their courage and example of loving leadership. In the present, they also brought us hugs, exercise, and humor when we needed it most.

How best to support those Friends whose ministry we have embraced also exercised us. We still search for discernment on how and when to release Friends and how to create an appropriate environment of accountability. We are not clear what functions are best done by monthly meetings and which would be better done by the yearly meeting.

Our new recording clerk, Ron Mattson, brought us the special ministry of reading each minute immediately after the consideration of the business to which it referred. This practice and the added silence it brings deepened our worship.

Yearly meeting sessions seek a necessary balance between conference activities and business. Workshops, Bible study, and other opportunities for fellowship were as always a rich part of our program. On the last evening, our chorus brought us a new Quaker carol, "Christmas day is every day the Light is born in me."

Thomas Taylor began the Carey Memorial Lecture with song: John Greenleaf Whittier's hymn "Dear Lord and Father of Mankind" to the C. Hubert Parry melody in E-flat as the Europeans sing it. His experience of the familiar Quaker words in a new setting encouraged for him a fresh assessment of their

meaning. The language we use, our assumptions, and our individualism can all get in the way of hearing each other. We in the United States are not always good at learning about foreign cultures we visit. We tend to assume that "we are the world" and so the world is just like us. He strongly advised that we do a whole lot of listening and watching and refrain from trying to rearrange someone else's furniture. In all probability we do not understand all that is going on. He called on us to:

find a common space inside each person where the miracle of God's redeeming love is at work. . . . As Friends of different cultural and theological traditions, perhaps we have to exercise more our capacity to be interpreters, to concentrate more on hearing others, in their own languages and tongues [whatever] the point of view of our religious clothing. (Loida Fernandez, Mexican Friend and interpreter in *Faith In Action*, FWCC Report.)

As we prepared to go our separate ways, rain came, bringing life to the dry ground. We pray that the healing waters of the Spirit will be with us as we continue to seek God's Truth. We carry with us questions:

- How do we recognize that our various, seemingly incompatible perceptions of Truth may contribute to a larger whole which becomes clearer with continuing revelation?
- How do we share our experiences and our Truth with those whose experiences and Truths are different in such a way that listening and response bring us all closer to an appreciation of the vastness of God's Truth?

—On behalf of Baltimore Yearly Meeting,
Lamar Matthew, Presiding Clerk

Canadian Yearly Meeting 1999 Epistle

Greetings to Friends everywhere from the 166th yearly meeting of the Religious Society of Friends in Canada, our 44th as a united meeting. We gathered together at the Canadian Mennonite Bible College in Winnipeg, Manitoba, from August 14 to 21, 1999, with the theme "Peace Like a River." One hundred twenty-two adults and 37 younger Friends came together across 7000 kilometers from 21 of the 22 monthly meetings and were joined by guests from yearly meetings outside of Canada.

From our opening worship the currents of the Spirit flowed steadily among us, carrying us through clear pools of silent time as well as some turbulent stretches. There were no portages; the Creator's wisdom was apparently to attend to our needs rather than our wants.

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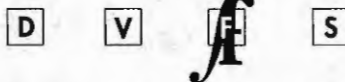
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Rocks in the channel, such as our difficulties in finding future meeting sites and Friends willing to serve some of the major yearly meeting offices, churned up our feelings and brought fresh air into our midst as we threshed out our visions and hopes for the yearly meeting. Are we drifting with the current by maintaining our current form? Will a period of struggling upstream bring us closer to our Source? We seek again: what is it that we are called to do?

It is clear that a part of that call is to witness to peace. In special-interest groups we learned about personal spiritual practices and about Friends' responses to violence and conflict at home and internationally. Our Bible study presenters, Gordon Zerbe, Harry Huebner, Joanne Spears, and Betty Polster, challenged us to consider the true ground and implications of peacemaking, examining the biblical roots of our Quaker Peace Testimony. How do we respond to oppressive systems where there may seem compelling reasons to side with the oppressed in violent struggles for justice? Can Friends be among the prophetic voices of our times, articulating the need for nonviolent resistance to evil, opposition to war, and the right use of the world's resources? How do we, centered in that of God within us, participate with the Divine in creating peace with justice?

Our Friend Jack Ross reminded us of the possibilities for reconciliation that open when we strive "To Dwell in the Power of Truth," the title of this year's Snnderland P. Gardner lecture. Sharing vignettes from a lifetime of nonviolent activism, he illustrated the importance of spiritual preparation for this work. Our ad hoc committee on sexual harassment and abuse presented an extended workshop exploring ways in which we in our meetings can support each other in addressing these issues and respond to incidents within our community from a spirit of love rather than fear. Bringing restorative justice principles to bear may provide a way forward on these issues, which the yearly meeting has labored with for several years. Burma Bushie, an elder from the nearby aboriginal community of Hollow Water, provided a glimpse of these principles in action by describing healing processes that include both victims and offenders, processes by which an entire

community has begun to confront and reverse a dreadful history of abuse precipitated by colonialism. She asserted that our most basic peacemaking role as human beings is to create the space within which the Creator heals; the message that our first task in this work is faith reverberated throughout our time together.

Among other active steps, the yearly meeting was moved to make commitments to develop a Testimony on Sustainability and encourage Friends working on ecological issues, to join the Jubilee 2000 call for international debt forgiveness, and to support the Canadian Friends Service Committee initiative for a Quaker International Affairs Representative to serve in Ottawa. Visitors from the Pimicikamak Cree Nation of Cross Lake in northern Manitoba spoke of the poverty created in their community by the failure of governments to honor the agreements under which hydroelectric projects have dammed the flow of the Nelson River. We were dismayed to learn of this breach of faith and agreed to take action in their support.

In a parallel stream, Young Friends channelled their considerable energy into exploring conflict resolution, anger control, responses to bullying, and world peace issues during their program time. Their creativity was expressed in journals, photography, and group balancing. Many new friendships were developed, and there was a great sense of peace within the group.

We had much refreshment in each other's fellowship during the week, reconnecting and

sharing our joys and sorrows while cooking and eating, playing together at our family picnic, dancing, and raising our voices in song until well past sunset. The wind accompanied us with its own unpronounceable music, propelling dramatic clouds and sudden rainstorms overhead, stirring the forest of trembling aspens next to the college grounds as if in applause for the Creator's works. May we all be so stirred, in worship and in our lives together.

—Gordon McClure, Clerk



Margaret Reynolds

News

The death penalty has been put on hold in Illinois. The Associated Press reported that Gov. George Ryan announced a moratorium on executions on January 31, saying that he wants to know why more Illinois death sentences have been overturned than carried out. "There is no margin for error when it comes to putting a person to death," Ryan said at a news conference in which he called for a special panel to study the state's capital punishment system. "Until I can be sure that everyone sentenced to death in Illinois is truly guilty . . . no one will meet that fate." The panel will study Illinois's entire capital punishment system and focus on why the cases of 13 death-row inmates were overturned. The governor reiterated that he still believes in the death penalty but said a moratorium was needed until questions about the system are answered. He did not set any deadlines for the investigation. The Illinois House last year approved a resolution calling for a moratorium, but it had no force of law and never made it to the Senate.

Philadelphia Yearly Meeting endorsed a minute calling for the abolition of capital punishment in the U.S. The minute, which originated with Pennsdale (Pa.) Meeting, was sent to the governors and U.S. senators of Pennsylvania, New Jersey, Delaware, and Maryland. The minute reads in part: "We assert that all human lives are precious. We renounce violence as a solution to violence, whether in war or in punishment. Therefore, we hold that the death penalty is wrong in any conceivable circumstance, and we call for its final abolition in the United States."

On February 13, 2000, a reception was held in Philadelphia to celebrate Robert Drake's accomplishments on the road to recovery. Robert Drake, age 37, a gay author and member of Arch Street (Pa.) Meeting, was severely beaten on January 31, 1999, in northwestern Ireland where he was working on a new novel. Two men in their early twenties, Ian Monaghan and Glen Mahon, of Sligo, Ireland, are now serving eight-year prison sentences for the assault. Robert Drake's recovery has been gradual: from a coma to responding to pain, to responding with recognition, to laughter. After lengthy hospital stays, he is now home in an apartment. Still needing 24-hour care, he continues rehabilitation. (Contributions to defray his expenses are being accepted by his meeting. Checks may be made out to "Monthly Meeting of Friends of Philadelphia," earmarked "Robert Drake Fund," 320 Arch Street, Philadelphia, PA 19106-2114.)



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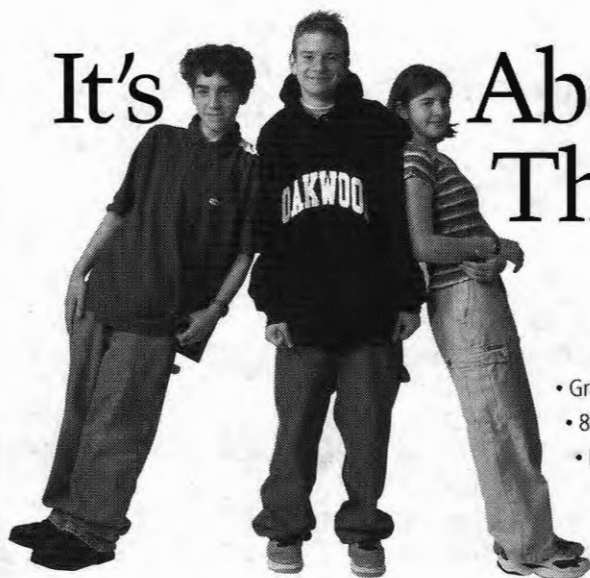
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Eugene (Oreg.) Meeting, concerned about violence in schools, communities, and homes, is presenting a public forum series on "The Spiritual Basis of Nonviolence." The monthly forums are being held in the meetinghouse from February through May. The first forum focused on the theme, "The Biblical Roots of Nonviolence." Other themes are "Global Faith and Practice (Liberation Theology and the Oppressed); "Local Faith and Practice" (Inter-group Relations and Community); and "Personal Faith and Practice" (Family, Child-rearing, and Education). There is opportunity for audience participation after presentations by speakers at each forum. "The forum series is meant to help concerned people understand the spiritual basis for nonviolence and the practice of nonviolence in our lives and in our society." —From Eugene Friends Meeting Newsletter

The 1999 Gustavus Myers Outstanding Book Award was won by *Resistance in Paradise: Rethinking 100 Years of U.S. Involvement in the Caribbean and the Pacific*, an AFSC publication reviewed in FRIENDS JOURNAL (Feb. 2000). This award is a program of Boston University's School of Social Work.

Friends Committee on National Legislation has awarded the 1999 Edward F. Snyder Peace Award to U.S. Representatives Dennis Kucinich (D-Ohio) and Tom Campbell (D-Calif.) for their efforts to stop the NATO bombing of Kosovo and Yugoslavia. FCNL cited in its January newsletter that "Both members took unpopular stands as they confronted congressional colleagues and the president and encouraged them to take a path other than war." In this issue of its newsletter, FCNL also commended U.S. Representative John Conyers (D-Mich.) for his efforts to have the U.S. lift economic sanctions against Iraq. Conyers has called the sanctions "a complete failure," while he strongly supports the military sanctions against the regime of Iraqi President Saddam Hussein.

Nearly 300 international religious leaders honored Bishop Samuel Ruiz of the Diocese of San Cristobal de Las Casas, Chiapas, Mexico, when Ruiz retired late in 1999. Their joint statement, "Choose Life," citing Ruiz's "40 years of prophetic and pastoral ministry and servant leadership" was released at a Solemn Mass in the Cathedral of Peace celebrating Ruiz's 75th birthday. Bishop Ruiz gained worldwide attention for promoting peace during the Zapatista rebellion in Mexico and for his work with the poor and indigenous cultures in his diocese.

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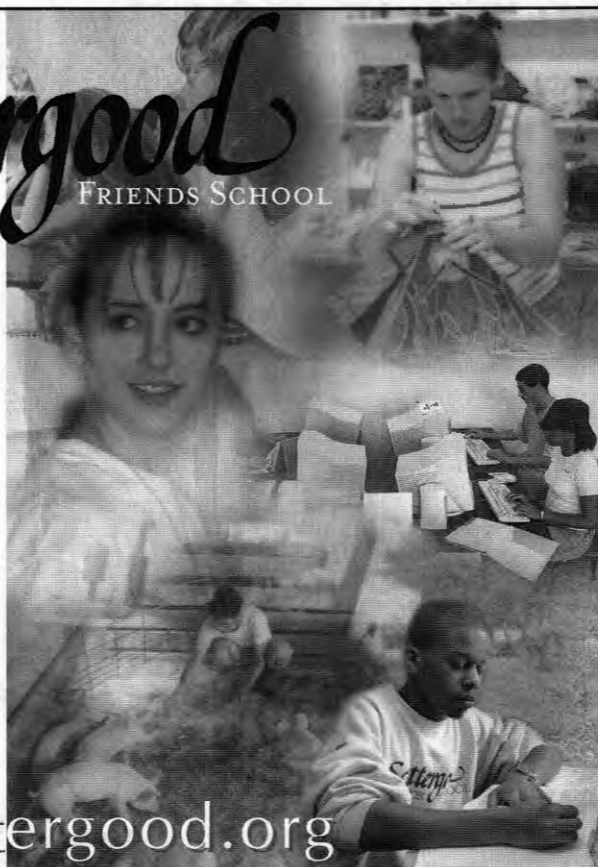
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Upcoming Events

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•May 12-14—Netherlands Yearly Meeting

•May 13-16—Sweden Yearly Meeting

•May 26-28—Finland Yearly Meeting

•May 26-29—Northern Yearly Meeting; Britain Yearly Meeting

•June 22-25—"Spirituality in Action: Quakers in Education in the New Millennium," presented by Friends Association for Higher Education, Friends Council on Education, and Earlham, in Richmond, Indiana. Key-note speaker: Parker J. Palmer. For more information or to register online: <<http://www.earlham.edu/Q/qeducators>>, e-mail <qeducators@earlham.edu>, or phone (215) 241-7116.

•June 23-25—13th Biennial Conference of Quaker Historians and Archivists, Earlham College, Richmond, Indiana (meets concurrently with the FAHE and FCOE conference above). Presentations will include a range of Quaker biography and history topics. Information and registration materials are available from Joelle Bertolet, Friends Historical Association, Haverford College, 370 Lancaster Avenue, Haverford, PA 19041, e-mail <fha@haverford.edu>, or visit the website at <<http://www.haverford.edu/library/fha/fha.html>>.

•July 1-8—Friends General Conference 100th anniversary Gathering, Rochester, New York

(The annual *Calendar of Yearly Meetings* is available from FWCC, 1506 Race St., Philadelphia, PA 19102.)

Opportunities

•Fellowship of Reconciliation's Interfaith Reconciliation Work Camp Bosnia is seeking participants for this year's workcamp in north-west Bosnia. The Reconciliation Work Camps demonstrate FOR's commitment to pluralism and the power of love, truth, and nonviolence. According to Doug Hostetter, "We

teach English, listen/learn from Bosnian Muslims and Serbs who have suffered from war and ethnic/religious bigotry, and do small work projects to help with the healing of individuals and bring together communities that have been devastated by war and prejudice." The cost is \$2,000, with \$500 due by May 15 and \$1,500 by June 24. For more information contact FOR, Box 271, Nyack, NY 10960; telephone (914)358-4601; fax (914) 358-4924; e-mail <dhosetter@forusa.org>.

•Do you want to be a full-time Quaker volunteer in Boston? Quaker Volunteer Service, a community of service and transformation being considered by Beacon Hill Meeting, wants to know of potential volunteer interest. Room, board, transportation, insurance, and small stipend provided. Student loans may be deferred. Anticipated program includes community living, spiritual and leadership development program. QVS welcomes interest from people of all ages, backgrounds, and faiths who want an experience through Friends principles. Its work is to be a witness to the sacredness of every person and the power of love to overcome violence and injustice. Info: Quaker Volunteer Service c/o Chris Parker: <cparker@afsc.org>, 617-629-7513, <<http://www.afsc.org/qvs.htm>> (note that this website isn't up yet, but should be soon).

•A Civil Rights History Bus Tour, organized by the Damascus Road Anti-Racism Team of the Mennonite Church, Franconia Conference, will take place from June 23 to July 1. It will visit Greensboro, Montgomery, Tuskegee, Birmingham, Selma, Atlanta, Farmville, and Washington, D.C., for on-site learning about anti-racism then and now. The cost will be \$750. If interested, call (215) 723-5513, or e-mail <guest.57482@MennoLink.org>.

Resources

•Internet-savvy Friends (and friends) can visit a United Nations website that will help the world's hungry, reports the January 7 issue of *The Friend* (London). Simply by clicking on <www.thehungersite.com>, people will secure donations to UN food programs from corporate sponsors of the site.

•New Zealand Friends have set up an official website at <<http://quaker.org.nz>>. The designers welcome feedback.

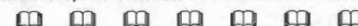


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Books

Making Peace with Conflict: Practical Skills for Conflict Transformation

Edited by Carolyn Schrock-Shenk and Lawrence Ressler. Herald Press, 1999. 199 pages. \$14.99/paperback.

Several years ago I was preparing to teach a Pendle Hill course on "Conflict Resolution for People of Faith." I knew I would have to draw on a variety of resources for the "faith" part of the course, but I wanted to find a single book that would provide a practical overview of the variety of communication, cooperation, negotiation, creative problem solving, reconciliation, and other practices commonly taught under the rubric of "conflict resolution." To my surprise, I could not find any current book that was broad enough in scope, reliable in content, and addressed to the adult layperson.

Finally I called Mennonite Conciliation Service and asked Carolyn Schrock-Shenk whether I might use an audio resource developed by their staff a number of years ago. "Are you sure you want to use it?" she asked. I had my own doubts. While the resource met all my criteria, it was dated and a bit hokey. "Can you recommend anything else?" I responded. After a pause she said, "I'll send it to you."

So imagine my delight to see that the same Carolyn Schrock-Shenk is one of the editors of a newly published book that goes right to the heart of what I was looking for. *Making Peace with Conflict* is addressed to Mennonite readers, but on every page it speaks to the condition of Friends. Its short chapters, written by conflict resolution professionals, deftly delineate the essence of the skills needed to cope with conflict constructively. The practical techniques are grounded in the context of a progressive Christian perspective, liberally illustrated with biblical passages.

The authors are vigorous in their representation of conflict as an important part of our spiritual journey, calling on us to respond with open, prayerful hearts and with a willing and faithful practice of our best abilities. Spiritual and practical concerns are never far apart in the pages of this book, which begins with a personal look at our individual experiences and slowly expands to look at conflict in social relationships, families, congregations, and global peacemaking, including a section that examines the role of power in those relationships. I urge Quaker readers not to skip (as I almost did) the chapter on "Congregational Decision Making," thinking it will not apply to Friends' processes. It does.

I believe the well-stocked meeting library should include this book as the cornerstone of a small collection of classics in the different conflict resolution skill sets (including any of

Gordon Thomas' "Effectiveness Training" books on communication techniques and Fisher and Ury's *Getting to Yes* on win-win negotiation). But for the library with a small acquisition budget, *Making Peace with Conflict* is the single essential purchase in this category, offering the most comprehensive, most relevant to Friends, and overall best nonacademic conflict resolution overview available within a single cover.

—Chel Avery

Chel Avery, a member of Goshen (Pa.) Meeting, is Quakerism coordinator for Abington Friends School.

The Drums of Noto Hanto

By J. Alison James. Illustrations by Tsukushi. DK Publishing, Inc., 1999. 36 pages. \$16.95/hardcover.

Most of us realize that teaching young Quakers how to handle aggression is a tough job—particularly when even the "good guys" in books, films, and videos throughout our culture generally resort to lasers and fists, then excuse themselves on the grounds that they didn't have an alternative.

Fortunately, a number of children's books over the years have sought to offer an alternative view of who "good guys" are and what they do when confronted with aggression. But with the best of intentions, many of these alternative heroes have been an adult's idea of a hero. And many have ended up acting and sounding like passive, paperboard souls who, as every kid knows, would get flattened on the playground in ten seconds.

That's why *The Drums of Noto Hanto* is such a welcome addition to our bookshelves. Using hugely vibrant images and minimal words to tell the story of a small Japanese village that is attacked by greedy warlords in the 16th century, Quaker storyteller Alison James and New York artist Tsukushi have created a children's book that offers an alternative to both aggressive and passive heroes. In fact, they've created a whole village of assertive men, women, and children who use intelligence, imagination, courage, and collective action to defeat armed aggression.

When the warlords are spotted approaching the coastal village from the Sea of Japan just before dark, the villagers realize that they—like our own children—do not have the strength or tools to fight a conventional battle and win. So old and young, men and women, strong and weak, develop a strategy that will save the village: they build bonfires on the beach, make nightmarish bark masks, drape seaweed over their hair, and bring out the village's ceremonial drums to make the invaders think the village is inhabited by monsters



"A rain of arrows came. But the drums roared an answer: DON da DON da DON!" From *The Drums of Noto Hanto*. Illustrations copyright 1999 by Tsukushi. Reprinted by permission of DK Inc.

with rhythmic voices.

The villagers use small drums with high voices that sound like "tiki tiki tiki tiki ton ton!" They use middle-sized drums that "... shake the leaves on the trees—Podo pada, Podo pada, Koto koto Kol!" They use large drums that boom like thunder—"DON kada DON kada DON DON DON!" And they use the great Taiko, a drum so huge that the eight men playing it make it sound like an exploding mountain: "DON tonga DON tonga DON! DON! DON!"

The rhythm of the drums drives James's text as surely as the energy of Tsukushi's bold images drive the book. The warlords turn tail and run, the villagers are left to turn their victory into legend, and we are left with new heroes—and an unforgettable tale that adults will enjoy as much as children.

—Ellen Michaud

Ellen Michaud, a member of Starksboro (Vt.) Meeting, is the book review editor of FRIENDS JOURNAL.

Of One Blood: Abolitionism and the Origins of Racial Equality

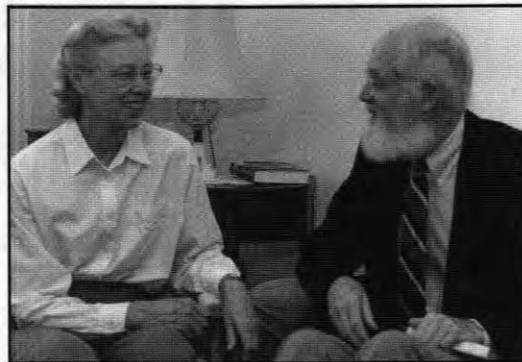
By Paul Goodman. University of California Press, 1999. 426 pages. \$35/cloth.

When the U.S. Constitution was adopted in 1787, many Americans believed that slavery was a great evil, but few knew what exactly could be done about it. Even if the slaves were freed, people believed, they could never be assimilated. Many came to agree with Thomas Jefferson that the only solution was to send them back to Africa or to colonize them elsewhere.

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Paul Cuffe, an African American Quaker sea captain, had been interested in sending free blacks to the British colony at Sierra Leone so they could help establish trade in merchandise and agricultural products. This, he believed, would lessen the terrible reliance by Africans on the slave trade. In the early part of the 19th century, his idea was taken up—and distorted—by a group of benevolent men who proposed that the United States send all free blacks to establish a new colony on the coast of Africa. The American Colonization Society based its argument on the widely held belief that race presented an insolvable problem to the new nation.

But most free African Americans were not interested in being relocated. They felt that the United States was their home and that their ancestors had helped build the country; they intended to stay and obtain full recognition of their citizenship.

Under the leadership of Philadelphia's African American sail-maker, James Forten, and his son-in-law, Robert Purvis, a reaction against the concept of colonization swept through the African American community. In the process, many abolitionists who had once favored colonization turned against it and developed a counter movement calling for the immediate abolition of slavery and for the full recognition of the dignity of African American citizens. Taking for their motto a verse from Acts: "God has made of one blood all nations of men to dwell on all the face of the earth," these radical abolitionists, under the leadership of William Lloyd Garrison, made it a point to cultivate African American friends and to back their demands for racial equality.

According to author and historian Paul Goodman, who died before the book was published, the Garrisonians were the innovators of the movement for racial equality that continues to flourish today.

Although he touches on the lives of a number of Quakers, including Anthony Benezet, Paul Cuffe, and Lucretia Mott, Goodman does not explore the Quaker origins of the concept of equality, as expressed by Penn, Fox, and Woolman. Equally disappointing, although he mentions the African Americans who participated in the Garrisonian movement and the antislavery struggle, he does not do full justice to their lives.

This is, nevertheless, a thought-provoking book, important to all who are interested in the movement for racial equality.

—Margaret Hope Bacon

Margaret Hope Bacon, a member of Central Philadelphia (Pa.) Meeting, is the author of several Quaker histories, including Quiet Rebels, Mothers of Feminism, and Valiant Friend: The Life of Lucretia Mott.

Treasure in Clay Jars

By Elizabeth Ostrander Sutton. Pendle Hill Pamphlet #346. Pendle Hill, 1999. 40 pages. \$4/paperback.

The "treasure" that Elizabeth Ostrander Sutton seeks and finds in clay jars is not a conclusive discovery but an ongoing process of spiritual exploration and revelation through scripture readings, prayer, journal writing, and creative work with clay. In this pamphlet, Sutton shares the process with us. And although I started our reading with my critical mind, confused by the lack of explicit statements of purpose and concrete examples, I soon found myself carried along by the rhythms and images of Sutton's own spiritual evolution. The beautiful photographs and drawings of her pots helped me to open up and follow along with the nonverbal aspects of the journey—and the lovely "canyon" piece with its craggy, irregular opening and pool of deep blue glaze at its heart was particularly compelling. Even when the language was awkward, the earnestness and intensity of the process itself came through: "I need to go beyond myself and acknowledge that there is something going on beyond my ability to understand." Words, handwork, and prayer all come together in a comprehensive whole that is more than the sum of its parts. Although its impact is difficult to convey in a brief review, this pamphlet is a work of art to be treasured.

—Kirsten Backstrom

Kirsten Backstrom is a writer and a member of Multnomah Meeting in Portland, Oregon.

In Brief

For Emancipation and Education: Some Black and Quaker Efforts 1680–1900

Edited by Eliza Cope Harrison. Awbury Arboretum Association, 1997. 52 pages. \$7/paperback. A collection of five essays on relationships between Quakers and non-Quaker African Americans, primarily during the 18th and 19th centuries. Based on a series of talks at Awbury Arboretum in Philadelphia.

Minutiae of the Meeting: Essays on Quaker Connections

By Max L. Carter. Guilford College, 1999. 127 pages. \$16.50/paperback. Stories and puns from Guilford College's campus ministry coordinator.

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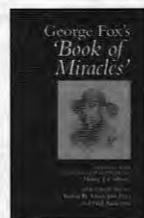
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FGC, 2000, paperback \$17.00


Valiant Friend: The Life of Lucretia Mott

MARGARET HOPE BACON

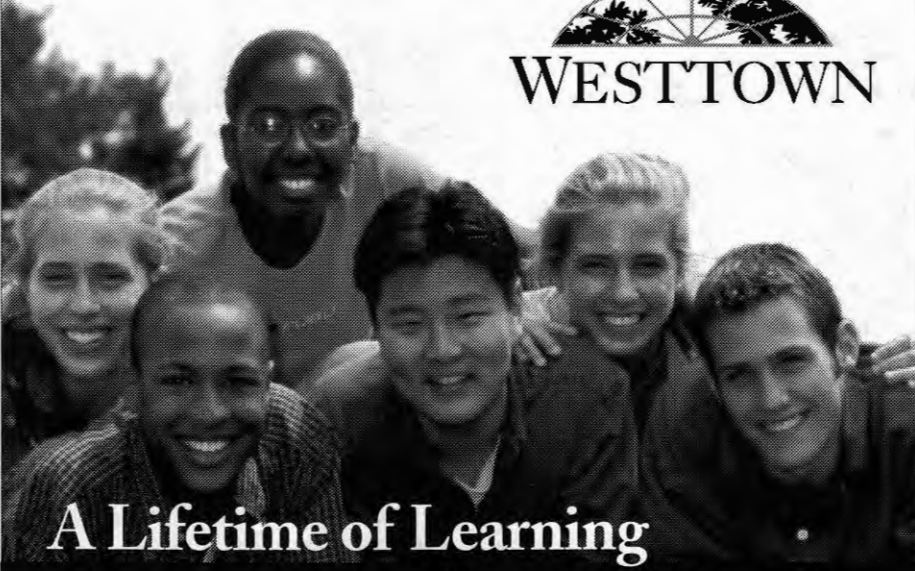
Lucretia Mott—Quaker minister, antislavery leader, champion of the feminist cause—this gentle woman's life is chronicled in a dynamic biography by Margaret Hope Bacon. This new edition of *Valiant Friend* makes the life story of Lucretia Mott, "the most venerated woman in America," available to us as a shining example of what a life of courage and conviction can accomplish. Illustrated.

FGC, 1999, 304 pp., paperback \$14.95





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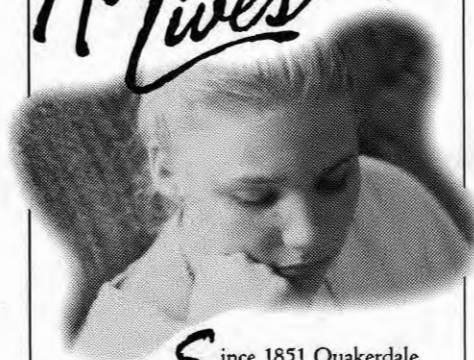
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Milestones

Births/Adoptions

Baganz—*August Salladin Baganz*, on January 19, 2000, to Laurie Salladin and Mark Baganz. Mark is a member of Wilmington (Del.) Meeting.

Bert—*Daniel Peter Bert*, on August 11, 1999, to Shondra (Rosalie Anne) Bert and Christian Eric Bert. His mother and grandparents Joanna B. Sadler and Loren G. Sadler are members of Lancaster (Pa.) Meeting.

Deaths

Cadbury—*Eleanor (Ellie) Cadbury*, 87, on August 15, 1999, at her home in Norwich, Vermont. She was born on January 16, 1912, in Philadelphia, Pennsylvania, the daughter of William Edward Cadbury and Mary Yarnall Brown Cadbury. A member of Uwchlan Meeting in Downingtown, Pa., from birth, she attended Germantown Friends School, studied music at Hollins College in Virginia, and received an M.A. degree in Elementary Education from Columbia University. She first taught music and kindergarten at Downingtown Friends School in Pennsylvania. In 1953 she became director of the Page Experimental School of Wellesley College. She then moved to Norwich with Dorothy Davison and helped her develop a model Head Start program and found the Thetford Kindergarten. From 1954 through 1976 Ellie taught kindergarten in Hanover, New Hampshire. After retiring, she created the music and story hour at the Latham Memorial Library in Thetford Hill, Vermont, an activity that she continued for 20 years. In 1979 she transferred her membership to Hanover Meeting. Ellie will be remembered by many in the Upper Valley for her devotion to children. She had a generous spirit and experienced joy in her natural surroundings, especially loving birds and animals. She is survived by a niece, Sarah Giddings; a nephew, William Cadbury; and cousins Bartram Cadbury and Anne Atlee Crewe.

Cushmore—*Edna Tracey Cushmore*, 91, at Pennswood Village, Newtown, Pennsylvania, on December 16, 1999. Although Edna's life was focused on her love for her Quaker faith, she met her husband when both were in their teens while they were both teaching Sunday school at a Congregational church in Philadelphia, where they were married. In 1947 they moved to Bucks County, Pennsylvania. Edna became a member of the Workcamp Subcommittee of Philadelphia Yearly Meeting's Social Order Committee. She served for many years as secretary of the Philadelphia Chapter of Women's International League for Peace and Freedom. She graduated from Girls' High School and Philadelphia Normal School. When she discovered that the school district in which she lived did not have a kindergarten, she established one in her home. She taught First-day school in Newtown, where she initiated the tradition of a Christmas pageant. Later, having moved back to Philadelphia, she supervised a day camp in Fairmount Park for underprivileged children. She became a life member of the Girls' Rowing Club, rowing her single shell on the Schuylkill every morning before breakfast. Over the years she gave a home to refugees from the internment camps for

Japanese Americans, Castro's Cuba, Berlin before the fall of the Wall, Java, and Latvia. Among the first residents of Pennswood Village, she became volunteer assistant to the activities director of the infirmary, leading a therapeutic exercise class for those suffering from Parkinson's Disease. She started a First-day morning prayer group for those having physical difficulty in attending an established meeting for worship. Until a few days before her death, she sat at the head of that meeting every First Day and, until her own physical disability prevented, rose early every First Day to arrange the seating for the meeting in a Pennswood parlor. By her will, Edna donated her body to the Anatomical Gifts Registry. She is survived by her husband of 69 years, C. Laurence Cushmore Jr.; a daughter, Dr. Joyce C. Bradley; a son, C. Laurence Cushmore III; thirteen grandchildren; and ten great-grandchildren. Another daughter, Tracey C. Carter, predeceased her mother by a few months.

Holtz—*Alwin Burt Holtz*, 80, on July 12, 1999, of a stroke, in Swannanoa, North Carolina. He was born in 1918 in Brooklyn, New York, to Albert C. and Emma D. Holtz. He did not go to college but educated himself through reading and by participating in cultural activities. Thanks to an uncle who was employed as a brass polisher in New York theaters, Alwin managed to get passes to all the Broadway productions, and he liked to compete in the Saturday-night dance contests at Roseland Ballroom. Although he was a Lutheran, he successfully convinced his draft board during World War II of his pacifist sincerity and was drafted into Friends Civilian Public Service in August 1941. He served in Buck Creek, North Carolina, where he met his future wife, Edele Nielson, a student at Asheville College. He became involved with Quakers for the first time in CPS and, along with three other CPS men and their wives, established an "intentional community" in Awbury Park—a response to the advent of the atomic bomb. A year later this group moved to Butterworth Farm in southwestern Ohio and continued their quest for the simple life. In addition to farming, Alwin served during this time as business manager for Wilmington College. From 1948 to 1950 the Holtzes were part of a Quaker team serving in the Gaza strip, organizing and operating a large relief program to provide temporary housing, food, and clothing for refugees. Afterwards Alwin became business manager for the American Hospital in Beirut, a comptroller for UNICEF in New York, and business manager for the Alvin Ailey Dance Troupe. He retired in 1981 to Swannanoa, North Carolina, and volunteered at Warren Wilson College. He is survived by his wife Edele.

Kilpack—*Gilbert Kilpack*, 85, suddenly, on September 22, 1999, at home in Lyme, New Hampshire. The son of John and Helena Hawthorne Kilpack, Gilbert was born on March 28, 1914, in Portland, Oregon. Gilbert was a man who celebrated the human intellect. His love of creative expression of the human spirit through writing, music, and art kept his mind fresh and alert until his death. In 1939, Gilbert and his wife Ruth traveled from Oregon to Oberlin, Ohio, where they started their earliest association with the Religious Society of Friends. It was at Oberlin College that Gilbert earned an M.A. degree in Philosophy. In 1942-43 the couple were students at Pendle

Hill. They next moved to Baltimore, where Gilbert was Secretary of Stony Run Meeting for five years. In 1948 they and their three children returned to Pendle Hill. Gilbert served as Extension Secretary and then as Director of Studies for Pendle Hill, a position he held until 1958. After the couple separated in 1958, Gilbert began teaching at Wilmington College. Mentoring by his associate Ken Woodruff inspired him to pursue a career in academics. In 1961, after marriage to Jo Mott, he accepted a faculty position at Reed College in Portland, Oregon. Next he was invited to teach at University of Rochester, where he greatly enjoyed teaching literature to students at the Eastman School of Music. His marriage to Jo Mott ended in divorce. In 1973 he married Virginia Wandover. Following his retirement from University of Rochester in 1977, the couple moved to rural New Hampshire, where in his later years Gilbert explored the joys of writing and reading folk tales, fables, and children's stories. He believed in the greatness of the human imagination and fantasy and rejoiced in their expression. He is survived by his wife, Virginia Kilpack; his daughters, Mary-Ruth Crawford, Kathleen Smith, and Phoebe Price; a son, Hawthorne (Kip) Kilpack; grandchildren Carl Crawford, Julie Crawford Borst, Lisa Smith, Jennifer Smith, Jason Smith, Hannah Kilpack, Sarah Kilpack, Lydia Price, and Isabel Price; a great-grandson, Nathan Borst; and his brothers, Captain John Kilpack and Dr. Bennett Kilpack.

Panunzio—*Wesley Constantine Panunzio*, 85, at Alden Court in Fairhaven, Massachusetts, on November 14, 1998. Wesley was born on January 12, 1913, in Cohasset, Massachusetts. He used his middle initial to make it clear that he was not his twin brother, Wesley Vincent Panunzio. Wesley C. graduated from Harvard in 1935 and returned for his Masters in Modern Languages and Doctorate in Linguistics in 1957. He moved to Westport to join the Language Department at Southeastern Massachusetts University in Dartmouth, becoming a member of Westport Meeting in the mid-1960s. With a love for words and language and a belief that communication was precious, he was known for his concern for precise pronunciation, accurate grammar, and careful usage of words. He blessed those close to him with frequent editions of his "Human Principles," a guide for living that, if embraced, he believed could bring about world peace. Wesley served on numerous New England Yearly Meeting committees. One of his favorite causes was the Heifer Project, and Westport Friends envision that somewhere in the world there is a water buffalo nicknamed Wesley. He joined the anti-nuclear-war marches in New York. He was a member of Witness for Peace and loved to share the experiences of his travels to Nicaragua in 1983 and 1985. In 1988 he traveled to the Soviet Union and joined the Peace Cruise down the Dnieper River in Ukraine. He faithfully attended yearly meeting, where he is well remembered for his coffeehouse performances, and he was a frequent attendee at the annual FGC Gathering. Many knew Wesley as an older, gentle man, always dressed in a tie and jacket, holding three-by-five cards as he wrote down names, addresses, and phone numbers. In meeting he would quote a psalm or one of his own poems, sometimes

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having to stop to catch the quaver in his voice as he was overcome with emotion. He wanted to hear your story, and in return he wanted you to hear his. He needed to be with people and counted on them to help him. Friends at Westport, at the rise of meeting as the names are spoken, miss hearing him declare loudly and melodiously, "Wesley C. Panoonzio." He leaves no immediate survivors.

Williams—Andrew Duane Williams, 48, of pneumonia, on January 5, 1999. Born in Ithaca, New York, on June 6, 1950, Andy moved to Davis, California, with his parents when his father Bill took a position at University of California. He graduated from Davis High School in 1968. His lifelong commitment to participating in community life was evident early on: he played first clarinet in the orchestra; performed one of the lead roles in the musical *Oklahoma!*; participated in tennis and track and field events; and was treasurer of his senior class. Andy's life was also marked by his ongoing struggle to live with mental illness with courage and tenacity. Diagnosed with schizoaffective disorder at 17, he coped with it on a daily basis for the rest of his life, aided by faith, support from family and friends, therapy, and medications. Andy lived in San Mateo, California, for 14 years, and while there he graduated with an Associate of Arts degree from San Mateo Community College. In more recent years he lived in Davis as part of the Pine Tree Gardens group home for mentally ill adults, which was founded by his mother Pat Williams in 1986. There he led the weekly sing-along, playing his guitar. He also worked at Davis Lumber and Hardware, caring for the nursery plants. He participated in Schizophrenic Anonymous, Bipolar Anonymous, and Working Wonders groups. He received great help from the Yolo Community Care Continuum programs at the Farmhouse, Safe Harbor Crisis House, and Haven House. He was an active member of Davis Meeting and a longtime member of its Peace and Social Concerns Committee, acting as liaison to the Quaker United Nations Office. He was open about his illness, and part of his legacy is a series of articles about how mental illness had touched the Williams family that were published in the *Sacramento Bee* in October 1994 and were contributed across the country to groups that serve the mentally ill. The many ways Andy touched others deeply was evident in the outpouring of love and memories from the hundreds who attended his memorial service in Davis. Andy's humor and outlook on life enriched those around him. He loved music, going to the mountains with friends, dancing, and taking care of animals and plants. He had a habit of saying goodbye by saying "Pray, pray, play," which helped keep him in balance and gently reminded others as well. He enjoyed discussing spiritual concerns and believed deeply that community is what nurtures people; he felt that his ideas about people living in farming villages would help build community and peace on earth. Andy was preceded in death by his brother, David Christopher Williams, in 1981. Surviving him are his parents, Bill and Pat Williams; a sister, Kathleen Fossdahl, and her husband Dennis; aunts and uncles Jayne and Al Giffen, Donald and Luana Williams, and James and Clare Moore; and several nieces and nephews.

Amen to Alla Podolsky's insights into technological purity (Forum, *FJ* Jan.). In the early days of word processors, I noticed that those who deplored them were generally people with access to the services of a secretary.

Dee Cameron
El Paso, Tex.

I found February's issue of *FRIENDS JOURNAL* devoted, in part, to voluntary simplicity inspiring. In particular, I was impressed by Chuck Hosking's article, "If Jubilee Means Global Sharing, Then Usury Is Capital Punishment," which spoke to my condition, since lately my meager investments look obscenely large.

So I was looking for an address for Right Sharing of World Resources. I looked in Roy Joe Stuckey's account in the same issue and in your editorial, but I could not find an address anywhere. Do they have an address? I do not have a computer and therefore have no access to the Internet.

Constance M. Sattler
Moodus, Conn.

We have received a number of requests for this information. Please read the following letter.—Eds.

Right Sharing of World Resources

Thank you for the coverage that Right Sharing of World Resources recently received (*FJ* Feb.). I thought that Friends might like to know how Right Sharing is doing now that we have become an autonomous Quaker organization. In a word, great!

The board of trustees has met three times and in March approved projects for the year 2000 and refined the organization and program of RSWR. The "hands-off" from the RSWR Committee of Friends World Committee for Consultation to this new board has gone well. The "new" RSWR is in good hands.

We have been clear that we will continue with that for which we are best known, making grants to small, grassroots organizations in the developing world. I anticipate the amount available for grants in 2000 will be at least what was available in 1999 (\$86,515). At the same time, the board has made it clear that RSWR needs to develop an array of educational tools for Friends to use in First-day schools and for adult education.

As we anticipated stepping out on our

own, we did not know how we would be received or how successful we would be. The response, at least as measured in financial support, demonstrates a resounding "Yes!" to us. In the first nine months of this fiscal year we have already generated income to match the best previous full year. Thank you, Friends! It is humbling to know that there is a solid base of support among Friends for RSWR as a program, and in right sharing as an idea.

Finally, I thought Friends might like to know how to contact us: Right Sharing of World Resources, 3960 Winding Way, Cincinnati, OH 45229-1950, (513) 281-4401, fax (513) 281-4340, <rswr@earthlink.net>, <www.home.earthlink.net/~rswr>.

Roland Kreager, General Secretary
Cincinnati, Ohio

Personal experience speaks most deeply

Many thanks to Merry Stanford for her courageous article, "Amazing Grace" (*FJ* Jan.). I am one of those non-Christian-identified Friends who is uncomfortable with Christian language in vocal ministry. I have also had a long association with Jews and Judaism (although I am not Jewish) and understand the even greater discomfort of Friends of that background with "Christian" language.

Nevertheless, I always treasure ministry that is inspired by personal experience, no matter what the language used (as long, of course, as it is not abusive). Life is not easy for anyone, but some people have suffered unimaginably more than the rest of us. All Friends should welcome whatever spiritual experiences have helped such people survive and heal, and their messages should be received with open hearts and minds. Thank you, Merry, for reminding me once again not to judge vocal ministry by the words spoken when I may not know the life experiences of the speaker that give deep meaning to those words.

Marian Rhys
Novato, Calif.

Sleuthing out the correct state

Back in the 1930s, when I was a teenager, I once took an occupational aptitude test in my father's favorite popular magazine, *The American*. It told me that I had the proper talents for a detective. Now

after 60 adventurous years as a misplaced specialist in Russian, Polish, and South Slavic studies, I find that page five of the January 2000 issue of *FRIENDS JOURNAL* brings me back to the talent for which, apparently, I was born. On that page is an interesting Viewpoint about Quaker worship entitled "Out of the Silence." At the end of it is the name of the author, Henry Swain, along with his address, which is given as "Nashville, Tenn."

The style and content of this article are so familiar that I found it hard to believe that it was not Bloomington (Ind.) Meeting's Henry Swain. A phone call confirmed my skepticism. Our meeting's Henry Swain is an active member of our committees on Retreats, Property and Finance, and Welcoming. He and his wife, Mardi, live 17 miles to the east of Bloomington on Less Traveled Road, in Indiana's own Nashville.

William Edgerton
Bloomington, Ind.

Our apologies for the error and thanks to Bill Edgerton for his Friendly correction.
—Eds.

A suggestion to help the hearing-impaired

George Ewing's letter regarding hearing difficulties in meeting for worship (*FJ* Feb.) is a welcome acknowledgment of a disability affecting more and more people as environmental noise pollution increases.

As a profoundly hearing-impaired person, I suggest that while additional technical devices (I use the most powerful hearing aid manufactured) are helpful and probably do very well for those who have only 50- to 70-percent hearing loss, their use involves much wiring and considerable manipulative skill to be effective. Also they are costly.

I suggest that we should accept American Sign Language (ASL) as a universal second language beginning by teaching it in all Quaker schools. ASL is a fully developed "language" and is not easy to learn, especially as an adult. However, I feel that signing, learned as a matter of course in the early grades, would be a distinct advantage wherever we are—in meeting, in a noisy street, in a foreign country (providing it has become "universal").

Learning ASL is not a "quick fix" but would be useful over the long term. It is beautiful to see.

K.W. Lew
Bellingham, Wash.

On finding the Eucharist in daily life

In her letter about a sense of communion in sharing meals with strangers (*FJ* Feb.) Lee Maria Kleiss may have been misguided in believing that "eating together is [only] a Jewish-Christian-Islamic tradition" and that Hindu wives don't eat with their husbands and friends.

Anthropology teaches that sharing food is a universal bonding force that crosses *all* cultures, from the remotest regions of the Amazon rainforest to the deserts of aboriginal Australia. Historically it has always been a way of welcoming strangers, long before the Jews had their Ten Commandments.

There really is no one religion called Hinduism. In the 19th century, officers of the colonial British Raj began to use the term in their censuses to refer to the purported "system" of religious beliefs and practices of non-Muslims, non-Jains, non-Sikh, non-Parsi, non-Jewish, and non-Christian Indians.

Later, the Western-educated leaders of these "none-of-the-above" Indians eventually adopted the label Hindu themselves, in an effort to name a religious identity that could

challenge and surpass in age and authority (because of the much older Vedic texts) the various religions of their many colonizers. In essence though, this multifarious "religion" is so varied and distinct in its many exotic customs, practices, gods, and goddesses that no one label can really be used. With regard to "Hindu" wives, I believe that what Lee Maria Kleiss experienced was simply an extremely submissive-wife-domineering-husband sect, not any generalized "Hindu" tradition, because there really isn't any.

Where she is right on the mark is in noting "in our present culture, daily family meals are becoming a rarity." This is creating the widespread anomie that began with the Industrial Revolution and is ever gaining momentum as we fully enter the Computer Age. Unfortunately, stressed-out parents are constantly placing increasing burdens on their children's schools in lieu of taking responsibility for their own and their children's behavior and attitudes. If they don't take the time even to eat together, I doubt they have time for daily family centering-down.

My grandchildren are being dragged-up in day care centers instead of loving, parental care. Really, how much love can one expect from a minimum-wage employee, even if

the parent can look in over the Internet? Our greed will be the very death of our society. Money is the root of all evil! And it always has been.

William J. Mason
Haddonfield, N.J.

Information sought

Madison (Wis.) Meeting would like to receive minutes and other prepared materials that monthly or yearly meetings have produced on sexual abuse or incest. Please send these to: Jean Eden, 1112 D Mound Street, Madison, WI 53715.

Jean Eden
Madison, Wis.

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 author's 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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Beacon Hill Friends House: Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. Openings in June, September. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624. (617) 227-9118. Overnight and short-term accommodations also available.

Naples, Florida. Simple and comfortable accommodations for up to four in the Moorings Beach neighborhood. Conveniently located near many of southern Florida's bird sanctuaries. Available by day, week, or month. Call the Shaws: (856) 235-5516.

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Quaker House, Managua, Nicaragua. Simple hospitality, shared kitchen. Reservations: 011-505-266-3216 (Spanish) or 011-505-266-0984 (English). For general information, call Pro-Nica: (727) 821-2428 or e-mail: <QuakerHouse@ProNica.org>.

Pittsburgh—Well located. Affordable, third-floor (walkup) guest rooms with shared bath. Single or double occupancy. Kitchen available. Contact: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. Telephone: (412) 683-2669.

Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Assistant Director, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: <q-house@www.com>.

Coming to London? Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: (0171) 636-4718. Fax: (0171) 636-5516.

An oasis of calm in the heart of London? Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: (0171) 387-5648, fax: (0171) 383-3722, or write to: 1 Byng Place, London WC1E 7JH.

Coming to DC? Stay with Friends on Capitol Hill. **William Penn House**, a Quaker Seminar and Hospitality Center in beautiful, historic townhouse, is located five blocks east of the U.S. Capitol. Convenient to Union Station for train and METRO connections. Shared accommodations including continental breakfast for groups, individuals. 515 East Capitol Street, SE, Washington, DC 20003. E-mail: <dirpennhouse@pennsnet.org>. Telephone: (202) 543-5560. Fax: (202) 543-3814.

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

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Responsible young family (one child) eager to house sit **June–August in D.C. area**, during summer clerkships. Eric member and Rose attendee San Antonio Meeting, currently attend Austin Meeting. Excellent references. Call (512) 476-5213; <chicanitas@aol.com>.

Assistance Sought

Quaker Inner-City School Endowment Fund. A small group of well-integrated Quaker schools are doing a terrific job in inner cities. Help them raise sufficient endowments for long-term financial stability. For information contact: Imogene Angell, 150 Kendal Drive, Kennett Square, PA 19348, telephone: (610) 388-0935.

Newton Institute needs contributions and volunteers for the ratification of the **UN Child Rights Convention** by the U.S. <www.NewtonInstitute.com> or P.O. Box 1749, Elyria, OH 44036.

Books and Publications

As Way Opened: A History of the Atlanta Friends Meeting 1943–1997. Small worship group grows to active urban meeting, details leadership of John Yungblut with Martin Luther King Jr. in the civil rights movement, draft counseling, and building a new meetinghouse. 225 pgs., \$22.00 from AFM, 701 West Howard Avenue, Decatur, GA 30030.

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To receive the **British Quaker Socialist Newsletter**, please send \$1 for three issues to: Tom Todd, 3713 West Main, Kalamazoo, MI 49006-2842.

Disarm government? Free the people? Help make it happen! Support government without guns. Free information: **Quaker Libertarian Caucus**, 2020 Pennsylvania Avenue, NW, PMB 297, Washington, DC 20006. <www.BeFreeNow.org/QuakerLibertarian>.

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Opportunities

Selected Pendle Hill Conferences

April 23–28: **Exploring Our Faith: Looking at Books of Faith and Practice**, with Jan Hoffman
May 5–7: **Replenishing Our Soul Sense**, with Helen Horn
May 12–14: **Spiritual Autobiography**, with Mary Rose O'Reilly
May 14–19: **Renewing the Quaker Journal Tradition**, with Mike Heller and Rebecca Kratz Mays
May 21–26: **Seeing the Bible Whole**, with John Punshon
May 26–29: **Massage and Energy Work**, with John Calvi
June 15–18: **Making a Difference: A Creative Approach to Conflict**, with Darrell and Susan Heffe
To find the titles, presenters, and dates of the Spring Lecture series, **Science and Religion in Quaker Perspective**, call or check our website.
For more information: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 142. <www.pendlehill.org>.

The **Mary Jeanes Loan Fund** and the **Anne Townsend Grant Fund** for members of Philadelphia Yearly Meeting are now taking applications for financial aid for post-secondary school education for the 2000–2001 school year.

With interest income and repayments of earlier loans being our only funding sources, and increasing need being expressed by applicants, we have been able to help with loans and/or grants averaging about \$1,000. **May 1, 2000, is the deadline for the submission of applications.**

For more information, please contact: Philadelphia Yearly Meeting of the Religious Society of Friends, Education Programs, 1515 Cherry Street, Philadelphia, PA 19102. Telephone: (215) 241-7223. E-mail: <TomH@pym.org>.

Youth Camp, Ages 15–18: Explore Quaker spirituality and values through discussions, worship, and service projects including a workcamp in Philadelphia. Have fun with craft projects in our studio, recreation trips off-campus, community-building games, and evening bonfire. July 9–16. For details contact Julian O'Reilly, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086; (610) 566-4507 or (800) 742-3150, x 129; or e-mail: <youthprogram@pendlehill.org>.

Quaker House intentional community seeks residents. Share living and meal arrangements in historic Friends meetinghouse. Common interests in spirituality, peace, and social concerns. One- or two-year terms. Directors, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637, (773) 288-3066, e-mail: <q-house@www.com>.

Friends Center with unprogrammed Christian orientation beside Olney campus offers personal retreats with spiritual consultation available; also April 28–30 retreat on "The Quakers' Christ" with Henry Jason, and June 2–4 retreat on **Words and the Word** with Howard Macy and John Punshon. For information write Bill Taber, 61357 Sandy Ridge, Barnesville, OH 43713, or phone (740) 425-1248.

Quaker Writers and Artists!

Join the Fellowship of Quakers in the Arts. FOA's goal: "To nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens." Help build an international network of creative support and celebration. Membership, \$20/year. FOA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: <fqqa@quaker.org>. Web: <http://www.quaker.org/fqa>.

Monteverde Studios of the Arts, Monteverde, Costa Rica: "Where Craft and Culture Meet." Participate in week-long classes in a community founded by Quakers in 1951. Attend Quaker meeting. Take classes in ceramics, painting and drawing, textiles, stained glass, jewelry, basketry, woodworking, dance, photography, leatherwork, storytelling, cooking; also personality studies. Work in studios of your teachers and share in the same inspirational luxuriant surroundings of the rain forest. All artists are residents of this multicultural community where North Americans and Costa Ricans live in seamless contiguity. Brochure: (800) 370-3331, <www.mvstudios.com>. P.O. Box 766-F, Narberth, PA 19072.

Trevel to Tuscany and Provence

Taste of Tuscany and Friends in France trip programs offered each fall and spring. Learn about art, culture, and cuisine in small groups of 8–12 people with excellent accommodations, food, and expert guidance. Guests stay at historic villas in the country near Lucca and Avignon. Information contact: Mark Haskell, **Friends and Food International**, 1707 Taylor Street, NW, Washington, DC 20011, USA. Tel/Fax (202) 726-4616, e-mail: <MkHaskell@aol.com>.

Friendly Science: Pendle Hill's Forum Program on Science, Technology, and Religion is networking with Quakers in the sciences for future conferences, publications, and a moderated listserv. Register at our website <www.pendlehill.org> and click on "questionnaire." Or send current CV to Doug Gwyn, Pendle Hill, Wallingford, PA 19086.

To consider affordable retirement property near an established Friends meeting in the beautiful southeastern Arizona high desert, visit the website <arizonafriends.com>, or write to Roy Joe Stuckey, The Arizona Friends Community, 6567 North San Luis Obispo Drive, Douglas, AZ 85607.

Quaker House Ann Arbor has periodic openings for six-person intentional community based on Friends principles. (734) 761-7435, <quakerhouse@umich.edu>, <www.ic.org/ghaa/>.

Personals

Concerned Singles

Concerned Singles Newsletter links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, environment. Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; or (413) 445-6309; or <<http://www.concernedsingles.com>>.

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (610) 358-5049.

Positions Vacant

Chief Financial Officer American Friends Service Committee (AFSC)—Philadelphia, Pa.

AFSC is a Quaker organization that includes people of various faiths who are committed to social justice, peace, and humanitarian service. It has nine regional offices in the U.S. as well as programs throughout the world. Within AFSC's structure of collaborative decision-making and cooperation, the Chief Financial Officer is responsible to the General Secretary for providing organization-wide supervision and management of the financial activities of AFSC; for planning and developing fiscal policies and procedures that ensure responsible stewardship of organizational resources for recommendation to the Board of Directors and other appropriate committees (e.g. Investment Committee, Finance Committee, Property Gifts Committee) and implementing the decisions; supervision of the Controller and Director of Business Services; overseeing relationships with banks and other financial institutions; participation in fundraising strategy development; providing technical guidance on AFSC's contractual relationships, the preparation of grant proposals, donor compliance issues, and fund allocation processes. May also supervise MIS and Computer Services unit.

Requirements include a minimum of five years of senior-level management experience in overseeing business and accounting functions in a not-for-profit setting including staff supervision; budgeting and financial management skills demonstrating the ability to maximize financial resources in an environment of potentially changing priorities; commitment to the faith-based values, mission, and philosophy of AFSC; the ability to work with people of different backgrounds and cultures; the personal flexibility to travel and to attend evening and weekend meetings; and strong writing and public speaking skills. MBA or equivalent combination of education and experience required.



Letter of interest and résumé to the Search Committee, c/o Clara Wright, AFSC-HR, 1501 Cherry Street, Philadelphia, PA 19102-1479. E-mail: <CWright@afsc.org>.

Counselors and Support Staff needed at Camp Onas, the Quaker Camp in Bucks County, Pennsylvania.

Camp Onas is seeking counselors over 18 years for the eight-week summer residential program. Also needed are individuals over 21 with wilderness camping and canoeing experience to lead four-day wilderness trips.

Cook and nurse positions are available for either four or eight weeks. Opportunity exists for individuals with camp-age children to work for four weeks while their children attend Camp Onas.

Please call Sue Neiger Gould at (610) 847-5858 or e-mail at <friends@camponas.org>. To learn more about us, go to <www.camponas.org>.

Want to be a full-time Quaker Volunteer in Boston? Room, board, transportation, insurance, small stipend provided. Student loans may be deferred. Anticipated program includes community living, spiritual, leadership development program. Info: Quaker Volunteer Service, c/o Chris Parker: <cparker@afsc.org>, (617) 629-7513, <<http://www.afsc.org/qvs/>>.

Orchard Manager with passionate interest in plants. Interested sustainable agriculture. Peaceful scenic area. Friends worship group. H. Black, 170 Hidden Springs Ln., Cookeville, TN 38501. For more information phone (931) 268-9869. E-mail: <hblack@twlakes.net>.

Arthur Morgan School. A small junior high boarding school seeks houseparents and teachers for 2000-2001 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives, music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send résumé with cover letter to: John Logue or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Fall 2000 Faculty Openings

40-student alternative Quaker boarding high school, with working farm, seeks dynamic adults with a desire to live and work with teenagers and educate experientially. Inspire students to love learning and grow in integrity. Participate in whole school decision making. Teaching skills are needed in most subject areas. Also looking for a Business Manager. Monthly stipend, room, board, medical insurance, and benefit package provided (45K+ for couple). Certification not required. Teaching couples especially desired as well as singles. Contact: Cliff Harrison, The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366.

Resident Friend: Orange Grove Monthly Meeting in Pasadena, Calif., beginning midsummer 2000. If interested, please contact Ann Harwood, 2235 Loma Vista Place, Los Angeles, CA 90039. Telephone: (323) 660-1771. E-mail: <aharwood@earthlink.net>.

The Quaker School At Horsham Head of School—Search Reopened

The Quaker School at Horsham, a Friends elementary school for children who learn differently, seeks head of school to begin July 2000. The successful candidate will have demonstrated leadership capabilities, excellent communications skills, and a thorough familiarity with Friends' beliefs and testimonies. Send résumé, statement of educational philosophy, and three references by March 31 to Barbara Snyder, The Quaker School at Horsham, 318 Meetinghouse Road, Horsham, PA 19044.

Olney Friends School (www.olneyfriends.org): Positions open July 2000: Assistant Head of School, Director of Admissions, Librarian/Computer Coordinator. Inquiries to Ken Jacobsen, Head of School, Olney Friends School, 61830 Sandy Ridge Road, Barnesville, OH 43713 or <ken@olneyfriends.org>.

Upper School Principal Milton Academy, Milton, Mass.

Milton Academy, an independent, K-12, coeducational boarding/day school, is seeking an Upper School Principal for a July 1, 2000, appointment. Milton's Upper School is an intensely academic community with a strong tradition of support for individual growth and creativity and commitment to diversity among faculty and students. Chartered in 1798, Milton draws faculty and students from across the country and around the world. Milton includes 975 students in grades K-12, with 780 Upper School students (grades 7-12) and 125 Upper School faculty. The boarding program, which begins in ninth grade, includes 285 students. Located eight miles from Boston, the school is able to utilize many of the opportunities afforded by a major urban center.

Reporting to the Head of School, the Upper School Principal will lead the Upper School in the development of a long-range plan to address curricular, staffing, and facilities needs. Engaging faculty in the continued pursuit of excellence, strengthening the quality of student life, and continuing the Academy's commitment to diversity are priorities. The position requires an energetic leader, capable of inspiring a dynamic faculty, creating consensus, and working collaboratively. The ideal candidate should have demonstrated a love of teaching and learning as well as successful experience in independent school leadership. He/she should be an articulate writer and speaker who is well grounded in curricular issues. The Upper School Principal should be an effective communicator, able both to hear and appreciate different constituencies while also implementing actions that further the school's philosophy and values. Flexibility is as important as tact, empathy, and humor. An understanding of admissions, the use of technology to enhance learning, and experience in promoting diversity are essential. Prior experience in independent schools and a Master's degree are required.

Interested candidates should send a résumé and letter of interest to: Robin Johnston or Mario Borunda, Isaacson Miller Inc., 334 Boylston Street, Suite 500, Boston, MA 02116-3805; telephone: (617) 262-6500; fax: (617) 262-6509. e-mail: <rjohnston@imsearch.com>; <mborunda@imsearch.com>. Milton Academy is an Affirmative Action/Equal Opportunity Employer. We seek a diverse and broad spectrum of qualified individuals. Please visit our website at <www.milton.edu>.

Interns, 9-12 month commitment beginning January, June, or September. Assist with seminars and hospitality at William Penn House, five blocks from U.S. Capitol. Room, board, and small stipend. WPH, 515 East Capitol Street, SE, Washington, DC 20003.

Friends Camp needs talented counselors who can teach crafts, pottery, drama, sports, canoeing, and sailing. Also need an E.M.T. or Nurse, W.S.I., certified lifeguards, assistant cooks, and maintenance staff. Help us build a Quaker community where you can put your faith into practice. Call or write: Susan F. Morris, Director, P.O. Box 84, E. Vassalboro, ME 04935; (207) 923-3975; e-mail: <smorris@pivot.net>.

Lower School Principal Milton Academy, Milton, Mass.

Milton Academy, an independent coeducational boarding/day school, is seeking a Lower School Principal for appointment beginning July 1, 2000. Milton distinguishes itself by its commitment to intellectual rigor, personal creativity, and diversity of its faculty and student body. Chartered in 1798, with 1,000 students in grades K-12 (200 in the Lower School), it is one of the largest private independent schools in the country. The Lower School is a K-6 day program housed on the 125-acre campus, located 9 miles outside Boston.

The Lower School Principal, reporting directly to the Head of School, is responsible for the day-to-day leadership of the Lower School, including the After School Program. These responsibilities include managing the Lower School faculty and staff, and overseeing and supporting curriculum and its ongoing development. A member of the Administrative Council, the Principal is charged with comprehensive planning for the Lower School and managing the Lower School budget. She/he communicates with and supports the Lower School Parents' Association and develops the yearly calendar and daily schedule. He/she supports and encourages professional development, assigns teaching loads, evaluates and promotes growth in faculty, and works to create a community of excellence in teaching and learning. She/he is active and involved in the education of the children at the school.

At the heart of a successful candidacy will be a love of teaching and children. In addition to having classroom experience, the candidate should be well grounded in child development and elementary curricula. She/he should be an articulate writer and speaker in a variety of forums and media. The ideal candidate will model collaborative decision-making, value the achievement of consensus, and enjoy creative problem-solving. Flexibility is as important as sensitivity, tact, and empathy. She/he will be a good planner with the means and experience to implement her/his vision for the school. An understanding of admissions, the use of technology as an educational tool, and experience in promoting diversity are essential. Prior experience in independent schools and a Master's degree are required.

Interested candidates should send a résumé and letter of interest to: Mario Borunda or Robin Johnston, Isaacson Miller Inc., 334 Boylston Street, Suite 500, Boston, MA 02116-3805; telephone: (617) 262-6500; fax: (617) 262-6509. e-mail: <mborunda@imsearch.com>; <rjohnston@imsearch.com>.

Milton Academy is an Affirmative Action/Equal Opportunity Employer. We seek a diverse and broad spectrum of qualified individuals.

Please visit our website at <www.milton.edu>.

Cook Needed—for small Quaker-led farm camp near Pennsylvania's Pocono Mts. Cooking for 50-55, 2 meals/day, natural foods emphasized. Quantity cooking experience preferred but not required, should be skilled in both vegetarian and meat-based cooking. Garden literacy and ability to plan balanced and varied meals helpful. Mid June-late August. Carl and Kristin Curtis, Journey's End Farm Camp, RR 1 Box 136, Newfoundland, PA 18445. (570) 689-3911.

Nurse Needed—for small Quaker-led farm camp near Pennsylvania's Pocono Mts. Approx. 34 campers, ages 7-12, and 15-20 staff. Involvement in daily program encouraged. 2- or 3-week sessions. Call or write for job description: Carl and Kristin Curtis, Journey's End Farm Camp, RR 1 Box 136, Newfoundland, PA 18445. (570) 689-3911.

House Manager. Pittsburgh Friends Meeting is seeking applicants for resident House Manager and Assistant House Manager positions, beginning in July and August 2000. Compensation includes health insurance and housing on meetinghouse property. Contact Darryl Phillips, Assistant Clerk, 5678 Phillips Avenue, Pittsburgh, PA 15217. (412) 422-4682. <dp19@att.net>.



Sidwell Friends School, a coed pre-K-12 Quaker day school located in Washington, D.C., invites qualified applicants for staff and faculty positions that may be applied for at any time. Members of the Society of Friends are particularly encouraged to apply. Sidwell Friends, students, and alumni represent many cultural, racial, religious, and economic backgrounds. The school's vigorous academic curriculum is supplemented by numerous offerings in the arts and athletics. A Chinese language and history program is shared with other area schools on a consortium basis. The curriculum includes community service requirements and opportunities for internships in Washington, D.C., and a student year abroad. Educational and extracurricular activities are enriched by the school's presence in the nation's capital. Send cover letter and résumés to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Avenue, NW, Washington, DC 20016.

Rentals & Retreats

Quiet Cabin outside Asheville, North Carolina. Sanctuary setting with creeks. Environmental experience. \$45 week-end days or \$250 per week. Beautiful! (828) 683-5463, or e-mail: <pickett@ioa.com>.

Seeking quiet? Healing? Deeper prayer? Study time? Individual retreat facilities. \$30/day room, board, and guidance if desired. Beautiful mountain views, hiking trails. Faith-based and interfaith. **East Mountain Retreat Center, Lois Rose, Director** (UCC minister and Ignatian spiritual director), 8 Lake Buel Road, Great Barrington, MA 01230-1450. P/F: (413) 528-6617. Website: <www.eastretreat.org>.

Cape May, N.J., Beach House—weekly rentals; week-end rentals in off-season. Sleeps 12+. Great for family reunions! Block from beach. Close to mall. Ocean views from wrap-around porch. Call: (718) 398-3561.

Mid Maine Clapboard Cottage. Distinctive family retreat in three acres of woodland, near Washington Pond. Sleeps 4-6. Sunroom, woodburning stove, washer, canoe. Half-hour drive to coast. \$400/wk. (207) 845-2208.

Nantucket, 4 bedrooms, 2 baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck. Available June, July, and August, 2 weeks minimum. Nonsmokers. (978) 462-9449 evenings.

Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wrap-around deck, two electric golf carts. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

Quiet Wisconsin Country Home. Private room. Share house, 35 acres hills/trees with owner. \$250/month or work in lieu of cash. Utilities included. (608) 525-8948.

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week. May through October. Contact Jonathan Snipes: (215) 736-1856.

A Friendly Maui vacation on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper. \$70 per day. Weekly and monthly rates available. Write or call Henrietta & Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: 572-6048.

Retirement Living

Friends House, a Quaker-sponsored retirement community in Santa Rosa, California, offers one- and two-bedroom garden apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. An assisted-living home, a skilled nursing facility, and adult day care services are also available on campus. Friends House is situated one hour north of San Francisco with convenient access to the Pacific coast, redwood forests, cultural events, medical services, and shopping. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409, (707) 538-0152, <www.friendshouse.org>.

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, wood shop, computer lab. Entry fees \$49,650–\$167,050; monthly fees \$1,363–\$2,754. Fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951. <www.foxdalevillage.org>.



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.*

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

Kendal communities and services reflect sound management, adherence to Quaker values, and respect for each individual.

Continuing care retirement communities:

Kendal at Longwood; Crosslands • Kennett Square, Pa. Kendal at Hanover • Hanover, N.H. Kendal at Oberlin • Oberlin, Ohio. Kendal at Ithaca • Ithaca, N.Y.

Communities under development:

Kendal at Lexington • Lexington, Va. Kendal on Hudson • Sleepy Hollow, N.Y. Kendal at Granville • Granville, Ohio.

Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

Skilled nursing care; assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative Kendal Corporation Internships

For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581. E-mail: <info@kcorp.kendal.org>.

Schools



Orchard Friends School. A school for children, ages 4–12, with language-based learning differences. 16 East Main Street, Moorstown, NJ 08057. Phone: (856) 802-2777. Fax: (856) 802-0122. E-mail: <OrchardLD@aol.com>.

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. (530) 273-3183.

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.

United World College schools, located in nine countries around the world, are committed to the ideals of peace, justice, international understanding, and cooperation. U.S. students apply while they are in either 10th or 11th grade for this two-year, pre-university program of International Baccalaureate studies, community service, outdoor programs, and global issues. The Davis Scholars program will award full scholarships to all 50 U.S. students selected annually for the United World College schools. Application deadline February 1. UWC Admissions; The United World College, Rm. 115; P.O. Box 248; Montezuma, NM 87731. Telephone: (505) 454-4201. Web: <www.uwc.org>.

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. (828) 675-4262.

Westbury Friends School—Nurturing Quaker environment for 150 children, nursery–grade 6, on beautiful 17-acre grounds. Small classes and highly qualified teachers. Music, art, computers, Spanish, French, gym. Extended-day, vacation/holiday, summer programs. Half- and full-day nursery, pre-K. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9–12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158. <www.ssfss.org>.

Westtown School: Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (pre-K–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.

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. (740) 425-3655.

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.

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.

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.

Services Offered

Castle Care: House-sitting Service. By week or month. Suburban Philadelphia locations preferred. Solid references. Gwynedd Meeting member. (215) 675-7960.

Acupuncture Associates of West Roxbury, serving the Boston area. Relieve pain—improve energy—restore health. Amy Crikelair, Licensed Acupuncturist and Herbalist. (617) 325-1746.

Grant writer and other writing. 25 years experience, former grants officer, poet, storyteller. Melissa Miller, 326 E. Dewey Place, San Antonio, TX 78212. (210) 733-0034.

Illustrated, Calligraphed, Marriage Certificates by birthright Quaker artist, Jennifer Snow Wolff. Visit website for full-color images of detailed, realistic artwork, ceremony ideas, and online form for no-obligation estimates: <http://www.CalligraphicArt.com>. No Spam policy. Gay and lesbian couples, non-Friends welcome. E-mail: <snowloff@att.net>.

Marriage Certificates, fine art (portrait, landscapes, etc.), and illustration. Certificates custom illuminated and calligraphed. Joel Zickler, 1711 Spring Garden Street, 3F, Philadelphia, PA 19130, (215) 523-8640.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (336) 294-2095.



Fine Line Studios

Marriage certificates, announcements, invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. (800) 763-0053.

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Consulting Services for educational institutions and nonprofit organizations. Fundraising. Capital campaigns. Planned giving. Recent clients include liberal arts colleges, seminaries, independent schools, social service agencies, Friends Journal, and many other Friends organizations.



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Ahimsa Graphics, 24 Cavanaugh Ct., Saunderson, RI 02874. (401) 294-7769 or (888) 475-6219.

Celo Valley Books: Personal attention to all phases of book production (25 to 5,000 copies). Typing, editing, layout, final delivery. Free brochure. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

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.

Marriage Certificates. Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Also **Family Trees** for holiday gifts, births, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374. (765) 962-1794.

Friendly Financial Services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 966-6127 or e-mail <JMF@msn.com>. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)

Wedding Certificates, birth testimonials, poetry, gifts, all done in beautiful calligraphy and watercolor illumination. Creating heirloom quality since 1982. Call or write Leslie Mitchell, 21 Hill Avenue, Morrisville, PA 19067. (215) 736-1115.



Forum Travel

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

Quaker Real Estate Agent. Friendly, low-key help in the Baltimore/Washington area. Twenty-five years experience. Call Fran Palmeri at (410) 263-3377 or e-mail <FKPalmeri@aol.com>.

Summer Camps



Endless Summer Baseball Camp

- Boys & Girls 8-14; Overnight & Day Campers
- 2 one-week sessions: July 24-28, July 31-August 4.

• David Culp, director, member of the Society of Friends, former Kansas University Varsity player and coach at Abington Friends High School and Phillies Camp. For brochure contact David Culp: (215) 248-9361, fax (215) 248-3589. 7000 Crittenden Street, Philadelphia, PA 19119. E-mail: <BeryCulp@msn.com>. Our Web Page: <http://endlessmountains.bhcom1.com>.

Journey's End Farm Camp

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply early. Carl and Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911.



Camp Woodbrooke, Wisconsin.

Make friends, experience community, develop skills, and learn about the environment. Quaker Leadership. Ages 7-12, 36 boys and girls, 2- and 3-week sessions.

<www.campwoodbrooke.com>, <ajlang@mhtc.net>. Brochure: (608) 647-8703.

Make friends, make music this summer. **Friends Music Camp**, ages 10-18. Brochure, new camp video: FMC, P.O. Box 427, Yellow Springs, OH 45387; (937) 767-1311; <musicfmc@aol.com>.

Summer Rentals

Blue Hill, Maine. Cozy 2BR cottage on 150 acres of woods and fields. Hiking & walking trails, coastal village, pottery workshop. \$700/wk. (207) 374-5844, <www.fiveacrefield.com>.

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

Please let us know eight weeks in advance. Send us your address label if possible. Otherwise, be sure to include your name and old zip code as well as your new address.

Friends Journal, 1216 Arch Street, 2A
Philadelphia, PA 1907-2835
(215) 563-8629 • FriendsJnl@aol.com



Meetings

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

(HA)=Handicapped Accessible

MEETING NOTICE RATES: \$15 per line per year. \$20 minimum. Payable a year in advance. No discount. Changes: \$10 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.

PRINCE EDWARD IS.-Worship group (902) 566-1427.

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.

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 04531-806211.

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

GHANA

ACCRA-Unprogrammed meeting 10 a.m. Sundays. Hill House near Animal Research Institute, Achimota Golf Area. Phone: (233 21) 230 369.

GUATEMALA

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

INDIA

NEW DELHI-Unprogrammed worship, 10 a.m. Sundays at National YWCA Office, 10 Parliament St., Tel.: 91-11-6963925.

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, 10 a.m. Sunday. 750 St. Anns St., Douglas, Alaska 99824. Phone: (907) 586-4409.

MAT-SU-Unprogrammed. Call for time and directions. (907) 376-4551.

Arizona

FLAGSTAFF-Unprogrammed meeting and First-day school 10 a.m. 402 S. Beaver, 86001.

MCNEAL-Cochise Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (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) 323-2208.

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-9:45-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. Hemlock and 14th Ave. (530) 897-3638.

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 Day 10 a.m. For meeting place and inspirational message, call Quaker Dial-a-Thought (805) 646-0939, or it may be read and heard on <http://home.earthlink.net/~vals/OjaiFriends/OjaiFriends.html>.

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 (909) 882-4250 or (909) 682-5364.

SACRAMENTO-Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 386-8783.

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) 246-0524.

SAN LUIS OBISPO-Three worship groups in area: (805) 594-1839, 528-1249, or 466-0860.

SANTA BARBARA-Antioch Univ., 801 Garden St., 10 a.m. children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-4012. Phone: (805) 965-0906.
SANTA CRUZ-Meeting 10:30 a.m., at Georgiana Bruce Kirby School, 117 Union St., Santa Cruz.
SANTA MONICA-First-day school and meeting 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-Whitleaf 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, e-mail: <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. (860) 889-1924 or 442-7947.
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 Eagleview 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-Worship and First-day school 10:30 a.m. Preparation for worship 9:30 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 475-4633.
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, <www.quaker.org/fmw>. Unprogrammed meetings for worship are regularly held at:
MEETINGHOUSE-2111 Florida Ave. Worship at 9 a.m., 11 a.m., and 6 p.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.
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. First Days.
CAPITOL HILL WORSHIP GROUP-at William Penn House, 515 E. Capitol St. SE, at 10:30 a.m. First Days.

Florida

CLEARWATER-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 854-2242.
DAYTONA BEACH-Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 734-3115 for information.
DELAND-Worship and First-day school 4 p.m. Unitarian Church, 820 N. Frankfort. Info: (904) 734-8914.
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) 274-3313.
GAINEVILLE-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-Meeting for worship, First Day, 10 a.m. 618 Grinnell St. Garden in rear. Phone: Barbara Jacobson (305) 296-2787 or Robert Campbell (305) 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.
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 10 a.m., discussion 11 a.m., Sudakoff Hall, New College. For directions, call (941) 358-5759, or Fern Mayo, clerk, (941) 955-1974.
TALLAHASSEE-2001 S. Magnolia Dr. 32301; hymn singing 10 a.m., worship 10:30 a.m.; wkly Bible study; mid-wk worship. (850) 878-3620 or 421-6111.
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

ANNEEWAKEE CREEK-Worship Group—30 miles West of Atlanta. Unprogrammed Worship 11 a.m. Discussion following. 5525 Dorsett Shoals Lane, Douglasville, GA 30135. Call for directions Janet or Free: (770) 949-8079.
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) 353-2858.
ATLANTA-Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. (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) 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 (Vitarelis).

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 1025 Alder St., 10 a.m. Sundays. Call for summer schedule. Call Elizabeth Willey, 263-4788.

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: (312) 409-0862.
DECATUR-Worship and First-day school, 10 a.m. at DOVE, 788 E. Clay. Phone: 877-0296 or 423-4613.
DOWNERS GROVE-(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 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: (847) 234-8410.
MCHEERY COUNTY-Worship 5 p.m. (815) 385-8512.
MENARD-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.
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-Unprogrammed worship. Call (812) 682-3520.
FORT WAYNE-Open worship 10 a.m., First-day School and adult discussion 10:45 a.m. 6557 North Clinton. (219) 482-1836.
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. Talbot. Unprogrammed, worship 10 a.m. Children welcome. 926-7657.
INDIANAPOLIS-Valley Mills Friends Meeting, 6739 West Thompson Road. Charles Bunner, pastor. Call (317) 856-4368 for meeting times. Web page: <http://vmfriends.home.mindspring.com/>
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., discussion 11:30 a.m. Meetinghouse, 4211 Grand Ave. 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.
WEST BRANCH-(HA) 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-(HA) Oread Friends Meeting, 1146 Oregon. Unprogrammed meeting for worship at 10 a.m. Child care available. (785) 843-3277.
MANHATTAN-Unprogrammed meeting. For time and location please telephone (785) 539-3733, or 539-2046, or 537-2260, or write to Friends Meeting, c/o Conrows, 2371 Grandview Terrace, Manhattan, KS 66502.

TOPEKA-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (785) 233-5210 or 232-6263.
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.
BOWLING GREEN-Unprogrammed Worship Group. Meets second and fourth First Days. Call (502) 782-7588.
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 worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave., New Orleans, LA 70118. (504) 865-1675. Visit us at www.tulane.edu/~quakers
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) 288-4941 or (207) 288-8968.
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. Jan Munroe, 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 Rt. 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 Senior Center. (207) 866-4382.
PORTLAND-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.
WATERBORO-Unprogrammed worship, First-day school 9 a.m. For details call (207) 636-4149, 490-7113.
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 Metzert, near U. of Md. (301) 445-1114.
ANNAPOLIS-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.
BALTIMORE-Stony Run (HA): 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.

PATAPSCO-Preparative Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 997-2535.
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-Worship and First-day school, 10 a.m., 65 Phillips St., SHED kindergarten, (978) 470-0350.
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) 876-6883.
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 Edmonds Rd. (2 mi. west of Nobscot traffic lights). Wheelchair accessible. (508) 877-1261.
GREAT BARRINGTON-(HA) South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 Main Rd. (Rt. 23). Phone: (413) 528-1230.
MARTHA'S VINEYARD-Unprogrammed 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.
MATTAPOISETT-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.
NANTUCKET-Unprogrammed worship each First Day, 10 a.m., Fair Street Meetinghouse, (509) 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: (781) 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-MIDLAND-MT. PLEASANT-Unprogrammed meeting 10 a.m. Discussion 11 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-(HA) 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.
FLINT-Crossroads Worship Group (Conservative): unprogrammed worship on 2nd and 4th Sundays, 3 p.m. Contact: (810) 743-1195 for location.
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) 926-6159.
MINNEAPOLIS-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (612) 321-9787 for more information.
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., St. Louis, MO 63104. (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.
GOVIC-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.
LANCASTER-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 town line on Rt. 202. Worship 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.

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.

BARNEGAT-Worship 10 a.m. 614 East Bay Ave. Visitors welcome. (609) 698-2058.

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

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

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

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

DOVER-RANDOLPH-Worship and First-day school 11 a.m. Randolph Friends 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: (908) 931-1518. 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.

NEWTON-Meeting for worship 10 a.m. 1st and 3rd Sundays. Haddon Ave. and Cooper St., Camden. (856) 232-8188.

PLAINFIELD-Meeting for worship and First-day school 10 a.m. Wednesday at 8 p.m. 225 Watchung Ave. at E. Third St. (908) 757-5736.

PRINCETON-Worship 9 and 11 a.m. First-day school 11 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 & ISRN).

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: 388-9053, 538-3596, 536-9565, or 535-2330 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 Saturday 9-11 a.m. Auburn Correctional Facility, 135 State St., Auburn, NY 13021. By appointment only. For information, call Jim Frisch (315) 364-7375, or Jill McLellan (716)-526-5202, or contact Poplar Ridge Friends Meeting, Poplar Ridge, NY 13139.

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-Mohawk Valley Monthly Meeting, New Swarthmore Meeting House, Austin Rd., Clinton, NY 13323. (315) 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-Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 537-6618 or (518) 537-6617 (voice mail); e-mail: brickworks@juno.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. Manheim. (914) 255-5678.

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

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

ONEONTA-Butternuts Monthly Meeting. Worship 10:30 a.m. first Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450, Delhi, 829-6702; Norwich, 334-9433.

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

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

POUGHKEEPSIE-Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 454-2870.

PURCHASE-Meeting for worship and First-day school 10:30 a.m. Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 946-0206 (answering machine).

QUAKER STREET-Worship 10 a.m. Easter to Thanksgiving, Rte. 7, Quaker Street, New York 12141. For winter schedule call (518) 234-7217.

ROCHESTER-(HA/hearing loop) 84 Scio St. (one block north of East Avenue across from East End Garage downtown). Meeting for worship weekly at 10:30 a.m. (ASL-interpreted). Religious education for children and adults 9:15 a.m. Call ahead for summer schedule. (716) 325-7260.

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. (828) 258-0974.

BEAUFORT CITY-Unprogrammed. First and third Sundays, 2:30 p.m., St. Paul's, 209 Ann Street. Discussion, fellowship. Bob (252) 726-2035; Tom (252) 728-7083.

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (828) 669-9198.

BOONE-Unprogrammed meeting for worship 10 a.m. First Days. Sharon Kellam's house, 505 Green St., Boone, N.C. Dick Elzay and Michael Harless, clerks, (910) 667-4354.

BREVARD-Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth Aves. (828) 884-7000.

CELO-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (828) 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: Matthias Drake, (919) 968-0044. 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 Semmler, 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.

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/REIDSDALE-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., 350 Peiffer Ave. 792-1811.

WOODLAND-Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk. (919) 587-9981.

North Dakota

BISMARCK-Faith and Practice, 8 a.m., and meeting for worship, 9:15 a.m. Sundays, UUA Bldg, 818 E. Divide Ave. Contact Therm Kaldahl, clerk, at (701) 258-0898.

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, Chauncey (740) 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-(937) 497-7326, 492-4336.

TOLEDO-Rilma Buckman, (419) 867-7709.

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. Phone: (330) 670-0053.

MANSFIELD-Unprogrammed meeting 10 a.m., first and third Sundays. (419) 756-4441 or 289-8335.

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First Days at 10:30 a.m., Betsey Mills' parlor, 4th and Putnam Sts. Phone: (740) 373-5248.

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) 774-5005.

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-Rogue Valley Friends Meeting. Unprogrammed worship and children's program meet First Day mornings. In transition—call (541) 482-0814 anytime for time and place. Or call (541) 482-4335 till 9 p.m. PST.

CORVALLIS-(HA) 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 Gabel School, 8825 S.W. Barnes Road, Portland. Catlin Gabel 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-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

BUCKINGHAM-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.

DOWNTOWN-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile east of town). 269-2899.

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

DUNNINGS CREEK-First-day school/meeting for worship begins 10 a.m. N.W. Bedford at Fishertown. 623-5350.

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

EXETER MEETING-191 Meetinghouse Rd., 1.3 miles north of Daniel Boone Homestead, Exeter Township, Berks County, near Birdsboro. Worship 10:30 a.m. Clerk: Winfield Keck (610) 689-5509.

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

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.

HAVERFORD-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 Haverford Rd.

HAVERTOWN-Old Haverford Meeting (HA). 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 (except summer) and worship 10:30 a.m. Rte. 611 and Meetinghouse Road.

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4127.

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 Sicksles. Robert B. McKinstry, clerk, (610) 444-4449.

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

LANSDOWNE-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 Macoby 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 Waln 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 First-day school 10:30 a.m.; 4836 Ellsworth Ave., (412) 683-2669.

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

POCONO-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (570) 689-2353 or 689-7552.

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) 293-1153.

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. Sagan 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.

TOWANDA-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. At Barclay Friends School, off Rt. 6, North Towanda. Phone: (570) 265-9620.

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.

WEST CHESTER-First-day school 10:30 a.m., worship 10:30. 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: (570) 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 Randlewood 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.

South Dakota

RAPID CITY-(605) 341-1991.

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) 762-8130.

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. Pam Beziat, 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. Call (214) 826-6097 or (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. Andrew McPhaul, Clerk, (409) 744-4214.

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 10 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 a.m. Lutheran Student Center, 2615 19th St. Please use back door. (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

LOGAN-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 750-6510.

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Ladies Literary Club, 850 E. South Temple. 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-(HA) 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 and First-day school Sundays 9:30 a.m. Singing 9 a.m. Call 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 745-6193.

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.

WILLIAMSBURG-Unprogrammed meeting for worship 10 a.m. Sundays, child care and First-day school, 104 W. Kingswood Dr., (757) 253-7752.

WINCHESTER-Hopewell Centre Meeting. 7 miles North from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn Left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m.

First-day school 11 a.m. Wed. evening meetings of meditation and music, 6:30 p.m. Centre Meeting, 203 North Washington St. Clerk (540) 667-9174. E-mail: <msholdera@msn.com>.

Washington

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

BELLINGHAM-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk Tom Hall: 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.

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

PULLMAN-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 Mininger (304) 756-3033.

MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Keith Garbutt, (304) 292-1261.

PARKERSBURG-Mid-Ohio Valley Friends. 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.

MENOMONIE-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 235-2886.

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

Wyoming

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

PENDLE HILL

A Campaign for a New Century

Rufus M. Jones 1863-1948

No one has had a greater influence on the Religious Society of Friends in the 20th century than Rufus M. Jones. Professor of philosophy at Haverford College from 1893-1934, he was a founding organizer of the American Friends Service Committee and served as chairman or honorary chairman from its inception in 1917 until his death. "Rufus" was also instrumental in establishing Pendle Hill and was a much beloved teacher and lecturer on Christian Mysticism at Pendle Hill from 1930 until his death in 1948.

During a period in which the evangelical or orthodox Christian world view was being challenged increasingly by Darwinism, science and higher Biblical criticism, Rufus Jones's over fifty books inspired millions with his writings on the personal religious experience of the Divine or higher Presence within all human beings. His vision of Friends as part of a larger mystical or spiritual movement grounded not in doctrine and theology, but in the individual and corporate experience of the Divine Within deeply influenced 20th century Friends thought and practice.



THOUGHTS OF RUFUS JONES

On Mysticism or Spiritual Religion

"Religious mysticism is an attempt to realize the presence of God in the soul. It is grounded in the fact that a direct intercourse between the human soul and God is possible; and its ultimate goal is the attainment of a state in which God shall cease to be an external object and shall become known by experience of the heart. . . The great mystics who must be our types have learned that every new truth, every new vision, involves a new duty and leads to activity."

The mystics do not trouble themselves with arguments about God because, having known Him by experience, they need no further proof. The reality of the mystical experience, the 'testimony of the Soul', was for Rufus Jones always valid, the laboratory test of God's existence.

On Spiritual Discernment

"The Bible may be an infallible Book, but who is the infallible interpreter? Of many organized churches, which one produces conclusions that are invariably right? Can every revelation of the Spirit claimed by individuals be accepted as authentic? What if two revelations conflict? Does each person become 'a full tiiaraed Pope'? . . .

The spirit in one man must be tested by the spirit in many men. The individual must read his inward state in the light of the social spiritual group. He is not, and he cannot be, an independent organ of God. He can have part in the divine life at all only as he is one person in a spiritually organized community. He must therefore learn to know God's will not merely in private inward babbings, but by genuinely sharing in a wider spiritual order through which God is showing Himself."

On The Inner Light

Robert Barclay, the most theologically sophisticated of the early Friends explained the Inner Light in a way that Rufus Jones considered both "unspiritual and contrary to all the known facts of psychology." Barclay made the Seed something foreign to Man's nature, inserted into it, so that man remained forever a duality, a human man plus a divine Seed or Light. This view placed so vast a gulf between the divine and the human that it left no basis for divine immanence; it made possible visitation by divine light from wholly beyond, but denied the possibility of God as the indwelling light and

life of the soul, permeating all the activities. It had moreover an unfortunate effect on Quaker ministry, making the person believe himself an entirely passive instrument through which the message comes without any thought or preparation of life on his part.

"The true Quaker principle, based on primitive experience, was that man's spiritual nature is rooted and grounded in the Divine Life . . . The truth which comes will then be no injected revelation, no foreign irruption, but the genuine fruit and output of a perennial life which unites in itself the finite and the infinite in one ever-expanding personality. The Inner Light, the true Seed, is no foreign substance added to an un-divine human life. It is neither human nor Divine. It is the actual inner self formed by the union of a Divine and a human element in a single undivided life."

On Negation vs. Affirmative Mysticism

The techniques of the mystics, the stages of Purgation, Illumination, and Contemplation, the spiritual ladders, . . . held very little interest for Rufus Jones, partly because of their emphasis on ecstasy, which he considered a false trail. The "union above thought, above states of consciousness, above knowledge, which is ecstasy, is the final refuge of all negation mysticism."

Not ecstasy but an enhanced and unified personality and increased energy to carry out God's purposes in the world were to him the hallmarks of the mystical experience. "The supreme task of spiritual religion is this positive task of discovering how a man like one of us can go up into a vision of God and come back with power for the transformation of his human."

On Spiritual Gifts

"Too many of us think the great gifts are those of teaching, of exhorting, of working miracles, of speaking with tongues. Not at all! There is a more excellent way. It is just the power of making our lives felt in others' lives, of giving out ourselves, of suffering long and being kind.

You get tired of bright people and of society people and rich people and talkative people and artistic people and so on and so on but you can tie forever to a person with a soul, the one who is rich in spirit."

