

August 2000

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



## At Small Point Beach

A gull on the beach stands  
Poised and pointed to sea,  
Then, drawn by beckoning waves,  
Steps stiffly out 'til water and the sky  
Fill all his world, and he floats;  
Lost and found in the curve of a wave,  
Caressed by water's passionate loving,  
Breast to breast, and home at last.

I, like gull, trust water's wildness  
And lean to sea.  
Surf sounds pull at me, wave tendrils lap  
My steady pacing feet.  
Then launching forth with faith-buoyed bones,  
I stretch myself upon the sea,  
To toss among some random foam  
Or lightly rock, in Love's embrace,  
'Til floating deep within Love's heart  
I rest at last, and am at home.

—Nancy L. Bieber

**An  
independent  
magazine  
serving the  
Religious  
Society of  
Friends**



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**Among Friends**

**Thanks for the Help of Our Friends**

Last year about this time I brought you news of the appointment of five new volunteer editors for FRIENDS JOURNAL. We are tremendously pleased with their efforts on our behalf and also are delighted with the assistance of other volunteers not mentioned then. In all, 12 individuals volunteer regular assistance to us. Given that we have only five full-time and four part-time staff members, it's easy to see that our volunteers make a significant contribution to this good work!

Judith Brown, a Quaker poet and teacher who lives on Bainbridge Island, Wash., has been selecting poetry for our pages for the past five years and writing responsive letters to the many poets who submit their work to us. Bob Sutton, a member of Plymouth (Pa.) Meeting and former Board member, and Ruth Peterson, a member of Abington (Pa.) Meeting and present Board member, both appear faithfully each month to help us with collating and stuffing our renewal mailings. These little "mailing parties" are a day of cheerful visiting with these dear Friends, as hands busily work to prepare the letters sent to subscribers.

Last year we purchased a new computer program on which to keep our subscriber records, and our staff has been hard at work this year to convert our data. Greatly helping us to keep two parallel systems going until the old database can be dropped has been the steady support of Carrie Glasby, whose wonderful computer skills landed her a new position utilizing the same software, and Ellen Wright. Among other talents, Ellen is a professional singer, and we have enjoyed hearing about the concerts in which she has performed this year.

Friendly letters from Marjorie Schier of Levittown, Pa., popped up in my mailbox from time to time, pointing out typographical or spelling errors she'd come across in our pages. When she graciously offered to proofread our copy, we were delighted to accept! Marjorie has quite an eye for detail, and the JOURNAL is the better for her close attention. Lisa Rand, our newest volunteer, first encountered the JOURNAL by exchanging reading material with co-workers in her previous position at the World Policy Institute. New to Philadelphia, she comes to our offices to help with copyediting and proofreading after putting in a regular workday at the University of Pennsylvania's Annenberg Public Policy Center.

Our three news editors, Julie Gochenour, Robert Marks, and Cam McWhirter (from meetings in Virginia, North Carolina, and Michigan respectively), are all professional journalists whose instincts for the noteworthy and succinct summation skills have added much to the news sections of our pages. An unexpected and welcome bonus in their association with us has been their submission of wonderful article ideas and material. Christine Rusch, a resident of South Carolina and member of Chapel Hill (N.C.) Meeting, has brought her skill as a writer and her professional dramatist's sensitivity to human endeavor to her preparation of our Milestones department. This section of the JOURNAL—to which many readers turn first—continues to provide inspiration as well as information in the recounting of lives well lived. Ellen Michaud, an attender at South Starksboro (Vt.) Meeting, has done a marvelous job with our book reviews department. Editor-at-large for *Prevention* magazine, Ellen has told us she thoroughly enjoys her work on FRIENDS JOURNAL book reviews. We've been very pleased with her skillful matching of books to reviewers and are seeking another volunteer to work with her in procuring review books.

To each of these talented and generous individuals we give our hearty thanks for jobs very well done! Whenever I consider the contribution of any of them—or of our hard-working Board of Trustees—volunteers all, I continue to marvel at the remarkable gift the FRIENDS JOURNAL is from caring individuals to so many others.

# FRIENDS JOURNAL

August 2000  
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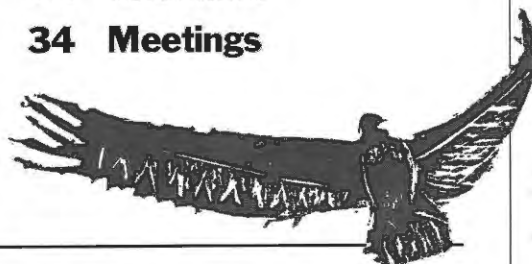
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*Cover photo by Barbara Benton*

*Poet Nancy L. Bieber lives in Lancaster, Pa.*



## Forum

### Let's bring an end to capital punishment

For close to 50 years I, and others, have been pushing abolition of the death penalty—but fruitlessly, without results.

Is this because we have tended to emphasize the noble spiritual reasons for abolition, but ignored the practical reasons most people find more compelling? Do we forget that Jesus commends us not only to be as peaceful—serene—as the high-flying dove but also as wise—practical—as the down-to-earth serpent that actively darts this way and that, seeking and finding each little opening?

What are these practical reasons we tend to ignore? Capital punishment above all is impractical because it is irreparable. The states that have abolished it tend to be those where we *know* we have committed the gross injustice of killing the wrong person.

It costs more. Capital trials with the defendant “fighting to the death,” take longer and cost more—much more—than the alternative of life imprisonment. Also, keeping people for long periods on death row is not only cruel and often unfair, it is also expensive. Figures show, too, that capital punishment does not deter. The death penalty may even attract the suicidal.

Only as long as we keep the death verdict will we still need the troubling verdict of “not guilty by reason of insanity.” Should we not ask legislators today to call for twofold abolition: repeal both the death penalty and the insanity plea? Might not twofold abolition persuade the percentage of the public that still needs to be persuaded?

Why don't we publish pamphlets that present both the religious and practical reasons for abolition? Finally, why don't we ask sympathetic legal scholars and students to write model abolition laws to present to legislators?

Betty Stone  
Greensboro, N.C.

### Do our needs in meeting for worship conflict?

One of the survey questions often asked of members and attenders of a Friends meeting is “What brings you back to the meeting for worship on a regular basis?” Some reply that they are seeking escape from the chaotic material world in which we live. Others are seeking the spiritual truths that will enable them to relate to the chaotic world around them.

Each might be a valid answer at some stage of growth for individuals, but they

are hard to reconcile in the same worship session.

Doris K. Baker  
Bridgewater, Va.

### Many paths up the mountain

I am frequently told, “There are many paths up the mountain.” I'm a Quaker. I believe in the universality of saving grace. If I didn't believe that, I couldn't begin to call myself a Quaker at all!

So let's say that, yes, there is a mountain and, yes, there are many paths up it from many starting places. And upon those paths there are many people. Some of them are delighted with their path and are spending their time mapping every feature of its length. Others have decided that the view is nice from a particular point on the path and have settled down to enjoy it. Some have decided that they have no strength to climb any farther. Others are resolutely marching—downwards! A few others stand in the way and refuse to let anyone climb any farther.

If that is not enough, there are others who set off at a tangent to their path, going round and round the mountain, or spiraling downwards. Others run from path to path, crying delightedly at what they find on each, but getting no farther upwards. Others stick their noses in one or many maps, thinking that is where the mountain really is. Others are, understandably, sitting and weeping in utter bewilderment!

But some—tragically few, as it happens—have their eyes fixed upon the summit, and upon the One who sits there, below which there is no proper object of worship, nor true authority, nor power. Because their eyes are single, they walk steadily upwards, drawn by the One. They look neither to the left, nor to the right, and stop for nothing, except perhaps to offer a hand or a word of encouragement to someone who is struggling. They cannot be blocked by those who stand in the way, but step around them or move them with a plain word of rebuke.

And what is most remarkable is that the closer they come to the summit, where the One sits, the closer they draw to each other, the closer their paths come, and the fewer and fewer are the distinguishing features of the “many” paths, until they know—at last—unity in the One. *Only in the One.*

So do not make a creed or an idol out of “many paths”! Keep your eyes upon the One.

Paul Thompson  
Scone, Scotland, UK

### Belief in God is key

There have been a few times in my life when I have followed Socrates's saying, “The unexamined life is not worth living.” On one such occasion in the 1960s I reread *Faith and Practice* and saw I was not living the Quaker life. I left the Religious Society of Friends and became a Unitarian Universalist. About 20 years later, I found a book on near-death experience that convinced me of a loving God and an afterlife. I then read many other accounts of the spiritual world. I needed to come back to my mystical roots in Quakerism and rejoined Friends.

In January 1990, I was one of several Friends who answered Jenny in *FRIENDS JOURNAL*. Jenny aspired to be a Quaker. In my discussion I covered the gamut of Friends, I thought. I even went so far as to say there were probably some atheists among us, but they must get something out of Quakerism if they come to meeting for worship.

I suspect that any atheists in the *Religious Society of Friends* at that time came in under the “don't ask, don't tell” idea. Now I have had to re-examine my thinking on that point. The atheists now call themselves “Secular Humanists,” but they still don't believe in God. To them, everything can be explained in physical or psychological terms. They deny the existence of a Supreme Being or any spiritual world.

Since returning to Quakerism, I have had some first-hand experiences of God. I was an agnostic. Now I know there is a living, loving God with whom we can communicate. This is why we come to meeting for worship, isn't it? One can find evidence of a real and living and interactive God in the journals of many of our earlier Friends as well as in the writings of non-Quaker mystics.

It appears that Friends are about to destroy the very concept of a living God and continuing revelation as a basis of our belief.

I have re-examined my thinking on “secular humanism” (atheism) and now see that it does not belong within the *Religious Society of Friends*. Whenever we admit a secular humanist we are telling the world with our action, “You don't need to believe in God to be a Quaker.” I hope Friends will give this serious thought before opening our membership to anyone regardless of beliefs.

John A. Kriebel  
Mt. Holly, N.J.



## One view of peacemaking

I've long thought our acts of nonviolence need to be personalized. I've publicly protested many times and in many ways, until I realized I was protesting against abstractions: the government, war, and atomic bombs. I believe it's very important to free others and ourselves from the fear of expressing unpopular opinions by expressing them publicly, and to let the public know there are different options in solving conflicts. But more and more I've come to believe that peacemaking must be personalized by peaceful actions—actions not against, but the nurturing actions of including both sides in the solution, and listening to both.

Our U.S. pattern is to rush to rescue, fight, or do both while knowing only the condition of one side—all too often a side favorable to our idea of democracy and a "good" economy. Even in the peace movement, we take sides without knowing both.

My dream is that we will one day have an international reconciliation team that will rush to wherever there is a conflict that threatens war, listen to the suffering and grievances of both sides, broadcast this information, and return home to deliberate before any action is taken by either our diplomats or the military. This is a way to become better informed and possibly wiser in dealing with the harsh questions that assail us. We cannot rush to peace—nor hope to have a viable solution unless we know where each side is "coming from."

My basis for believing in the personalization of peacemaking is because my long study of the causes of violence leads me to believe they spring mainly from the unhealed wounds people and our society inflict upon one another. We all suffer from some form of post-traumatic stress disorder. I have found that peacemaking is a healing process, not an adversarial one, and the sooner we develop a capacity for understanding the wounds and learn ways to heal one another, individually or in groups, the sooner we will come to a world at peace. I think this work has long been Quaker work and is the work of reconciliation.

Gene Knudsen Hoffman  
Santa Barbara, Calif.

**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*.**

## More information about the Quaker Sloopers

Wilmer Tjossem has just written to me, noting the lack in my article, "The Sloopers" (*FJ* April), of any reference to his book, *The Quaker Sloopers: From the Fjords to the Prairies* (Friends United Press, 1984). Indeed, I certainly intended to acknowledge Tjossem's book. It was a major source of information for this article, which he graciously permitted me to use. The bibliographical note, naming his book first, was part of the article as submitted. But I was informed that the *Journal's* policy is not to use footnotes, and I had to accept that decision. Tjossem's letter supports my discomfort about this policy.

The other sources named included J. Hart Rosdail's *The Sloopers: Their Ancestry and Posterity*, Photo Press, 1961; Theodore C. Blegen's *Norwegian Migration to America, 1825-1860*, The Norwegian-American Historical Association, 1931; Henry J. Cadbury's article, "The Norwegian Quakers of 1825," reprinted from *The Harvard Theological Review*, October 1925; and three articles by Richard L. Canuteson, reprinted from *Norwegian-American Studies and Records*, XVIII, XXV, and XXVII.

I should further report that some information in my article was incorrect. It now appears that October's celebration of the sloop *Restaurationen's* 1825 arrival in New York Harbor is unlikely to include an actual reenactment. I had understood from a news item in the December 1998 issue of the Royal Norwegian Embassy's *News of Norway* that such an event was planned. I apologize for the misinformation.

According to a more recent issue of this newsletter, two exhibits relating to this event were officially opened in April 2000 by the King and Queen of Norway. The one called "Norwegians in New York 1825-2000," illustrating the life and contributions of Norwegian-Americans in this country, can be seen at Ellis Island, N.Y., until mid-October. The second exhibit, commemorating 1,000 years of contact

between Europe and North America, opened on April 28 at the Smithsonian National Museum of Natural History in Washington, D.C. After two months there, it will be traveling for two years, visiting New York, Houston, Los Angeles, and Ottawa.

The almost incredible journey of *Restaurationen*, and the hardships of the early settlement, remain an interesting episode in the history of Quakerdom in America.

Kathryn E. Parke  
Black Mountain, N.C.

*We apologize for the omission of these source materials. We also remind writers who include quoted material to make such extracts clear in their text and to include their sources within the text. It is generally not our policy to publish footnoted articles. —Eds.*

## FGC timeline corrections

The timeline (pp. 10-16 *FJ* May) should include these presiding clerks:

George A. Walton, 1949-1955  
Clarence E. Pickett, 1955-1959  
Barrett Hollister, 1959-1969  
C. Lloyd Bailey, 1969-1975  
Stephen Angell, 1975-1978  
Dorothea Morse, 1978-1981  
George Webb, 1981-1984  
Elizabeth Muench, 1984-1990

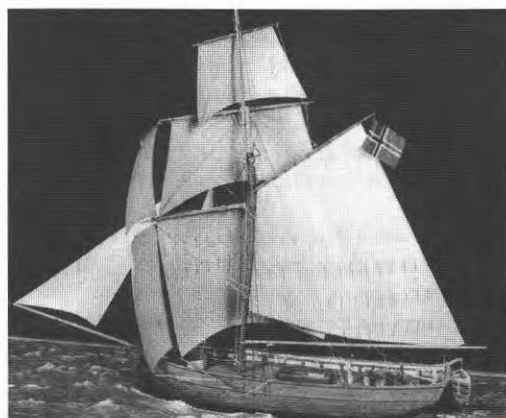
We regret any omissions of persons serving FGC and any errors in chronology. FGC's archives are in the process of being organized and cataloged. Records are not always complete or orderly. Anyone wishing to help with the process of archiving is invited to contact the FGC office at (215) 563-1700. The FGC Centennial Committee will be hosting a "workcamp" at Friends Historical Library in Swarthmore, Pa., from August 14-18 to help cull and sort 40 recently acquired boxes of FGC records. Anyone interested in helping should contact Deborah Haines at (703) 706-8176 or <ddhrh@gateway.net>.

Barbara Hirshkowitz  
FGC Publications Coordinator

## Time to be clear is now

The May 2000 issue of the *Journal* was exceptional in its wonderful coverage of Friends General Conference. In many ways, I equally valued David Newman's letter (Forum) questioning "What would John Woolman do?" and the Viewpoint from Brewster Grace of the Quaker UN Office in Geneva.

As a former international student, Peace Corps volunteer, employee of Japanese firms



in the U.S., and now a salesperson for U.S. firms in Japan and Korea, I was a bit disturbed about the well-intended, yet somewhat oversimplified definition of issues within the article by David Morse, "The Message of Seattle" (*FJ* March). Having been active in the anti-Vietnam War movement, I well remember the rhetoric about evil multinational corporations (MNCs)—especially by those who had never worked in international commerce. Now in addition to the MNCs, we have a new bogeyman, the WTO.

Indeed, harm is often done by the large organizations—but I dare say large organizations also include governments, NGOs, and churches. All of these can be dangerous, even if having different intentions. Corporations and their associations are primarily in place to make profits, and in the process they often do things that in the long term are damaging. However, other large organizations where strategies are made by committees as well as by managers—governments, churches, etc.—also have much of which to be ashamed. At the same time, within all large organizations there are people who are essentially moral, with long-term concerns for their communities and the environment. Many of these people grew up during the 1960s and '70s and now are taking over the reins of power of international firms.

This leads me to David Newman's letter. Associating with people who are willing to speak truth to power in a meaningful way requires first truly doing one's homework as suggested by Brewster Grace's "Viewpoint" article. Often it means doing the same thing for the long haul inside organizations—as opposed to brief antagonistic and unfriendly outside demonstrations. Demonstrations, of course, can have a meaningful role, but when we choose to demonstrate we really should choose our allies and messages carefully if we are to be considered relevant to the long-term discussion and opportunities to influence change. Otherwise we may be rightfully dismissed as "fuzzy-minded do-gooders." Given the gravity of the legitimate issues identified within the WTO protests, we do not have the time and luxury to misunderstand, nor to be misunderstood.

*Tom Coyner*  
Tokyo, Japan

## Response to hate crimes

During the summer of 1999, northern California was shocked by several hate crimes allegedly carried out by two brothers from our community. A prominent gay

couple was murdered in Redding, and three synagogues were firebombed in the Sacramento area. The accused older brother has been quoted as saying that God told him to take these actions.

After these events, plus an attack on a Jewish center in Los Angeles, our local Jewish temple was warned by the FBI and local police that they should consider putting a fence around their property. This suggested action was viewed with dismay by many. As an alternative it was decided that there be a "Gan Rafua Sh'laymah" (Healing Garden) planted. In November, large decorative boulders were placed along the road and members of many religious groups gathered to plant the garden.

At the dedication of the garden in May, a number of religious and civic leaders spoke. Our meeting provided a Peace Pole that proclaims in English, Hebrew, Spanish, and Hmong, "May Peace Prevail on Earth." The local Church of Latter Day Saints provided a plaque that announces: "We, the religious communities of Shasta County, have placed our hands together so that no one will doubt an offense against this place or its worshipers is an offense against us all."

*Phyllis Jones*  
Redding, Calif.

## A new mode of activism

This is to share my discovery of a way to keep in continuous touch with my legislators with a minimum of time and effort.

Jim Harris, a Quaker from San Jose (Calif.) Meeting and founder of the Progressive Secretary, has a team of knowledgeable volunteers to write letters regarding current legislation. One of their favorite sources is FCNL. Thus far, every letter sent me fits with my own concerns for peace and justice. I just follow two simple steps: read the letter, then place an "X" on the "Send" line and return to Jim. He then forwards them to the legislators concerned.

Since I signed onto the Progressive Secretary last September, about three to five letters a week regarding legislation have been sent out (to my state legislators, the president, cabinet secretaries, heads of state, etc.) in my name—a phenomenal feat when I consider I barely could get out one letter and/or a telephone call a month because of the time and energy it took to prepare. Now, thanks to Jim Harris, the Progressive Secretary, I am free of the guilt of "not doing."

If you would like to enroll, there is no charge. Go to the website and follow directions. The more people involved, the more voices the politicians are hearing from.

As of the end of May, over 2,700 have enrolled just by word of mouth. Enroll at <http://www.progressivesecretary.org> or contact Jim Harris at [Jim@ProgressiveSecretary.Org](mailto:Jim@ProgressiveSecretary.Org). After you see how it works, invite others to join. Spread the word!

*Marcia Mason*  
Burlington, Vt.

## Check your listing for accuracy

Please check your meeting's listing in the directory in the back of *FRIENDS JOURNAL*. Be sure the names, telephone numbers, addresses, and times are accurate and that the contact person listed is available to answer the telephone.

During the past few months, I have tried to attend meetings in two different communities while I was traveling. In one case, the telephone number printed in the directory was incorrect, and there was no other way to contact the meeting. In the other community, no one answered repeated calls to either of two telephone numbers, and there was no answering machine or voicemail to leave a message. This is very frustrating and, ultimately, disappointing.

*Judy Wiegand*  
Dania Beach, Fla.

## Is there a Quaker "Peace Cake" recipe?

Recently, I had forwarded to me a question, and then a request for a recipe, from a friend in the United Kingdom. Is there a Quaker Peace Cake? And if so, what is its recipe? If any Friend knows of such, please let me know, and I shall forward the information back to the inquirer.

*Sally Rickerman*  
121 Watson Mill Road  
Landenberg, PA 19350  
[sshhrr@earthlink.net](mailto:sshhrr@earthlink.net)

*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.

"I don't have the time." "I can't, I'm too busy." "I just can't get everything done." We say and hear comments like these all the time. But what is it that we really don't have time for? We spend time developing our bodies and minds, but I propose that we need more time developing our souls. We need Soul Time: time with our deeper selves, learning, growing; time outside of time, so our pace and aspirations are continually weighed against the priorities of that other time. And then we realize that all our achievements, no matter how prestigious, are nothing in that other time.

So what is Soul Time? You know it when you have it. Sometimes it's meeting for worship. I struggle to find it consistently. Sometimes I can get there through meditation, other times it's watching a fire, gardening, or sewing by hand. Playing with kids is another path. I have about an hour every morning that is mine—the time when I'm writing this—that I try to make Soul Time. I read, write, and meditate. And then through the rest of the day I try to slip in brief pauses to refresh the soul.

### Benefits of Soul Time

There's a story of Martin Luther that he said when he had the most to do he had to pray for four hours a day to get every-

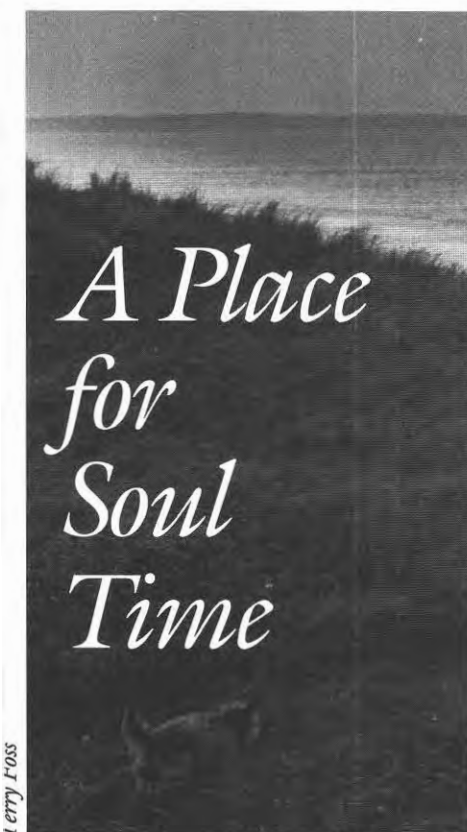
thing done. The Dalai Lama, in *The Art of Happiness*, writes that his regular morning prayers take four hours, and he rises at 4:30 A.M. to fit them into his day. One of the clearest benefits of this much Soul Time is that you end up in a state where you're very calm but full of energy.

We've all known times when we calmly accomplished more than we thought we could—days when we just seemed to breeze through tasks. Now there's research reported in "Beyond the Good, the Bad, and the Ugly," by Stephen Kiesling in *Spirituality and Health*, Fall 1999, that documents the productivity of states of calm energy. Undergraduate subjects did their best studying by far in states of calm energy. Robert Thayer, who has studied moods for the last 15 years, has identified two states, energy and tension, which he sees as the foundation underlying our moods. We all feel some combination of tension and energy. Calm energy is the most productive state for studying, tense

and unnecessary activities can be dropped. John Woolman struggled to keep his activities limited in order to develop his relationship with God. "The increase of business became my burden, for though my natural inclination was towards merchandise, yet I believed Truth required me to live more free from outward cumbers." We need to say no to good activities that are not right for us. Like John Woolman, we must use the yardstick of what Truth requires of us as we plan our daily schedules. What activities are we engaged in that are weighing us down with "outward cumbers"?

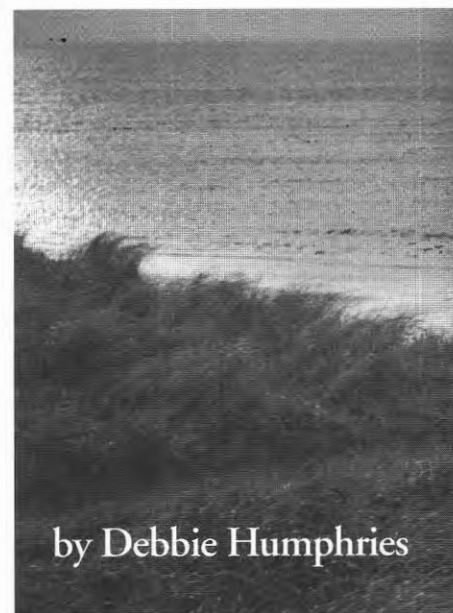
### Making Soul Time

One of the keys to having enough of anything is believing that you have enough. And this is true also of time. Have faith that the combination of an increase in productivity and a decrease in unnecessary activities will give you as much Soul Time as you need. And if you watch, there are opportunities for Soul Time everywhere. Thich Nhat Hanh has written extensively on integrating Soul Time into our daily lives with ideas such as seeing the Buddha's eyes in the tail lights of cars in front of you on the road. Every time I remember I take a couple of deep breaths as I say "Light—I breathe in, Love—I breathe out." You can make Soul Time any time. If your mind is free to wander, let it wander to God. □



energy is next, followed by calm tiredness, and then tense tiredness. Thayer also found that meditation or prayer (Soul Time) reduces tension and helps to turn tense energy into calm energy or tense tiredness into calm tiredness.

Another benefit of Soul Time is that priorities are restructured. We evaluate our activities for their service to our souls,



by Debbie Humphries

Debbie Humphries is a member of Charleston (W.Va.) Meeting, sojourning at Hartford (Conn.) Meeting.





## Angle of Approach

The eagle breasting forward through the gale,  
Its pinions angled neatly to produce  
A swift momentum from the writhing wind—

The silent Indian with his tilted blade  
Generating power in the swirl  
Of tortuous water threatening his craft—

The sailing ship with canvas slanted toward  
The burly breeze which buffets and delays,  
Zig zagging toward its port in slower ways—

As these, the soul who navigates the flow  
Of life's on-surgings comes to know  
The tilt and slant and angle of the ways  
Best suited to his passage through the days—  
Learns to derive direction from defeat.

—Dorothy Walker

*Dorothy Walker lives in Sandy Spring, Md.*

## Composting

The thing is,  
I'm composting now  
and I don't know  
if  
or when  
or even what

and you  
keep asking me  
all these questions,  
wanting answers,  
now

and all I can find  
to say  
is that

I'm composting now  
and I just don't know  
don't know,  
don't know. . . .

—Michael S. Glaser

*Michael S. Glaser lives  
in St. Mary's City,  
Md.*

## There Is a Word

There is a word  
in the English language  
that holds seeds, seeds  
if planted in each child,  
by parents,  
and tended faithfully,  
each year, would yield  
a harvest of such magnitude  
that Mother Earth  
would pause in her revolutions,  
in acknowledgment, if REVERENCE,  
for all living forms,  
clasped your hands, each morning,  
upon rising.

—J.L. Kubicek

*J.L. Kubicek lives in Lake Crystal,  
Minn.*

# On Prayer for Others— and Ourselves

I noticed something not long ago that surprised me: Vocal intercessory prayer is experiencing a major revival among liberal unprogrammed meetings! Friends may not recognize it as such. The language varies from meeting to meeting, but often runs something like the following: "Please hold my friend Jane in the Light; she's going through a really hard time with her youngest child." Or, "My father is going into surgery on Thursday morning for his prostate cancer; I ask

you to hold him in your hearts during his surgery."

This language has a bit of a New Age ring to it. In my view, however, the same deep process is at work whether the speaker is asking others to pray for someone explicitly or asking them to hold her/him "up to the Light." After all, what is this "Light" we are holding the person up to if not God?

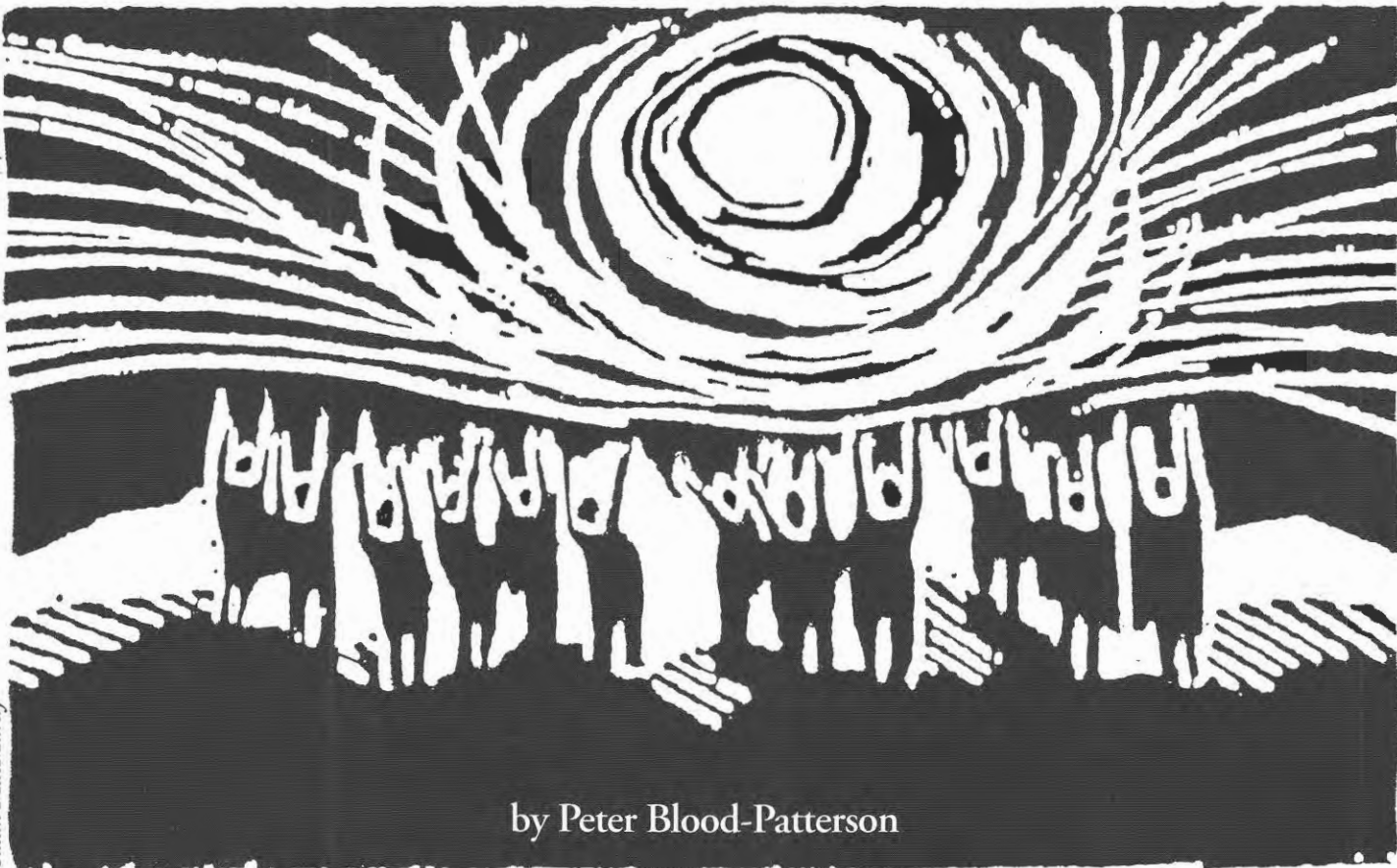
Some meetings provide a special time for this kind of request or information sharing following meeting for worship. It may be called "twilight meeting" or "joys and sorrows." Sometimes such requests are made during meeting for worship itself. They may enter in between introductions and announcements. Other meetings set aside a completely different time for sharing this kind of request, such as a prayer group or healing circle.

All this praying for others started me reflecting on what it actually means to bring up another person's needs to God. If you think about it, mentioning someone's needs to God involves some deep paradoxes. The first paradox of intercessory prayer involves what theologians call "omniscience." If you believe (as I do) that God knows all about us, including all of our needs, even better than we do, why should we need to tell God about our own or someone else's special needs?

The second basic paradox of intercessory prayer involves the equality of God's regard for all of her/his children. Since we assume that God loves all of humanity (perhaps even all of Creation) equally, it seems wrong that God would direct more healing or caring energy towards one person than others just because one—or

*Peter Blood-Patterson is a member of Middletown Meeting (Concord QM/Philadelphia YM). He recently returned from seven weeks of music ministry in New Zealand to be laid off from his hospital administrator's job and is trying to put himself in God's hands to discover what comes next.*

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by Peter Blood-Patterson



even many—people are praying for that individual.

A great puzzle that many of us struggle with is whether God can, in fact, rescue individual humans from death, despair, illness, or suffering. Because we believe God's concern and love for us are without limit, we presume that God longs for *each* of us to be happy and healthy, to live long and as far as possible free from unnecessary pain. Nonetheless, there may be fundamental reasons why God either might not choose or might not be able to rescue individuals from suffering or death. This is something that both theologians and simple people of faith have been wrestling with for centuries. The reasons why God might not heal someone do not seem likely to include either lack of knowledge of the problem or a shortage of supportive friends and family praying for the person in need!

Some people avoid needing to wrestle with these questions about the nature of God because they focus on another important benefit of prayer. This involves the good that flows towards those being prayed for from sensing the love and caring in the hearts of those who are praying for them. Certainly we know that people heal more easily and flourish emotionally when they know others care about them. There has been significant scientific research that suggests that those who are ill or in pain receive benefit from others praying for them even when they do not know by any direct outward means that others are doing this. My own family has extraordinary stories of hearts knit together across distance that are hard to explain, such as people who knew the moment that a loved one was dying at a great distance. As real and important as such indirect benefits of prayer are, I personally am unwilling to leave God entirely out of the prayer process.

Another important reason why many of us pray is because we have been *asked* to do so: Jesus, Paul, Francis of Assisi, George Fox, and many other great spiritual leaders have enjoined us to pray for one another. But again, this cannot be the entire answer. It is important for most of us to understand the deeper reasons why we are doing something, even if we feel great trust in those who have asked us to do it. And so I am brought back to the original question: Why *am* I praying to the God who is at the heart of my universe, and what am I hoping will happen as a result?

Perhaps what we are asking for in prayer is not for *God* to do anything different at all. God is already doing God's part in loving the person in need and sending her/him healing energy, reassurance, and hope. Perhaps what we are asking for instead is change in the heart of the person being prayed for, to enable her/him to embrace and receive the love and healing already flowing from God. In some cases this may involve being able to face suffering or death if that turns out to be the ultimate outcome. We are praying for a transformation in the overall situation to enable the prayed-for loved one to open up her/his heart toward God and toward the universe without fear and anxiety.

But when we pray we also are inviting a change to happen in *ourselves*. I learned this final reason for praying for each other from my limited understanding of Al-Anon, the network of support groups for family members of alcoholics. People often discover that they have been trying for years to "rescue" a family member from her/his addiction. They sometimes find ending their codependency with their loved one's addiction a very difficult, though critical, step. This can lead finally to reaching the point where they are ready and able to turn their loved one struggling with addiction over to God. When we pray for someone else we are asking God to work in that person's heart for healing and change rather than trying to take on the responsibility for change ourselves.

So when we pray, we express our longing for God to work change in our own lives and hearts as much as in the life of the person we're praying for. We are asking for the capacity to let go of our own anxiety, fear, or sense that we are responsible for our loved one. We are asking our community of faith to join us in placing the entire situation at God's feet: bringing about a graceful willingness both in ourselves and in the person in need to lean on God and let go of fear or *whatever* may be blocking God's powerful love from touching all who are involved. □

Quaker worship is  
Thinking about  
That walk through a dark forest  
Where you happened on a clearing,  
The sunlight streaming down,  
And recognized it was made  
By a big tree falling over.

—Christopher B. Fowler

*Christopher B. Fowler is a member of  
Frederick (Md.) Meeting.*

## Spring

I walked the rutted road  
to the brook today  
and saw again my trees  
greeting each  
as members of a cast of players  
in allotted space on stage.  
Each declaring itself  
singular and separate  
for a few short days  
before  
all comingling,  
they become the thick, dense woods  
on the road to the brook.

—Sylvia Diamond

*Sylvia Diamond lives in New York,  
N.Y.*



## Guests in a Tangible Universe

The butterflyleaf on the yellowwinging elm,  
the pigmygreen lemons on the stems,  
the blue ceiling circling above the sky,  
the sunreds drenching bloodblind clouds,

Are,  
and act, doubtlessly, amen, without doubts.  
They know their positions, peace, behests—  
These, among God's several severalshading guests.

—Abbott Small

*Abbott Small lives in Hartford, Conn.*

## The Storm

Those towering oaks outside my window,  
Now violently savaged by wind and rain,  
Stand like women demented by grief.  
Hair in wild disarray  
Arms thrust forward in supplication,  
They shed showers of leaves  
I turn away unable to be a witness to their torment.

—Sylvia Diamond

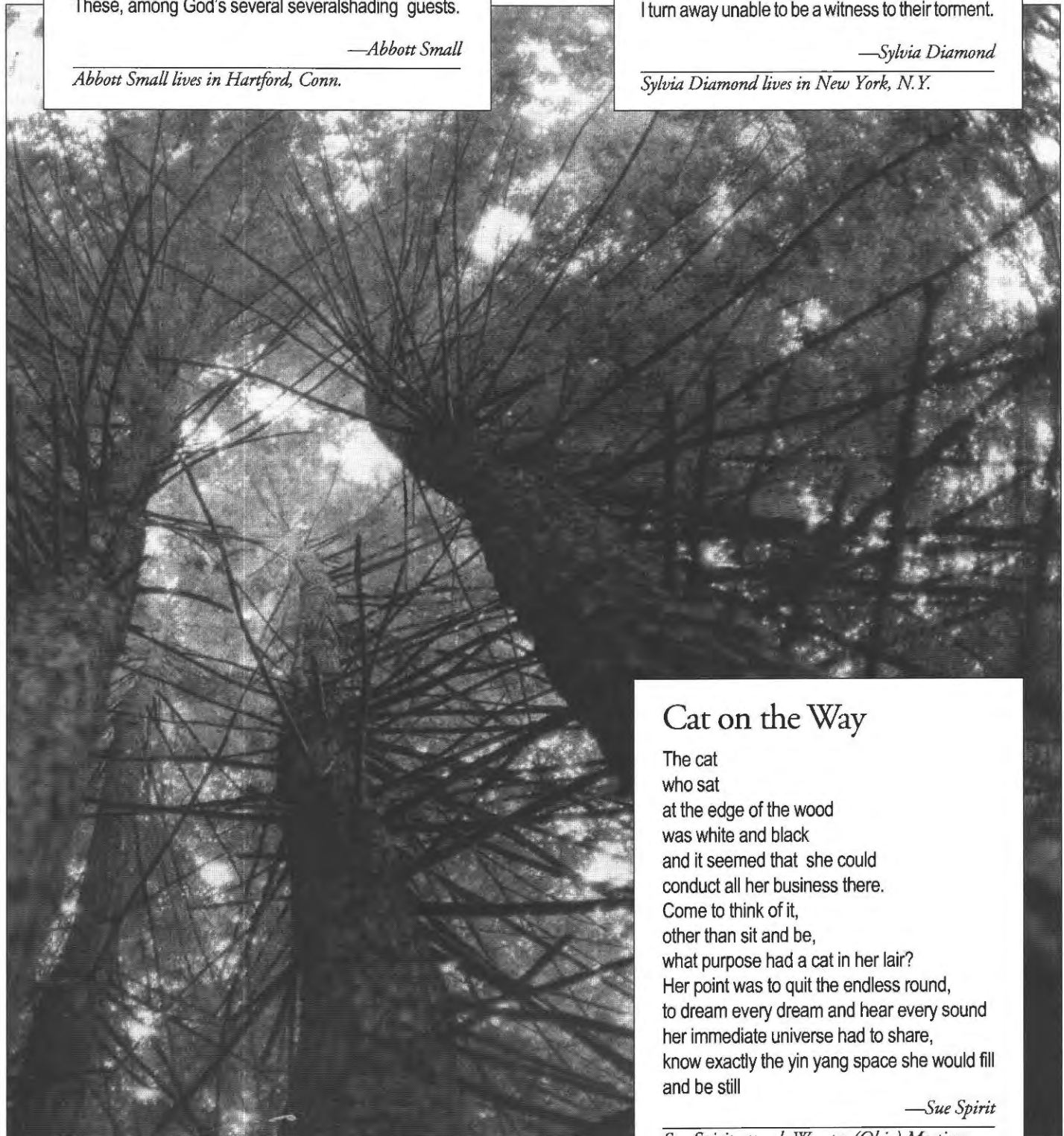
*Sylvia Diamond lives in New York, N.Y.*

## Cat on the Way

The cat  
who sat  
at the edge of the wood  
was white and black  
and it seemed that she could  
conduct all her business there.  
Come to think of it,  
other than sit and be,  
what purpose had a cat in her lair?  
Her point was to quit the endless round,  
to dream every dream and hear every sound  
her immediate universe had to share,  
know exactly the yin yang space she would fill  
and be still

—Sue Spirit

*Sue Spirit attends Wooster (Ohio) Meeting.*



# FGC Quakers and Suffrage

by Margaret Hope Bacon

**A**t the first Friends General Conference in Chautauqua, New York, in 1900, a small but dynamic New York Quaker woman addressed the assembly. Mariana Wright Chapman was president of both the New York State Society for Women's Suffrage and the Women's Suffrage Association of Brooklyn and had belonged to the National Woman's Suffrage Association since 1894.

"We have in our country certain national and state documents beginning with the formula 'We the people of the United States,' or 'We the people of the State of New York, do enact as follows,' etc. Now who are the people of the United States?" she asked, beginning a speech that called for Friends to back suffrage for women. "Women are fundamentally peaceful," she argued, "and will introduce into national life the strongest peace force in the human family."

Mariana Chapman was not alone in her commitment to women's suffrage at this gathering. In several of the yearly meetings that had gathered at Chautauqua, individual women were already active in the movement and many Quaker men also supported the cause. As a result of this upswelling of interest, the conference agreed to establish a new department under the Union for Philanthropic Labor, which they first called "Women in Government," but later renamed "Equal Rights for Women," with Mariana Chapman as first superintendent.

The seven Hicksite yearly meetings that gathered at Chautauqua had a historical interest in women's rights. Lucretia Mott, a member of Philadelphia Yearly Meeting, had been the pioneer of the movement and had called the Seneca Falls Convention for the Rights of Women in 1848 with Elizabeth Cady Stanton. Mary Ann McClintock, a member of Genesee Yearly Meeting, had been one of the organizers of the convention, as well as Jane Hunt and Mott's sister, Martha Coffin Wright. In 1851, Susan B. Anthony, a member of Rochester (N.Y.) Meeting, joined the movement. This early leadership had in-

spired a second generation of Quaker women to be active in the suffrage movement in the latter years of the 19th century.

"The Society of Friends always has held advanced views on the woman question and was for a long time the only religious body which gave women equal rights with men in the church," Mariana Chapman had said in her talk at Chautauqua. "Women of this sect were naturally leaders in the great movement for the emancipation of women educationally, professionally, and politically. Lucretia Mott stepped forth almost alone at first, but soon Susan B. Anthony and Lucy Stone (both of Quaker ancestry) stood by her side, powerful in vision to see and will to do, and dedicated to their great task."

Soon after the Chautauqua Conference, New York Friends organized the State Friends Equal Rights Association with annual dues to meet necessary expenses. This group decided to affiliate itself with the National Woman Suffrage Association and sent five delegates to the annual convention of that group in 1901. It held teas and gave talks on suffrage, often at Friends Seminary in New York City, and urged its members to be active whenever a bill pertaining to suffrage was to be presented in Albany. After New York State finally accepted women's suffrage in 1917 it decided to continue to agitate until a federal amendment was passed.

In December 1902, Mariana Chapman spoke to a group of suffrage-minded women at Race Street Meeting in Philadelphia, where a branch of the new Friends Equal Rights Association was formed, with Susan Janney as chair. This group rapidly acquired 200 members and worked to form equal rights committees in all quarterly meetings while holding regular public forums with qualified speakers. The women soon found, however, that most of their members were already affiliated with state and national suffrage associations, to which they paid dues, so they decided in 1905 to become an enrolled, rather than dues-paying, organization and to put their efforts into persuading members of all monthly meetings to join local suffrage organizations.

In 1906, the Equal Rights Association of Philadelphia Yearly Meeting held a large meeting at Race Street Meetinghouse at which Anna Howard Shaw, president of the National Suffrage Association, spoke, followed by Dean Elizabeth Powell Bond of Swarthmore College. Also speaking at the gathering was Lucretia Longshore Blackenburg, president of the Pennsylvania Suffrage Association and wife of a reform mayor of Philadelphia.

One of the purposes of the Equal Rights Association was to persuade the various yearly meetings to go on record in support of woman suffrage. Philadelphia Yearly Meeting (Hicksite) was the first to do so, passing a minute in 1914 that read:

In view of the fact that the Society of Friends by reason of its inheritance and present organization gives evidence of the advantage which results to the home, the meeting and the community through a full recognition of the dignity of woman and her right to complete development, the Philadelphia Yearly Meeting of the Religious Society of Friends records its endorsement of equal suffrage, as a principle of justice to woman and an opportunity for more effective service. The Yearly Meeting recommends that monthly meetings be watchful for opportunities to influence equal suffrage legisla-



**Susan B. Anthony (left) and Elizabeth Cady Stanton**

*Margaret Hope Bacon is a member of Central Philadelphia (Pa.) Meeting.*

tion, and encourages its members to an active interest in the accomplishment of this reform.

In 1902, during Baltimore Yearly Meeting, 110 members were enrolled as members of Friends Equal Rights Association, under the presidency of Elizabeth Passmore. Like the New York group, the Baltimore Quakers affiliated directly with the National American Woman Suffrage Association and sent a delegation each year to the NAWSA convention. In 1906 the national convention was held in Baltimore, and Susan B. Anthony made her farewell speech, saying "Failure is impossible." Following her death, a memorial service was held for her in the home of a member of the Baltimore Friends Equal Rights Association.

The Baltimore wing of the new association worked hard at distributing literature to its members. In 1915 it was successful in persuading the yearly meeting to go on record supporting suffrage, as Philadelphia Yearly Meeting had done the year before, using similar wording.

The smaller yearly meetings—Indiana, Illinois, Ohio, and Genesee—also developed Equal Rights departments, although they were stretched thin in keeping up

membership. Indiana Yearly Meeting established a department in 1902, under the direction of Mary Ann Roberts, but noted in 1904 that "the cause seemed rather unpopular at present." In 1907, however, the group became interested in working for suffrage in nearby Ohio. In 1917, Indiana Yearly Meeting noted that the issue of woman suffrage was overshadowed by war and spoke of its concern that liquor interests were backing a referendum designed to prevent women voting in the presidential elections. In 1918, Genesee Yearly Meeting noted the passage of the suffrage amendment for New York State and recorded that it had sent cards to all its New York State members urging them to vote for suffrage.

At the various yearly meetings, work on suffrage was reported on, along with a whole list of other concerns under the aegis of Philanthropic Labor: temperance and narcotics, social purity, work among women and children, work among African Americans, work with Native Americans, peace, work to improve the quality of the public press, work to prevent cruelty to animals. It was a tall order for a relatively small number of Friends to undertake. Since many of their members

interested in suffrage were already at work in city, state, or national organizations, Friends had some difficulty recruiting workers for their committees on suffrage. Nevertheless, they managed to keep the concern before the body of their yearly meetings for many years.

At the biennial conferences of FGC, the Equal Rights Association held business meetings in an effort to coordinate the work of all Friends Equal Rights Committees, and it arranged for a speaker to present the case for woman suffrage to the entire gathering. In 1914, when the meeting was held in Saratoga Springs, N.Y., the group arranged for Carrie Chapman Catt, president of the International Woman Suffrage Alliance, to speak to the whole body. "It seems to me like carrying coals to Newcastle to bring the doctrine of equal rights to a Society of Friends," she said. The superintendent of the Equal Rights Association herself often spoke at the gathering, most frequently Mary Bentley Thomas of Baltimore, a passionate and effective advocate for equal rights.

Although Mariana Chapman organized the group, she was forced to resign soon after because of ill health, and died in 1907. She was followed by Lucy Sutton of



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Baltimore, then Mary Bentley Thomas of Ednor, Maryland, served a number of years. Ellen H. E. Price, a member of Swarthmore (Pa.) Meeting was next, followed by Anne Webb Janney of Baltimore. These women always attended the national conventions of the National American Woman's Suffrage Association as delegates and maintained a liaison between the Quaker group and the national body.

It is hard to measure the impact of this Quaker group on the suffrage movement, but the willingness of leaders of NAWSA to speak at gatherings, their praise of the Quaker work, and the fact that the Friends group was included in *History of Woman Suffrage* indicates it was considerable. In 1911, Effie L. D. McAfee, a member of the New York branch, was sent to the International Congress of Women held in Stockholm, Sweden, a precursor of Women's International League for Peace and Freedom. Here the delegates honored her, speaking of the long history of Quaker involvement in women's rights. In 1916, when the national organization debated its support for the war effort, the Quaker delegates were able to express their pacifist views.

But probably the greatest effectiveness of the association was to be found on the individual lives touched by its influence. In the early days of the organization a young woman, still in her teens, attended an Equal Rights meeting with her mother at a Friend's home in Moorestown, N.J. She was Alice Paul, soon to become a student at Swarthmore College. After graduating from Swarthmore, studying social work in New York City, and obtaining a Master's degree from the University of Pennsylvania, Alice spent a year in England, including a term as a student at Woodbrooke College in Birmingham, a center for Quaker studies. Here she met Christabel Pankhurst and was converted to militant means to obtain suffrage. She joined the British suffragette movement and was jailed for throwing a brick through a window.

When she returned to the United States in January 1910 after almost three years abroad, her reputation as a militant suffragette had preceded her. Newspaper accounts of her participation in semi-violent confrontations had sounded very strange to Quaker Moorestown. In February, the Young Friends Association held a meeting at which she was invited to speak. She



**Alice Paul**

explained that most of the violence was launched by the British government against the women, and that the violence was entirely against property. "In a London prison this quotation is carved on the prison walls: 'Resistance to tyranny is obedience to God,' and this is the spirit

which upholds the women of England," she said.

Friends did not unite with this speech, and Alice Paul began from that moment to move away from Quaker circles (although she kept *Friends Intelligencer* supplied with articles on suffrage and maintained her membership in Moorestown (N.J.) Meeting all her life, dying at the Quaker-run Greenleaf). Moving to Washington, she organized a new militant suffrage group, the Congressional Union, which later became the National Woman's Party and which was dedicated to working for votes for women using forceful but nonviolent methods. By conducting colorful but entirely peaceful demonstrations that nevertheless led to their arrest and by refusing to eat or to be force-fed while in prison, Alice Paul and her colleagues kept the matter of suffrage before the U.S. public and the president during wartime and were finally rewarded when the suffrage amendment was passed in 1918 and ratified in 1920. Later, Alice Paul wrote and had introduced into Congress the Equal Rights Amendment, which is still to be ratified.

One cannot claim that attending the meetings of the Friends Equal Rights Association was behind Alice Paul's conversion to work on behalf of women's rights, but it certainly helped. Probably many others were influenced by this group and expressed their concern in quieter but still effective ways.

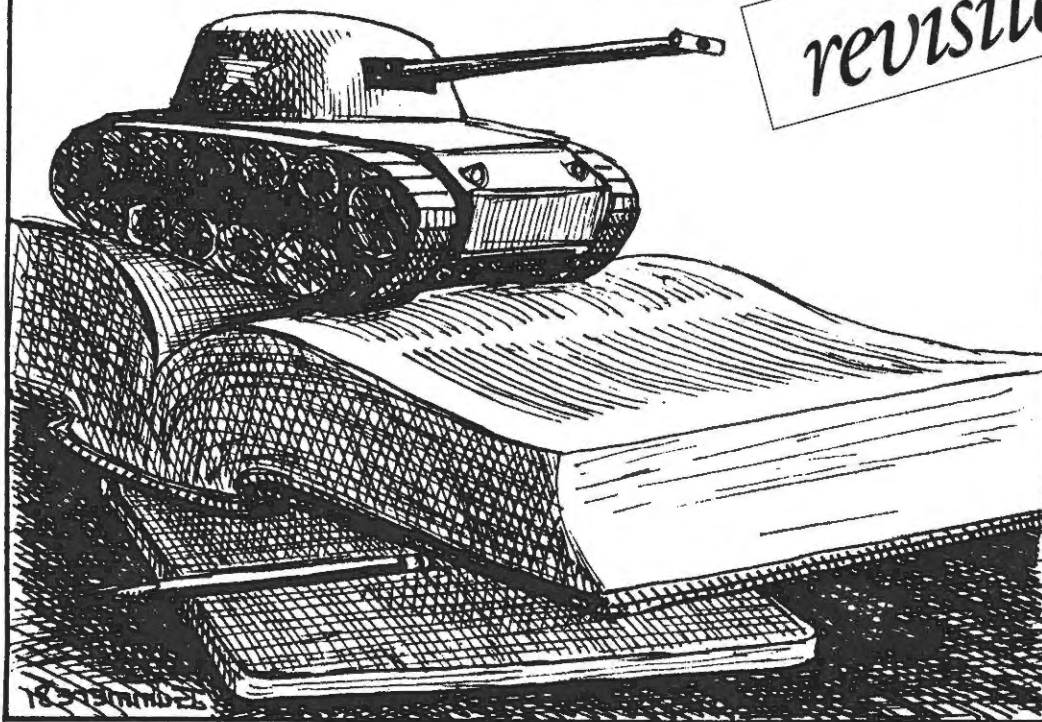
Interviewed by a *Newsweek* reporter shortly before she died, Alice Paul spoke of her Quaker heritage:

Women are still voiceless. We have to wait until complete equality becomes a reality. I grew up in a Quaker family and the Quakers believe in the equality of the sexes. It is hard to grow up in such a family and never hear about anything else. When you put your hand to the plow, you can't put it down until you reach the end of the row. □

by Katherine van Wormer

# ROTC

revisited



In June 1994 FRIENDS JOURNAL published my article "Challenging a Creeping Military Presence." The subject was ROTC. Among the guidelines offered in it was this: "Be prepared for a huge backlash when the arguments are made public. There will be a barrage of letters to the editor," etc.

This was written, of course, before the Internet and e-mail revolution turned the communications process upside down, and before the U.S. Congress quashed virtually all opposition to military science by passing legislation to withdraw federal funding from universities that refused to house ROTC on their campuses. The funding to be withdrawn involved not only Defense Department contracts, but all financial aid for students.

Fast-forward to September 1999: *U.S. News and World Report* published their annual edition of "Best Colleges in the

United States." A subsequent issue devoted to financial aid played up the ROTC scholarship in the most glowing terms. In reaction to this biased report, I fired off the following angry letter to the editor of *U.S. News and World Report*, October 4, 1999:

How disturbed I was to see your article in the September 6 issue about ROTC scholarships as a means of providing funds for a college education. The education associated with ROTC is a contradiction to the academic freedom enjoyed at university campuses; military training on college campuses, in fact, makes a mockery of education. Far from taking a global view of learning, ROTC encourages narrow patriotism and a philosophy of any means (killing people and polluting environments) to the end. The institutionalized mistreatment of gays and lesbians in the military and sexual harassment of women are par for the course.

Before I had even seen the published letter, irate phone calls were coming in from bewildered yet outraged callers from all branches of the military.

The first week I received around 50 e-mail letters, ordinary letters, and phone

calls. On the seventh day, the letters dwindled to two. After answering the most sincere and thoughtful letters I resumed my usual routines.

Then on Monday of the following week, I arrived at work to find 77 e-mail messages on the screen. The next day over 100; then over 150. Among the subject headings were:

*Do you know Jane Fonda?  
Shame on you!  
Ignorant Professor  
Traitor  
ROTC  
Did you write this?  
Commie bitch*

No sooner had I read one message than another would pop up on the screen. Most of the letters were lengthy and addressed to long lists of military personnel in addition to selected administrators and colleagues at my university. Typically, correspondents forwarded my original letter from *U.S. News and World Report*, which now contained a lengthy rebuttal by an army captain. Many of the writers urged the readers to "write her and tell her what you think of her views on the military." One letter added: "Warning: she is a pacifist."

All this attention is a reflection of the revolution in communication, a revolution that can inform hundreds or thousands of people instantaneously of a happening and forward messages everywhere all at once. In this case, specialized Internet news groups such as <www.sci.military.naval>, <www.soc.veterans>, <www.alt.military>, and <www.FreeRepublic.com> presented my letter with various unQuakerly replies. As one writer confirmed, "By now your e-mail address is all over every military establishment this side of heaven itself." "I hope all these e-mails jam up your computer," said another.

Over 2,000 e-mails later (the peak in one day was over 150) I can now analyze

*Katherine van Wormer is a member of Kent (Ohio) Meeting and teaches social work at the University of Northern Iowa. She is the author of Social Welfare: A World View; Social Work with Lesbians, Gays, and Bisexuals; and Women and the Criminal Justice System.*

some of the basic themes. First, what stands out is the rage: venom poured forth in message after message from those who live a harsh life toward one who clearly does not. For example: I am called a "menace to the young"; "a disgrace to an already disgraceful profession (social work)"; "a radical feminist"; "a lesbian who belongs on an island with others of her kind"; "a comrade of Hanoi Jane"; "a holdover from the '60s—were you a flower child?"

Sample comments sent to my university dean and president are: "I can't believe you allow a socialist to teach at your university." "Send her packing." "In case you are unaware of what the professor is up to, here is a copy of her letter."

Sarcasm was frequent, as in "I can't wait to get back to work harassing women and polluting the environment." As were disclaimers: "We are the true social workers." "We endure incredible hardships so that you can voice your idiotic opinions."

Whereas the military officers often spoke of me in the third person to their friends, army wives and parents of servicemen and -women tended to be more direct. Instructions to me were to: "Get your head out of the sand!" "Resign at once and take the first plane to some communist country." "Come down from your ivory tower and see the real world." "Join up or shut up." "Fall down on your hands and knees and thank the men and women in the military for the freedoms you seem so willing to abuse."

Looking back over these reams of angry accusation, re-reading them or really reading them, I am able to get a sense of something that goes beyond the bravado, namecalling, and stilted military rhetoric. I am able to grasp their suffering and even feel from their point of view, their bitterness against an unexpected outside attack, an attack by a civilian no less, and one who enjoys a life of relative ease. What does it mean, I wonder, to live a regimented life in isolation from family and friends? And to be at the constant beck and call of barking officials in uniform?

No longer can I disregard their stories, stories of risky missions and heroism and grief. Many such personal narratives are punctuated by pleas of "Don't delete"; or "Hear my story." Getting beyond the insults, then, I do hear their stories and in so doing enter a different landscape, far from the sanctuary of my academic office. I learn, for example, of the disabled veteran

who can't sleep because of nightmares of war. And from one distressed army wife, I am informed of economic hardships. "Do you know my husband is paid so little," she writes, "that we qualify for food stamps?" Another woman, a doctor whose children went through Berkeley on ROTC scholarships, confides at the end of her letter, "You see, their father was a marine who was killed in Vietnam."

Even many of the sarcastic but revealing comments from infantrymen contain overtones of suffering. "I hope you sleep well tonight," writes one father. "I too would like to sleep at home with my wife. We have a baby on the way but I am being shipped thousands of miles away." Fi-

## Military Attitude

My father-in-law in Navy whites,  
my husband in Air Force blues,  
sat at the long trestle table  
discussing war tactics.  
I poured steaming liquid  
from the silver coffee pot  
into thin porcelain cups.

It was all very civilized:  
the discussion of battles won,  
the valor of men, the duty  
to God and country,  
the excitement over new weapons.  
Acts of heroism grew large,  
hovered over the table.

My protests came from  
a burgeoning belly,  
anguish that lives could be  
played as part of this game.  
My insides turmoiled over toast and  
marmalade. But then, back then,  
women, especially young  
expectant mothers, were  
to be seen not heard.

We were in the service of our country.  
Our opinions did not count.  
Silence bought family union.  
Anger grows with age.

—Joanne S. Scott

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

nally, there are a number of men who write of the lives they save, those of Serbs and Albanians in the Kosovo conflict.

We are good people living hard lives: this is their theme. "We risk our lives so that you can have the academic freedom to attack your military protectors." Resentment of civilians and especially academics "in the ivory tower" is another theme echoed throughout the communications.

To those who have shared a part of their lives with me I send personal responses geared toward the realities they face. "I am not trying to attack people in the military," I might say, "only the military industrial complex itself and its impact on the university. There are many good people in the military, and you sound like one of them. I am a Quaker myself and against war." Judging by follow-up correspondence, Quakers receive a measure of respect in military circles. "Oh, I just wanted to know where you were coming from," commented one writer. "I respect your religious views; recall my original message," said another. Among the most well-meaning responses, I have received invitations from public relations departments and other authorities for tours of West Point, the Air Force Academy in Colorado, and even a submarine voyage.

The most moving telephone call (admittedly, most of these calls were far from moving) came from a gay ex-army captain who had been forced to choose between his career and his lover. Talking to me marked a turning point in his life, he said. He went from despondent to agreeing to check out a career in social work in the course of his call.

The most compelling story came in the form of a confession from a Department of Defense employee, formerly an enlisted man:

I served in the Army for four years to include the Gulf War. I have been a witness and culprit to the wanton destruction of the environment. The cost of repairs, some of which are irreversible, ranges in the millions of dollars not to mention the intangible consequences such as how the locals tend to view the American military in their little village (e.g., Somalia).

Your letter which is being circulated around the DoD along with a copy of the rebuttal of some foolish young officer is being used to further lionize the role of the military in today's global environment and our invaluable service to our nation's mission. I understand that you were not questioning the moral fabric of those who serve. Keep the faith! □





## The Cipherer

Bartimus ran a counting house,  
hard by a wharf in Nantucket.  
He'd made seven voyages,  
the Sandwich Isles  
and the gales around Cape Horn,  
then taken his lay to craft this godly life.  
When the springing breeze whipped  
whitecaps across the blue blue bay,  
he would pray for God's touch.  
Awakened by the daybreak babble  
of his infant daughter, he asked for a sign.  
And after lung fever took his wife,  
while cemetery elms danced on the wind,  
he went back to his desk,  
marooned by God, to do his sums.

—Benj Thomas

*Benj Thomas is a member of Bethesda  
(Md.) Meeting.*

Barbara Benton



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## Other early autumn events

Dialogues with Jesus from Gospel of John • Sept. 29–Oct. 1

Inquirers Weekend: Basic Quakerism • Oct. 6–8

Mindfulness Practice for Educators • Oct. 13–15



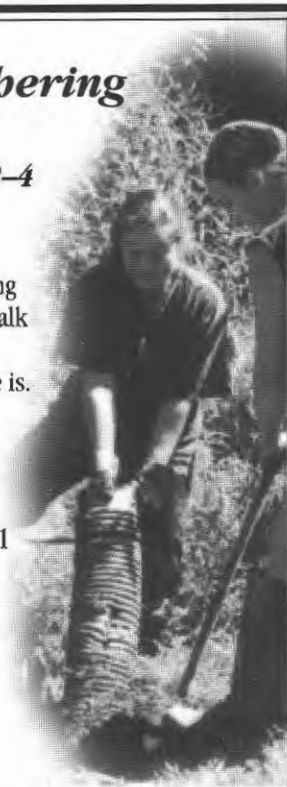
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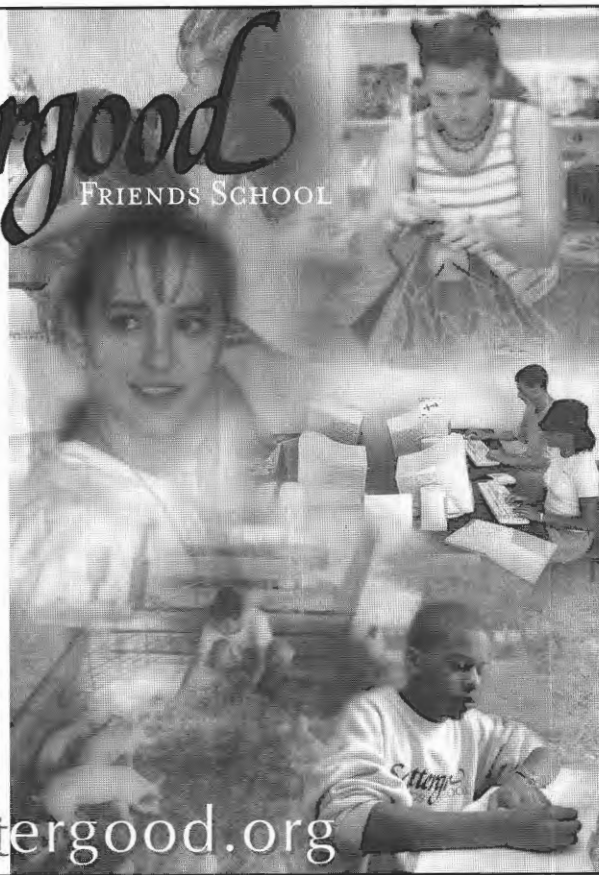
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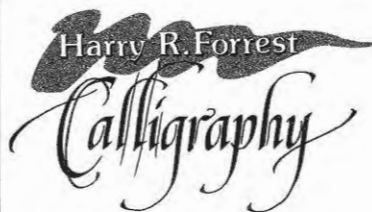
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The articles that appear in FRIENDS JOURNAL are freely given; authors receive copies of the issue in which their article appears. Manuscripts submitted by non-Friends are welcome. We prefer articles written in a fresh, nonacademic style, using language that clearly includes both sexes. We appreciate receiving Quaker-related humor.

- ❖ maximum 8–10 double-spaced, typewritten pages (2,500 words)
- ❖ include references for all quotations
- ❖ author's name and address should appear on the manuscript
- ❖ enclose a self-addressed, stamped envelope for return of manuscript

Submissions are acknowledged immediately; however, writers may wait several months to hear whether their manuscripts have been accepted.

For more information contact Kenneth Sutton, Senior Editor.

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## A Missed Funeral

For Alison DesForges

Once many years ago, I left for home on Route 45  
out of Lewisburg, Pennsylvania.  
It was early Saturday morning in October,  
the sun rising in the blue sky,  
the well kept farms ripe with the labor of the year,  
the old Dutch barns and farmhouses from a picture book,  
the distant mountains close to heaven,  
Alone in the car on a newly paved road.

Suddenly, directly in front of my left wheel was a patch  
of blood, guts, and fur of some unrecognizable creature,  
who, but yesterday, had been tending to life  
with family, friends, or alone,  
who, when crossing the road,  
had been smattered by the lights of a killer car.

Should I swerve?  
There was no danger of hitting an oncoming vehicle.  
Should I keep going straight  
and re-run over the mash of bright red and brown?

Many thoughts can pass in a few split seconds,  
but not time enough for a well-considered decision.  
I did not swerve.

By the moment the rear tire had run over the mash,  
I regretted.  
Sure, no one saw that I did not swerve—  
except me—and God.  
Sure, this was not a pet  
to be buried with ceremony in the back yard.  
Sure, I could not have brought the small creature back to life.  
Yet, I had, so to speak, missed the funeral.  
I had not shown my respect for the being  
that had been scurrying about on his or her life's work  
but a few short hours ago.

As the years go by I reflect on that missed opportunity.  
In the great affairs of the world and cosmos,  
even in the material world off Route 45  
this petty decision makes no perceptible difference.

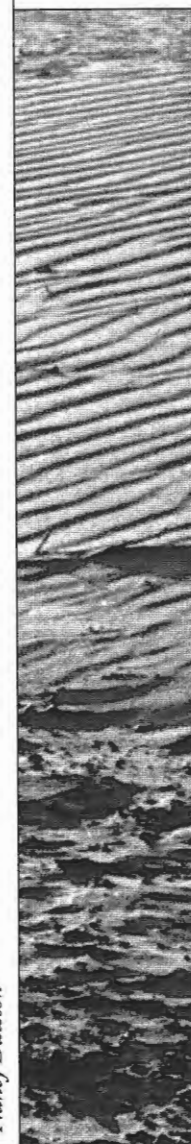
But it does.

—David Zarembka

*David Zarembka lives in Gaithersburg, Md.*

*When Alison DesForges was investigating the 1994 genocide in Rwanda, she drove up a grassy road to a church where a massacre had occurred. As she got out of the car, she stepped on the remains of a small child, flattened by numerous unsuspecting vehicles.*

Nancy Dawson



## Shadow and Substance

My shadow does not age,  
The silhouette at seventy much the same  
as three.  
Intimation of eternity,  
Suggestive of stability.  
What then is the substance of shadow?  
Surely it cannot be me.

—Jonas Mather

*Jonas Mather lives in Levittown, Pa.*

## Leaving the Shadow Behind

What is the shape of grief,  
the shadow cast on a wall, never moving?  
Or moving only as our light moves,  
giving a different perspective,  
yet always there?

This is how we speak at memorial services—  
seeing the shadow  
from different parts of the room,  
all seeing the shadow—but differently.

After we leave  
the shadow will dissolve into light.

—John Kriebel

*John Kriebel lives in Mt. Holly, N.J.*

## Death

Death is only death  
when love comes;  
After said night,  
there is a following.

—Brian McKenney

*Brian McKenney  
lives in Whittier,  
Calif.*

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# Corporate Worship, Alone at Home

by Judy Kruger

For at least ten years, I took meeting for worship for granted; I was young and healthy, and I dropped in to meeting if I wasn't doing something else. When suddenly diagnosed in 1993 with a devastating illness that has made me mostly bed-bound, my attitude changed radically. Suddenly meeting for worship in the presence of others became precious.

Corporate worship differs vastly from worshipping alone. There is a tremendous power in our bearing witness to each other's sufferings, joys, courage, and revelations. In a gathered meeting a synchronicity often evolves that results in an astonishing feeling of a group being led together. When we wait together, we somehow become more open to spiritual knowledge.

I only go to meeting a few times a year since losing my health, but how much more I appreciate and treasure each short hour of wor-

shipping together. How sad I feel when people are so casual about what time they arrive; if only they could see, without suffering a catastrophe, how much this hour gives us.

Because one in four of us will experience a lengthy mobility impairment from illness or injury, and we all (if we're lucky) will age, the question of access to corporate worship touches all Friends. I wish to suggest a few ways to preserve the vital corporate worship experience for homebound, hospitalized, or otherwise physically challenged Friends:

1. The responsibility for noticing absence lies with the meeting, but homebound Friends need to ask their meeting for home worship if possible. I try to avoid making people guess whether phone calls about worship would be welcome or not.

2. People attending meetings should try to notice absence as much as presence at worship. Call or drop a note asking the absent Friend what she or he needs in order to worship. If attending at the meetinghouse is a possibility, it may be a ride, a wheelchair

push, help with a few steps, or an armchair or microphone in the meeting room.


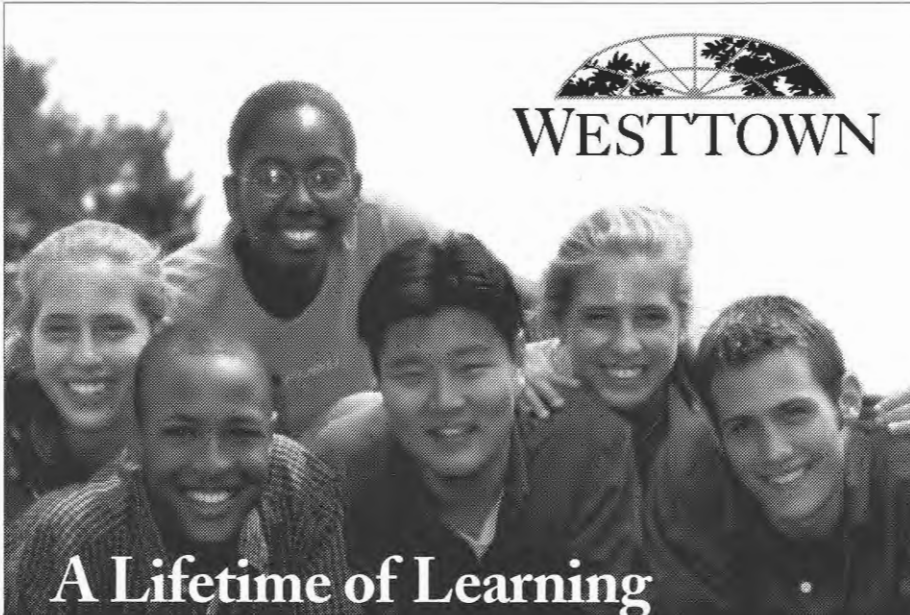
3. Those of us who cannot get out might love to have one or two people come to us to worship together. If we are quite debilitated, one person for a short worship session will be wonderfully sufficient; a group can be overwhelming.

4. In a pinch, especially when there is a memorial meeting for worship that I cannot attend, I will settle in for worship at home at the same time the corporate worship is scheduled. This does indeed create a connection from afar.

5. Another remedy, especially good for snowy First Days when I know several of us will be home, is to hold meeting for worship on the telephone with another Friend. You have to experience a gathered meeting of two over the phone to know that it really can happen!

The desire of the homebound for corporate worship may burn just as strongly as that of anyone who physically arrives each First Day at the meetinghouse. □

*Judy Kruger is an at-home Friend, nurtured by occasional visits from Friends of several meetings.*

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## Reports

### Southeastern Yearly Meeting

Southeastern Yearly Meeting met for our 38th annual sessions from April 19 to 23, 2000, at United Methodist Life Enrichment Center on the shores of beautiful Lake Griffin in Leesburg, Florida. While we enjoyed watching the ospreys, egrets, and many other beautiful birds at this naturally alive area, we also observed a warning to keep our children away from the mating and aggressive alligators on the lake shore. We were dismayed to learn that many alligators are dying, perhaps from toxic algae blooming in the lake.

Our theme was "Peace," and each of us found a way to celebrate the theme. Our elementary-school-age Friends constructed a peace walk to which everyone was invited. We particularly enjoyed their idea of a "peace station" where you can fill up with peace when you run out. Our middle-school teens participated in "Help Increase the Peace" workshops, facilitated by Peter May of the Southeastern Regional Office of AFSC. Our high school teens explored "Creativity in Resolving Conflict" with hands-on activities.

The adult consideration of "Peace" was led by Joe Volk, our Walton lecturer, who is also executive secretary of Friends Committee on National Legislation. In our early workshops,

Joe challenged us with the question: "What can we do today that will make a difference 100 years from now?" Many Friends took Joe's question to heart. We are not at this time certain quite where the Spirit is leading us on this, but one thing that we will be examining is the proper use of the yearly meeting's unrestricted invested funds. In the lecture later in the yearly meeting, Joe inspired us with his account of his spiritual journey.

We heard reports on our yearly meeting project in Nicaragua, Pro-Nica, which is supported by Friends around the world. Vital programs sponsored by Pro-Nica provide help for women in childbirth, assistance for street kids, and ceramic water filters for a supply of safe drinking water. Libraries supported by Pro-Nica furnish a safe haven, as well as a place for study for children who live in dangerous neighborhoods. The Amigos Construction and Community Development Corporation, also a project of the yearly meeting, has encouraged meetings in our hurricane-prone area to establish a disaster response plan and to consider how we may participate in the development of a Quaker disaster response project.

Our Cuban Quaker Project has provided Alternative to Violence Project training for Cuban Friends, as well as needed funds for the rebuilding of meetinghouses. We are keenly

anticipating sending Southeastern Yearly Meeting Friends to participate in Cuban Friends' celebration of 100 years of Quaker presence in Cuba this November.

One of our members, Daniel Vaughn of DeLand Worship Group, spoke of his spiritual leading to offer himself as a candidate for the U.S. House of Representatives. We heard the concern of Winter Park Meeting that we request that our governor, Jeb Bush of the state of Florida, declare a moratorium on capital punishment, as has the governor of Illinois.

We continue work on our *Faith and Practice*, approving a new section on "Death, Dying, and Bereavement," and having a threshing session on the section on "Friends Meeting for Business."

Through the entire yearly meeting, we felt a deep and precious sense of Spirit-filled community. Perhaps our sessions can best be summed up by a sentence from our Spiritual State of the Yearly Meeting Report: "All of Southeastern Yearly Meeting is grateful to be a part of such a wide spiritual community that transcends our physical distance from each other and helps us to live led by the Spirit through the ever-present transforming power of the Love of God, Christ, the Inner Light, Goodness."

—Stephen W. Angell, clerk



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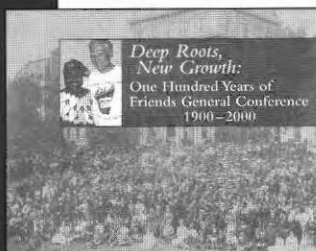
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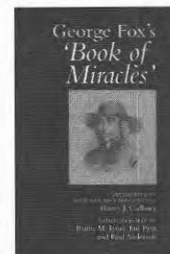
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## News

University of Washington is creating a Gordon Hirabayashi Professorship for the Advancement of Citizenship, to be awarded to a faculty member "whose work most captures the spirit of Dr. Hirabayashi's vision and commitment to civil liberties." This endowment will be matched with \$250,000 by the State of Washington Distinguished Professorship Trust Fund, provided that donors pledge at least \$250,000 to the fund by September 1, 2000. Gordon Hirabayashi, a student at University of Washington when the United States government ordered Japanese Americans to report to internment camps during World War II, was certain that his constitutional rights as a U.S. citizen were being denied and refused to comply with executive orders, for which he was imprisoned. Forty years later his conviction was overturned. A pacifist, he became interested in Quakers, and in 1941 he joined University Meeting in Seattle. He felt great spiritual and personal support from Friends while in jail. After nine months there, Clarence Pickett and Homer Morris of AFSC helped arrange for Gordon to leave prison on bail to work in a relocation position in Spokane, out of the restricted coastal area, where, while waiting for hearings on his Supreme Court appeal, he was able to help relocate other Japanese Americans out of internment camps. For information about the fund, contact University of Washington Foundation at (206) 616-2464.

A statue of Peace Pilgrim will be dedicated at United Nations University for Peace in Costa Rica on November 19, 2000. The suggestion for placing a statue of her there, next to that of Mahatma Gandhi, was made several years ago by Robert Muller, former Assistant Secretary-General of the UN and chancellor emeritus of the UN University for Peace. Peace Pilgrim, who died in 1981, began walking as a peace witness in 1953 at age 46, crossing the United States many times and logging more than 25,000 miles. She received no financial support, kept no money, and depended from day to day on food and bed provided by people whom she encountered in her pilgrimage. She talked with whoever would listen to her message to "Overcome evil with good, falsehood with truth, hatred with love." A newsletter, *Friends of Peace Pilgrim*, is available; for information call (909) 927-7678, visit the website <www.peacepilgrim.com>, or e-mail <peacepilgrim@znet.com>.

Rockland Meeting of Blauvelt, N.Y., has initiated a community effort to establish in Rockland County a residence and support program for women released from prison. The home would be known as the Leigh Schuerholz Residence, in honor of a member of Rockland Meeting who died last Septem-

ber. In addition to serving as clerk of Rockland Meeting, Leigh Schuerholz was, at various other times, treasurer of meeting, a First-day school teacher, and a member of the Ministry and Oversight Committee. She was also, during the last eight years of her life, concerned for the needs of women in Rockland County jail. She met weekly with women prisoners, helped them maintain ties with their children and families, and planned for their needs when released, often opening her home to former inmates. Through its Peace and Community Action Committee, Rockland Meeting is seeking assistance from county agents and working to form an interfaith coalition to support the proposed program. —*Rockland Meeting newsletter*

Gwynedd (Pa.) Meeting has approved a proposal to create a support community for recently released prisoners. The program, to be called Project COPE, is patterned after similar support groups in St. Louis, Mo. Approval was given for the use of the meeting's prisoner advocacy fund to launch the program, which will be under the care of the Peace and Social Concerns Committee. The idea for Project COPE is to be presented to the North Penn Ministerium so that other religious organizations may become involved in the program to help prisoners in their return to larger society. —*Gwynedd Meeting newsletter*

More Friends continue to witness against the death penalty. In Missouri, John and Reva Griffith, parents of a son who was murdered, testified before the Missouri Senate Civil and Criminal Jurisprudence Committee in support of a bill calling for a moratorium on the death penalty in the state. "We are two Missouri citizens who have experienced the murder of a son and trial, conviction, and execution of the man charged with that murder. And after living through that nightmare we want you to know that we agree with those who claim that the present system is seriously flawed. We believe that it is time for true political leaders to put aside the usual rhetoric of 'being tough on crime' and declare a moratorium on executions," John Griffith said. —*Penn Valley Meeting newsletter, Kansas City, Mo.*

Montana Gathering of Friends was one of the cosponsoring organizations of a two-day program, "The Death Penalty in the 21st Century: A Community Dialogue," held recently in Lewistown, Mont. The program included talks, a panel discussion, and small group discussions on the history of the death penalty, the role of capital punishment in American culture, and the death penalty in the 21st century. —*Montana Association of Churches*



## Bulletin Board

### Upcoming Events

•August 31–September 3—24th annual Quaker Lesbian Conference, at the Dominican Retreat House, a conference center outside Philadelphia. With a theme of “Come to the Well—Filling Up and Spilling Over,” the weekend will offer silent worship, worship sharing, singing, workshops, meals, and fun activities. This is a conference for Quaker women, or women who are familiar with Friends, who are lesbian, bisexual, or moving toward these identities. Registration closes on August 24. Call (215) 990-5203 or (732) 873-8835, or e-mail <QLConf@aol.com>.

•September 1–4—North Carolina Yearly Meeting (FUM)

•October 20–21—The Ministry of Writing: An Annual Colloquium, at Earlham School of Religion, Richmond, Ind. Donna Jo Napoli, children’s book writer, is the featured speaker; workshop leaders include C. Michael Curtis, senior editor of *Atlantic Monthly*; Barbara Mays, editor and publisher of Friends United Press; David Yount, religion columnist for Scripps Howard, and several others. For information contact J. Brent Bill, (800) 432-1377, e-mail <billbr@earlham.edu>.

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

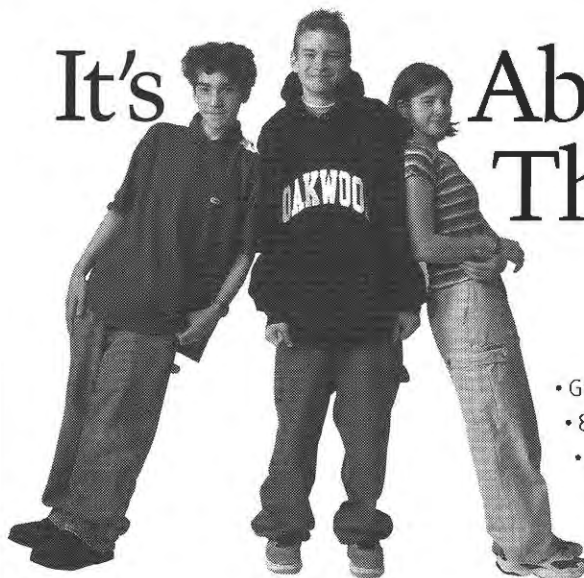
### Opportunities

•The Indian Committee of Philadelphia Yearly Meeting is looking for new members. The committee aids Native American projects and has worked since 1795 to improve relations between Friends and Native Americans. Anyone interested should contact Lois Kuter, 169 Greenwood Avenue, #B-4, Jenkintown, PA 19046, call (215) 886-6361, or e-mail <kuter@cynet.net>. —*Peace Piece, Haddonfield (N.J.) Quarterly Meeting*

### Resources

•Earlham College Library and its Friends Collection and Archives have created an obituary index of *The American Friend*, the predecessor of *Quaker Life* that was published from 1894 to 1960, on the Web at <<http://www.earlham.edu/~libr/quaker/obituaries/main.htm>>. *The American Friend* was an organ of Gurneyite Quakers, published in Philadelphia, and then the communication piece for Five Years Meeting from 1912 to 1960, published in Richmond, Ind. There are approximately 13,000 entries in the index. —*Thomas Kirk, Earlham College Librarian*

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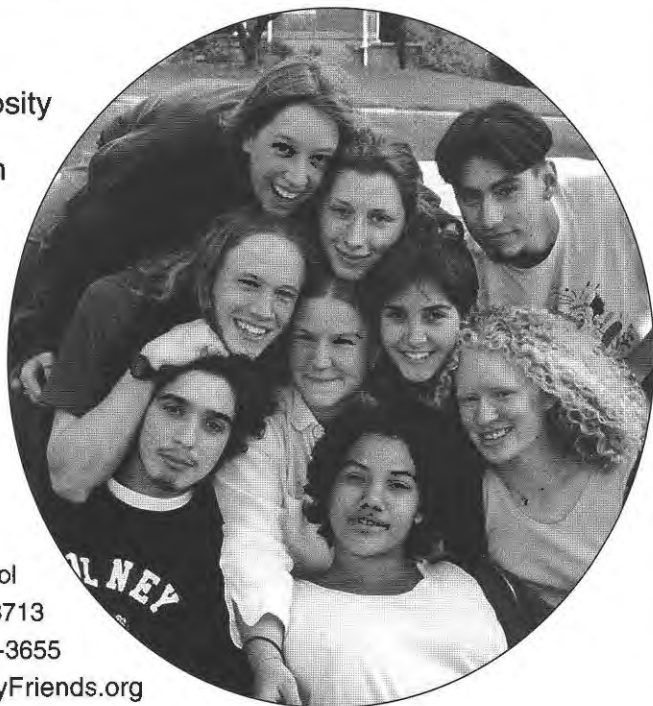
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## Books

### The Clouded Quaker Star: James Nayler 1618-1660

By Vera Massey. *Sessions of York and Friends United Press, 1999. 113 pages. \$21.50/ paperback.*

In reading *The Clouded Quaker Star*, I was struck by the thought that there are several James Naylers, that is, several ways to see Nayler's life and meaning for Friends. For example, there is the little-known theologian, whose descriptions of the Quaker experience are powerful and challenging, both in how they articulate core Quaker insights and in how they speak with a unique voice of individual experience of the Spirit of Christ at work.

Then there is Nayler the suffering servant, who represents a more subtle, complex, and sacrificial figure than George "stiff as a tree and pure as a bell" Fox. And there is Nayler the warning, the Lucifer figure, beloved and brilliant at first, whose extravagances led Friends (especially Fox) to balance group discernment against individual inspiration.

Massey's dramatization of James Nayler's life will present his story to an audience wider than that reached by Bittle's or Damrosch's biographies, and I encourage Friends who know Nayler largely through his "dying words" or the Boulding sonnets to read this book appreciatively. It is important, however, to remember, as Massey says in her concluding section, that it provides only a starting place for the exploration of a large continent. It might be said that her book introduces us to only one Nayler (the suffering servant), but leaves the reader wanting to know more about the others.

What *The Clouded Quaker Star* gives us is a compact narrative of the main documented features of Nayler's life. His pre-Quaker phase as a member of Cromwell's New Model Army is little known and yet was probably the period in which a major part of his spiritual formation took place. As with other founders of the Quaker movement, the Parliamentary hopes for the establishment of a Godly realm provided an exhilarating and prophetic vision, which was dashed by the realities of power politics in England's very earthly commonwealth. Seeking souls like Nayler's were left still famished for the real enactment of Word of the Lord and stung by "the experience of defeat," as Christopher Hill wrote.

When George Fox encountered Nayler and pulled him into a fellowship of other stones rolling down the same hill, God was already working in James, stirring his life. James began to feel the call to go out from his family, to do God's will, and one day he just left the house with no farewells—a stark story, which even contemporaries found extraordinary.

In the early Quaker movement, Nayler was one of Fox's brethren, of similar age, and with more kinds of outward experience feeding his inner life. Given George's masterful personality, James and others ceded many kinds of leadership to him in time (and Friends know how many kinds of leadership there can be!), but not all.

The complexity of the lives brought together showed up in the relationships among the Publishers of Truth. The tension that destroyed the Fox-Nayler friendship was fed by some sense of competition, and perhaps something more. For no one could see what was to come out of the gathering of Children of the Light—and what was this treasure that they had found? The naming, exploration, and boundaries of it were a preoccupation of all the early preachers, and Fox more than most was concerned for the survival of the movement as an outward fellowship: this one, founded on rock, had to survive in witnessing to all those founded on the many kinds of sand found in the world. So much was at stake!

It has been conjectured that Nayler's gifts and eminence became grounds for envy and competition between him and other early leaders, though the tension apparently was greatest with Fox. James's intensity, his identification of suffering as essential to redemption, and his great personal appeal as counselor as well as controversialist added to his popular stature. Aside from any considerations of rivalry, Fox's concern might have been: was James setting or discovering the direction the movement was to take?

The question was answered by Nayler's fall, which the burdens of the day, but also Nayler's own failures of discernment, hastened in truly tragic fashion. During much of 1655–6, James was a focal point for the London campaign of the Publishers of Truth: preaching, counseling, and writing at a ferocious pace, often with little help and little break. Letters from the time give intimations of the strain that was building in James, noticeable and disturbing to his colleagues (including George Fox and Margaret Fell, whose epistolary contact with James was frequent—keeping a close eye on him, it seems). The sense of pressure and inward poverty that arose during this time of great labor was exacerbated in James's case by the fact that he was ascetic in many of his practices and like others used fasts as penance and spiritual nourishment.

Extended fasting, overwork, and a kind of exaltation in the success of the great London mission can perhaps explain in some measure James's susceptibility to the adulation given him by a small, predominantly female group of enthusiasts. It was common in those days for grateful souls to address their spiritual



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heroes in rather extravagant language, but James at the time had not the presence of mind nor discernment to see the praise and ecstasy aimed at him as a vicar or even a kind of avatar of the living Christ reach dangerous levels and have spiritually deluding effects on his followers and himself. Here the sense of rivalry or resentment with Fox played an important role, because (as he himself later wrote), James was unable to see that some of the warnings and rebukes he received from George and others were well-founded: "... so letting go that little of the true Light which I had yet remaining in myself, I gave up myself wholly to be led by others, whose work was then wholly to divide me from the Children of Light; which was done, though much was done by diverse of them to prevent it and in ... tender love many labored to have stayed me with them."

In the fall of 1656, in a sorry reenactment of Jesus' entry into Jerusalem, James was led through the gates of Bristol, with his little band of followers calling "Holy, Holy, Holy, Lord God of Hosts" and all the rest. James was arrested and, in an irregular process, eventually tried and convicted as a blasphemer by Parliament itself. James was publicly humiliated, tortured, and incarcerated for the rest of the decade. The Quaker movement was scandalized in every sense of the word.

Critics could point to Nayler as proof that Friends and Ranters were kindred extravagant spirits at bottom, and a danger to the souls and peace of the kingdom. Leaders among Friends were brought to see how their spirituality could be deceived and derailed by too great a trust that inward movements were all Christ's doing, and much of the system of corporate discernment and Quaker caution dares from Friends' attempts to absorb the lessons of "Nayler's fall." We are still living with the aftereffects.

It is easy to cast Nayler as the suffering lamb against the authoritarian Fox, and in fact George does not come across creditably in the Nayler episode; his rebukes were often rough and sometimes brutally arrogant. As Massey emphasizes, Fox with Fell and others closest to him rarely speak of Nayler after this, and every reader of the record suspects a lasting grudge. There was also, perhaps, a lasting regret on George's part, and a desire to respond constructively, as Emilia Fogelklou argues in her pamphlet *The Atonement of George Fox*.

The documentary record is infuriatingly thin on the relationship between James and George, and similarly there is really little evidence about Nayler's relationships with anyone else, including his wife, Anne. The most documentation we have is of Nayler's ministry in print and of his fall. It is very tempting

to fill in the gaps, but the gaps of evidence remain to tease and invite the scholar and the poet to speculation.

Massey's book will introduce readers to some aspects of Nayler's personality and story, but three areas are worth mentioning in which the reader must read with caution or seek information elsewhere. First, as previous biographers did, Massey builds a story within a story about the relationship between Nayler and his wife. There are a few incidents and letters to build on, but given the differences in language from the 1600s to our day, it must be said that Massey's sympathetic assumption of a tender if difficult relationship seems unwarranted by the facts. The same information might lend itself to quite a different reading, as has been suggested for example in Leo Damrosch's book *The Sorrows of the Quaker Jesus* (the best available scholarly treatment of Nayler).

This leads to the second area for caution, which is Massey's reading of the Fox-Nayler relationship. This is a mesmerizing topic and demands imaginative treatment, but again, the reader new to this subject should know that there is as much silence in the record as positive evidence. So Massey's portrayal is effective and quite possible, but we can't know what George thought, what James was really like in person, and what body language and fleeting words passed among the Publishers of Truth as they met and worked together, building up the web of relationship that bound them.

Finally, Massey's book is basically silent on Nayler's theology. For a brief but pivotal period, Nayler was perhaps the most effective Quaker controversialist and preacher, and his writings provide an important window into the experience of life with the Spirit as it felt, and seemed to mean, in those critical years of birth.

So we still lack the "Quaker biography" of Nayler that will take into account the scholarly work on the man and the period and yet will tell the story with attention to its meaning and implications for us as people of the Spirit—brothers and sisters of Nayler as well as of Fox, Fell, and Penn.

Nevertheless, I trust that *The Clouded Quaker Star*, movingly and sensitively told, will draw readers to seek the depths in early Quakerism that lie mostly unexplored, in Nayler and others (even Fox). These depths hold much instruction for us today as we seek to live our own lives in the Spirit.

—Brian Drayton

Brian Drayton, a member of Weare Meeting in Feniker, New Hampshire, is an ecologist working in science education and a recorded minister in New England Yearly Meeting.



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**Brown-Ford**—*Brynnen Louise Ford* and *Jonathan Wistar Brown*, on July 11, 1999, at and under the care of University Meeting in Seattle, Wash., of which they are members.

**Caves-Rawley**—*Christopher Rawley* and *Phyllis Caves*, on April 22, 2000, at the Chamisal National Memorial, under the care of El Paso (Tex.) Meeting, of which Phyllis is a member.

**Fox-Hui**—*Ulysses Hui* and *Amy Fox*, on April 4, 2000, under the care of LaJolla (Calif.) Meeting.

**Johnson-Williams**—*Denise Williams* and *Gary Johnson*, on February 14, 1999, in Palos Verdes, Calif., under the care of Marlooma (Long Beach) and Santa Barbara Meetings.

### Deaths

**Braxton**—*Wilbert L. Braxton*, 88, at Foulkeways in Gwynedd, Pennsylvania, on April 12, 2000. Wilbert was born on April 22, 1911, in Snow Camp, Alamance County, North Carolina, to John and Ila (Newlin) Braxton. The Braxton farm was deeded to William "the Planter" Braxton in 1761 by the Earl of Granville and is the oldest North Carolina land grant still owned by the original family. Educated at Eli Whitney High School in Snow Camp, Wilbert received a Bachelor's Degree from Guilford College in 1932; a Master's Degree from Haverford College in 1933; undertook post-graduate work in physics from 1942 to 1944; and received an Honorary Ph.D. from Haverford in 1976. While a student at Guilford College, he was the N.C. State Association of Colleges tennis singles champion in 1931-32. He continued to play tennis until 1991, when he was 80. Wilbert began his career as a Quaker educator at Friends Boys School in Ramallah, Palestine, in 1935, where he met his wife, Nina (Piper) Braxton. He then taught mathematics and science at Olney Friends School, Barnesville, Ohio, from 1936 to 1942, and returned as principal from 1944 to 1947. He taught physics at Stanford University from 1942 to 1944 while researching x-rays and working toward a Ph.D. In 1947 Wilbert accepted a job teaching physics and chemistry at William Penn Charter School in Philadelphia, where he served as headmaster from 1967 until his retirement in 1976. During his 29 years at Penn Charter, he developed a style for dealing with students and faculty members that a visiting accreditation committee lauded as "calm but effective leadership, quiet enthusiasm, and spirited conviction." In 1957-58, Wilbert worked as director of the foreign exchange program of AFSC. During these Cold War years, he was a delegate for AFSC at a conference in the USSR entitled "Peaceful Uses of Atomic Energy." Wilbert and his wife Nina also influenced many children and youths through Quaker summer camps they directed from 1940 until 1962. These included some of the first AFSC workcamps, Camp Onas, Camp Dark Waters, and a Quaker Youth Pilgrimage in England. Following retirement, Wilbert and Nina became members of the Foulkeways retirement community in Gwynedd, Pa. Wilbert's publications include *This I Remember* (1999); *William Braxton, Planter, and His Descendants* (1999); "A Glimpse of Farm Life in a



Quaker Community" in *Southern Friend: Journal of the N.C. Friends Historical Society* (1993); and "Absolute X-Ray Intensity of Alpha Line of Copper" in *Physics Review*, Stanford University (1944). He was a member of Gwynedd (Pa.) Meeting; AFSC; Rotary Club of Philadelphia; International Friendship Committee; Upper Gwynedd Township School Board; and Country Day Schools Headmasters' Association. Wilbert was predeceased by his brother, Howard T. Braxton, and his sister, Evelyn Cox. He is survived by his wife of 61 years, Nina P. Braxton; sons Lowell P. Braxton and John W. Braxton; daughters Nancy E. Braxton and Jane Braxton; eight grandchildren; and two great-grandsons.

**Darlington**—*Mary Louise Dallett Darlington*, 98, on May 1, 2000, at Barclay Friends in West Chester, Pa. Born in Cheyney, Westtown Township, Pa., Louise (as she was known) was the daughter of the late Alfred Sr. and Adele Baily Dallett. After graduating from West Chester High School in 1919 and from Goucher College in Baltimore with an A.B. in English in 1923, Louise taught junior high school in Chambersburg, Pa., and in Glenridge, N.J., until her marriage in 1929 to David S. Darlington. After living in Denver, Colo., from 1942 to 1950, she moved to Cheyney and worked as a teacher in Kennett Square. Later, she taught fourth grade at Westtown Thornbury until her retirement in 1970. Louise was a member of Chestnut Street Meeting in West Chester, West Chester Meeting, and Middletown Preparative Meeting, where she served as clerk from 1955 to 1995. She was a member of the West Chester Bird Club, Chester County Historical Society, Friends Historical Society, Retired Seniors Volunteer Program, YWCA, NRTA, Wilmington Coucher Club, a Girl Scout leader, a 4-H Club leader, and a United Way volunteer teaching English as a second language. She is survived by daughters Dorothea D. Troutman, Mayland D. Crosson, and Martha D. Russell; 12 grandchildren; and 13 great-grandchildren. She was predeceased by her husband David and daughter Catherine Kilburn.

**Reber**—*Elwood Franklin Reber*, 80, on December 9, 1999, at his residence in Denton, Tex. He was born on June 24, 1919, to Aquilla and Irene Reber in Reading, Pa., where he grew up and worked until he left for Berea College, Berea, Ky., in September 1940. He earned an A.B. in Chemistry from Berea in 1944, a M.N.S. in Nutrition from Cornell University, and M.S. and Ph.D. degrees in Chemistry from Oklahoma State University. He married Alta Mae Davis on December 18, 1942, in Danforth Chapel at Berea College. Elwood taught at several universities during his career, including University of Illinois, University of Massachusetts, and Purdue University. In 1961-62 he was a Fulbright Fellow at the College of Agriculture and Veterinary Medicine in Denmark. In 1974 he came to Texas Woman's University, Denton, Tex., as Dean of the College of Nutrition, Textiles, and Human Development, and Director of TWU Research Institute, where he continued until his retirement in 1987. During his career he also served as a consultant/visiting lecturer in Kenya, Turkey, France, England, and Korea. Elwood joined the Religious Society of Friends while a graduate student at Cornell University. Following

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a leading for nonviolence, he requested conscientious objector classification from his draft board in 1944 and was assigned to work in Civilian Public Service camps during World War II. He strongly supported AFSC's effort to promote peace and became interested in its efforts to relieve world hunger. In his research he focused on irradiation of foods and grains, aiming toward a positive impact of this method of food preservation on world hunger. He was involved with the World Health Organization and was especially pleased to be a mentor to many foreign students whose goal was to go back to their countries and practice the knowledge they had learned under his direction. He served as clerk of Urbana/Champaign (Ill.) Meeting, treasurer of Dallas (Tex.) Meeting, and on numerous committees in Mt. Toby Meeting in Leverett, Mass. He was a representative to a Friends World Committee meeting in Kenya, and at various times he was a representative to AFSC and FCNL. Elwood is survived by his wife, Alra Mae; three daughters, Rebecca Estes, Margaret Beth Reber, and Ruth Reber; and three grandchildren, Dierdra, Joshua, and Elanna Bai.

**Riley**—David H. Riley, 50, in Pristina, Kosovo, on January 20, 2000, suddenly, of apparently natural causes. David was born on October 21, 1949, in West Chester, Pa., and grew up in Birmingham Meeting. He attended Westtown School from 4th to 12th grade, and graduated from Kalamazoo College (Mich.). At the time of his death, he was serving the United Nations High Commissioner for Refugees and was the top officer overseeing assistance. Always willing to be sent to the most dangerous areas, he had worked in Somalia, Pakistan, Ethiopia, Malawi, and Bosnia and, in the words of UNHCR Special Envoy Dennis McNamara, was "an exceptional human being, much loved and respected by his colleagues." He was survived by his parents, Dorothy and Lyman Riley, of Kendal, Kennett Square, Pa.; his wife, Radhi, and 12-year-old son Kieron; brothers Brian Riley and Jonathan Riley; and a sister, Patricia Thomas.

**Riley**—Lyman W. Riley, 82, in Kendal, Kennett Square, Pa., on February 3, 2000. Born in North Olmstead, Ohio, on May 15, 1918, he was the son of Frances Strickler and Walter H. Riley, a Congregational minister. He met his future wife, Dorothy M. Hayes, at Oberlin College, where they were both students. He was a conscientious objector in World War II and attended 57th Street Meeting in Chicago even as he was studying at the seminary to become a Congregational minister. After seminary training he held the position of minister in a Congregational Church before joining the Religious Society of Friends in 1949. For four years he was a librarian for Friends Historical Library at Swarthmore College, and then he served 32 years as librarian in charge of Special Collections at University of Pennsylvania. He was much interested in Quaker history and for several years was editor of *Quaker History*. Lyman was a member of Kendal Meeting. In addition to his wife of 57 years, he is survived by two sons, Jonathan B. Riley and Brian W. Riley; a daughter, Patricia L. Thomas; a brother, Wallace Riley; and five grandchildren. His third son, David, died two weeks previously.

Roche—Robert P. Roche, 72, in Wynnewood, Pennsylvania, on March 13, 2000, after a seven-month battle with cancer. A member of Haverford Meeting for more than 50 years, he was born in 1927 in Garden City, N.Y., and at the age of 15 started at Haverford College, where he was captain of the baseball and sailing teams and taught soccer at Friends School Haverford. He earned a Bachelor's in English from Haverford in 1947. It was there that he met Priscilla Comfort Longstreth; Robert and Priscilla were married on April 17, 1948, at Haverford Meeting. In the following year Robert earned a Master's in English from the University of Pennsylvania. The couple became active in the life of the meeting and helped organize a large group of young parents whose combined ages could not exceed 80. They held dances, covered dish suppers, and other family events. Many of their children attended Friends School Haverford, and it was always of great importance to Bob to support the positive relationship between the meeting and the school. He served as president of the PTA and was always active in the Spring Fair, Field Day, and Parents' Workday. He believed that Friends School Haverford was the single most important outreach tool that the meeting had, an asset to be nurtured, cherished, and celebrated. In 1950 he joined the John F. Rich Co. of Philadelphia as an associate, helping institutions solicit funds. In 1959 he went to the University of Pennsylvania as director of capital campaigns, and in 1968 he left it for Barnes and Roche, the international fundraising consulting firm he co-founded, based in Rosemont. A fundraising consultant for schools, hospitals, and museums, Robert was active in many organizations and received numerous service awards for his contributions. He logged thousands of miles as chairman of his company. Rather than raising funds, the firm counseled clients and social-service organizations in the United States and abroad about the mechanics of fundraising. Clients included his alma mater, Haverford College, and Colgate University, MIT, Princeton University, American University in Beirut, Bryn Mawr Hospital, and the Arizona Sonora Desert Museum. He served actively as chairman emeritus of the company until his death. For many years Robert served on the board of Haverford College and as the board's secretary, helping to guide the institution and its leaders through the challenges of the 1960s, '70s, and '80s. He was also active as a board member of the Lower Merion Conservancy. He helped the Narberth Ambulance with its building campaign, and served his community for more than 25 years as a volunteer fireman with the Merion Fire Company. When at home, he seldom missed a fire, thanks to an alarm installed inside his home. Friends and visitors were warned never to park in the Roche driveway, as the alarm might sound at any time—even during Thanksgiving dinner. He retired from the fire company in 1980 but continued to assist in fundraising. He also served as wise counsel to Friends School Haverford in its fundraising activities. Robert will be missed for his integrity, kindness, good sense, and deep compassion. He is survived by his wife, Priscilla; a son, Robert P. Jr.; daughters Elizabeth Roche Craighead and Barbara Roche Wille; and six grandchildren: Conor, David, and Nick Wille; and Meghan, Robert, and Stephen Roche.

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# FRIENDS JOURNAL



**Vaught**—*Arnold Barnes Vaught*, 99, on February 6, 2000, in Montgomery General Hospital, Olney, Maryland, of pneumonia. He was born on November 18, 1900, in Ninevah, Indiana. He attended Franklin College, graduated from Earlham College, and undertook graduate work at Chicago Theological Seminary; at Kingsmead, Selly Oak Colleges in Birmingham, England; and at Pendle Hill. On June 13, 1926, he married Lois Smith; in 1999 they celebrated their 73rd anniversary. In 1927 Arnold was recorded a Friends minister in Western Yearly Meeting, and from 1927 to 1931 he was Pastoral Secretary of Chicago (Ill.) Meeting. From 1931 to 1944 he and Lois served as missionaries in China under British and Irish Friends, working at the Friends Mission in West China and teaching at Friends Boys School in Chungking. As the war between Japan and China continued, they devoted more time to relief service, and by appointment of the U.S. ambassador, he became chairman of the American Red

Cross Committee in China and one of the two non-Chinese members of the National Child Welfare Association of China. The Vaughts spent most of World War II in Chungking, at the time notorious for having been the "most bombed" city in the world. Their home was destroyed, and then their second home suffered a direct hit, resulting in severe damage. They endured three years of air raids. It was during this time that their daughter, Virginia Ann, was born in Chungking. Back in New York in 1944, Arnold became China Secretary of Church Committee for Relief in Asia. Later, when this committee was combined with others to form Church World Service, he became associate executive director with executive responsibility for the programs of relief and rehabilitation and inter-church aid in Asia, Africa, Latin America, and other locations around the world. In order to assess needs and to inspect progress, he made trips to ten countries around the world in 1949

and 1953, and a special trip to the Middle East in 1951. In 1955 he became executive director of New York Friends Center, a Quaker information and service agency in New York City that handled the logistics for the "Hiroshima Maidens" who came for plastic surgery to repair facial scars caused by the atomic bomb. He served as executive secretary of Baltimore Yearly Meeting, Homewood, from 1959 to 1968, when the Vaughts moved to Winchester, Virginia, where he became a member of Winchester Centre Meeting and served as pastoral secretary for it and for Goose Creek (Va.) and Fishertown (Pa.) Meetings. In 1980 they moved to Friends House, Sandy Spring, Maryland. Arnold was deeply grounded in Quakerism, the Bible, and spiritual life. As he had requested, his body was donated to the Anatomy Board of Maryland. Arnold is survived by his wife Lois; daughter, Virginia Ann, and son-in-law, Kenneth Larson; two granddaughters; and four nieces.

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**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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September 2-4: **Growing Closer to God and Each Other: A Gathering for Young Adult Friends**, led by Eileen Flanagan and Michael Van Hoy  
September 29-October 1: **Dialogues with Jesus from the Gospel of John**, led by Paul Anderson  
October 6-8: **Inquirers' Weekend: Basic Quakerism**, led by Claudia Wair and Chel Avery  
October 13-15: **Mindfulness Practice for Educators**, led by Richard Brady and Susan Murphy  
For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 142. <www.pendlehill.org>.

**Consider a Costa Rica Study Tour.** Jan. 25-Feb. 5, 2001. See the real Costa Rica! E-mail: <stuckey@sol.racsa.co.cr>. Write: Sarah Stuckey, Apdo. 46-5655, Monteverde, Costa Rica. Phone or fax: +506 645-5065.



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## Schools



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**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.



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**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

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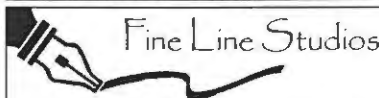
**Grant writer and other writing.** 25 years experience, former grants officer, poet, storyteller. Melissa Miller, 326 E. Dewey Place, San Antonio, TX 78212. (210) 733-0034.

**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.

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

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## Meetings

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

(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. 4413 5th Ave. S., Birmingham, AL 35222. (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

**FAYTEVILLE**-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, call Quaker Dial-a-Thought (805) 646-0939, or may be read and heard on <http://home.earthlink.net/~vals/QjaiFriends/QjaiFriends.html>.



**ORANGE COUNTY**-Meeting for worship 10 a.m. 117 W. 4th St., Ste. 200, Santa Ana, CA 92701-4610. (714) 836-6355.

**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. 3850 Westgate Place. (858) 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. Unprogrammed worship 10 a.m. Garzot/Duffield Building, Libby Park (corner of Valentine and Pleasant Hill Rd.). Contact Ron Higgins (707) 887-1160.

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

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

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

## Colorado

**BOULDER**-Meeting for worship 8:30 a.m. and 10 a.m. Childcare available. First-day school 10 a.m. Phone Mary Hey at (303) 442-3638.

**COLORADO SPRINGS**-Meeting Sunday at 10 a.m. at 701 East Boulder Street, Colorado Springs, Colo. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

**DENVER**-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult discussion 9 a.m. Worship and First-day school 10:30 a.m. Westside worship at 363 S. Harlan, #200, Lakewood, 10 a.m. Phone: (303) 777-3799 or 235-0731.

**DURANGO**-Unprogrammed worship, First-day school, and adult discussion. 803 County Rd. 233. (970) 247-0538 or (970) 247-5597. Please call for times.

**FORT COLLINS**-Meeting for worship and First-day school 10 a.m., 2222 W. Vine. (303) 941-9717.

**NORTH METRO DENVER**-Unprogrammed worship 10 a.m., conversation after. Children welcome. Colorado Piedmont Meeting, (303) 421-2080, 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 Centerville 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.

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

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

**KEY WEST**-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, (863) 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. 44th Ave., 34470. George Newkirk, contact. (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.; weekly Bible study; midweek 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) 353-2856.

**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.

**ST. SIMONS ISLAND**-Meeting for worship. Information, call (912) 638-1200 or 638-6880.

## 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 Kamui 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 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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

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

**LAKE FOREST**-Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (847) 234-8410.

**McHENRY COUNTY**-Worship 5 p.m. (815) 385-8512.

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

**OAK PARK**-Worship 10 a.m. (with First-day school and childcare) at Oak Park Art League, 720 Chicago Ave. Mail Address: P.O. Box 3245, Oak Park, IL 60303-3245. Phone: (708) 386-6172—Katherine Trezevant.

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

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

**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. Talbott. 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. Unprogrammed worship 10 a.m. Youth Service Bureau, 253 Lincolnway. (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) 729-4483. 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 Metzgerott, 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. Dale Varner, clerk, (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.

**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 Edmunds 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 Theatre, N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd. (248) 377-8811. Clerk: Marvin Barnes: (248) 528-1321.

**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 9:30 a.m., unprogrammed worship 10:30 a.m. 6408 Locust Grove Dr. (573) 474-1827.

**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: Sara Hubner, (603) 749-5190, 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 (856) 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.

**RANCOCAS**-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 travelling 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.

**TAOS**-Clearlight Worship Group meeting for worship first and third Sundays 10:30 a.m. Taos Mental Health Building, cr. Salazar and Sipapu. Call (505) 751-1778.

## New York

**ALBANY**-Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 438-8812.

**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**-Geneva, Sundays: Meeting and First-day school. Call for time and place: (716) 394-6456.

**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 Swarthmoor 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@junio.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 QUARTERLY MEETING**-meetings normally at 11 a.m.

**BETHPAGE P.M.**-second and fourth First Days

**CONSCIENCE BAY M.M.**-St. James

**FLUSHING M.M.**

**JERICHO M.M.**

**MANHASSET M.M.**-10 a.m. June to August

**MATINECOCK M.M.**-10 a.m.

**PECONIC BAY M.M.**-Southampton College and Southold

**SHELTER ISLAND E. M.**-10:30 a.m. May to October

Contact us at <www.nyym.org/liqm> or toll-free 877-222-FRIENDS or <longislandquaker@netscape.net>.

**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) 255-5791.

**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.

**SARANAK 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.

**SCHEENATADY**-Meeting for worship and First-day school, 10 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/REIDSVILLE**-Open worship and childcare 10:30 a.m. Call: (336) 349-5727 or (336) 427-3188.

**WILMINGTON**-Unprogrammed worship 11 a.m. Discussion 10 a.m., 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.

**MANFIELD**-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) 524-7426 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. Worship at 8:30 and 10 a.m. First-day school at 10:15 a.m. Phone: (503) 232-2822.

**BRIDGE CITY PREPARATIVE MEETING**-Worship at 10 a.m. at Historic Neighborhood House, 3030 S.W. 2nd Ave., First-day school at 10:15 a.m. Contact Janet Jump (503) 528-0213.

**FANNO CREEK WORSHIP GROUP**-Worship, 10:30 a.m. at Dant House, Catlin Gabel School, 8825 S.W. Barnes Road. Contact Margie Simmons (503) 644-0501.

**HOOD RIVER AND THE DALLES-MOUNTAIN VIEW WORSHIP GROUP**-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, Oreg., Contact Lark Lennox (541) 296-3949.

**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.

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

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

**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**-Worship 10:45 a.m., First-day school 11 a.m., SE corner Rte. 352 and Paoli Pike, West Chester. (610) 692-4281.

**GWYNEDD**-First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Sumnertown 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, Haverstown; 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. Kendal Center, Library. U.S. Rte. 1, 3 1/2 mi. S of Chadds Ford, 1 1/4 mi. N of Longwood Gardens. Kitty Eckfeldt, clerk.

**KENNETH SQUARE**-First-day school 10 a.m., worship 11 a.m. Union and Sikkles. Robert B. McKinistry, clerk, (610) 444-4449.

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

**LANDSDOWNE**-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Landsdowne 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 Gilton, (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. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19044.

**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 Wain Sts., Friday eve.

7:30 p.m.

**GERMANTOWN MEETING**-Coulter St. and

Germantown Ave.

**GREEN STREET MEETING**-45 W. School House Lane.

**PHOENIXVILLE**-Schuylkill Meeting. East of Phoenixville

and north of junction 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. Sugan 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 Sprout 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 Helmut, (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 Ramblewood Lane, Greenville, SC 29615 at 4 p.m. EST, ie. 4 p.m. EST or 5 p.m. EDT, when it is in effect. For directions call Lewis Shallcross at (864) 895-7205.

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

## 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 SSQQ, 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 Carl and Ann Buffum, (802) 446-2877.

## 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, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.

**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**-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 mediation 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.

**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.



# PENDLE HILL

C A M P A I G N F O R A N E W C E N T U R Y



A QUAKER CENTER  
FOR WORSHIP, STUDY  
WORK AND SERVICE

## 70<sup>th</sup> Anniversary Celebration

April 2000

Founded in 1930, Pendle Hill is preparing for a new century of service to the Religious Society of Friends and to the broader community of faith. There is a spiritual renewal and transformation that is taking place at Pendle Hill as it prepares to enter the next century. Our mission statement emphasized the need

- ♦ to respond to the growing demand among Friends for preparation for service
- ♦ to provide continued support to Friends and others seeking divine guidance as they address the challenges of contemporary society.



A highlight of the Celebration was the opportunity to attend a workshop with former Pendle Hill teachers. Over three decades of outstanding teaching are shown in the adjoining photograph of **Scott Crom** (1960's), **Bill Taber** (1980's), and **Eugenia Friedman** (1970's). **Rosalie Wilson**, **Mary Morrison**, and **Steve Stalonas** also returned to give well attended workshops.

[L-R] **Bill Newman**, Pendle Hill Executive Board member and a major supporter of the new Religion and Social Issues Forum and **Paul Rasor**, the new Forum director, share ideas with the former Issues director, **Mordecai Jackson**, Director of the Men's International Peace Exchange, asks a question to the panelists.



Looking over hundreds of photographs from the Pendle Hill archives, **Lloyd and Mary Margaret Bailey** were among the 350 guests who attended the 70th Anniversary Celebration on April 15, 2000.



**Paul Tinkerhess**, Quaker songwriter and folksinger, gave an enthusiastic and warmly received fundraising concert for the benefit of the Young Adult Friends Leadership Development program. On another evening, **Peter and Annie Blood-Patterson** led the Pendle Hill community and guests in a Rise Up Singing Concert.

**Peter Bien** (at the podium) and **Chuck Fager** presented a book of essays and reflections that they had edited in honor of Dan Seeger's four decades of Quaker service, *In Stillness There is Fullness: A Peacemaker's Harvest*. **Gay Berger**, clerk of the Pendle Hill Executive Board looks on as **Dan Seeger** receives recognition for his nine years of service as executive director of Pendle Hill.



**Dan and Emily Conlon**, longtime supporters of Pendle Hill conferences and retreats, were recognized for their major gift to the Campaign for a New Century to build a new conference room and staff apartment at the Brinton House Conference Center.



**Judith Harvey**, clerk of the Pendle Hill General Board introduced speakers and guests; **Richard I. McKinney**, a member of the Class of 1930, spoke of his experience working with teachers like **Henry Hodgkin**, **Rufus Jones**, **Douglas Steere** and **Rabindranath Tagore**; and **Max Carter** gave an address on the unique role of Pendle Hill in Quaker education. **Janet Shepherd** (not pictured) shared her story in illustrating the role of Pendle Hill in personal transformation and **Paul Rasor** (not pictured) gave a brief overview of the new Religion and Social Issues Forum.

