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FRIENDS JOURNAL

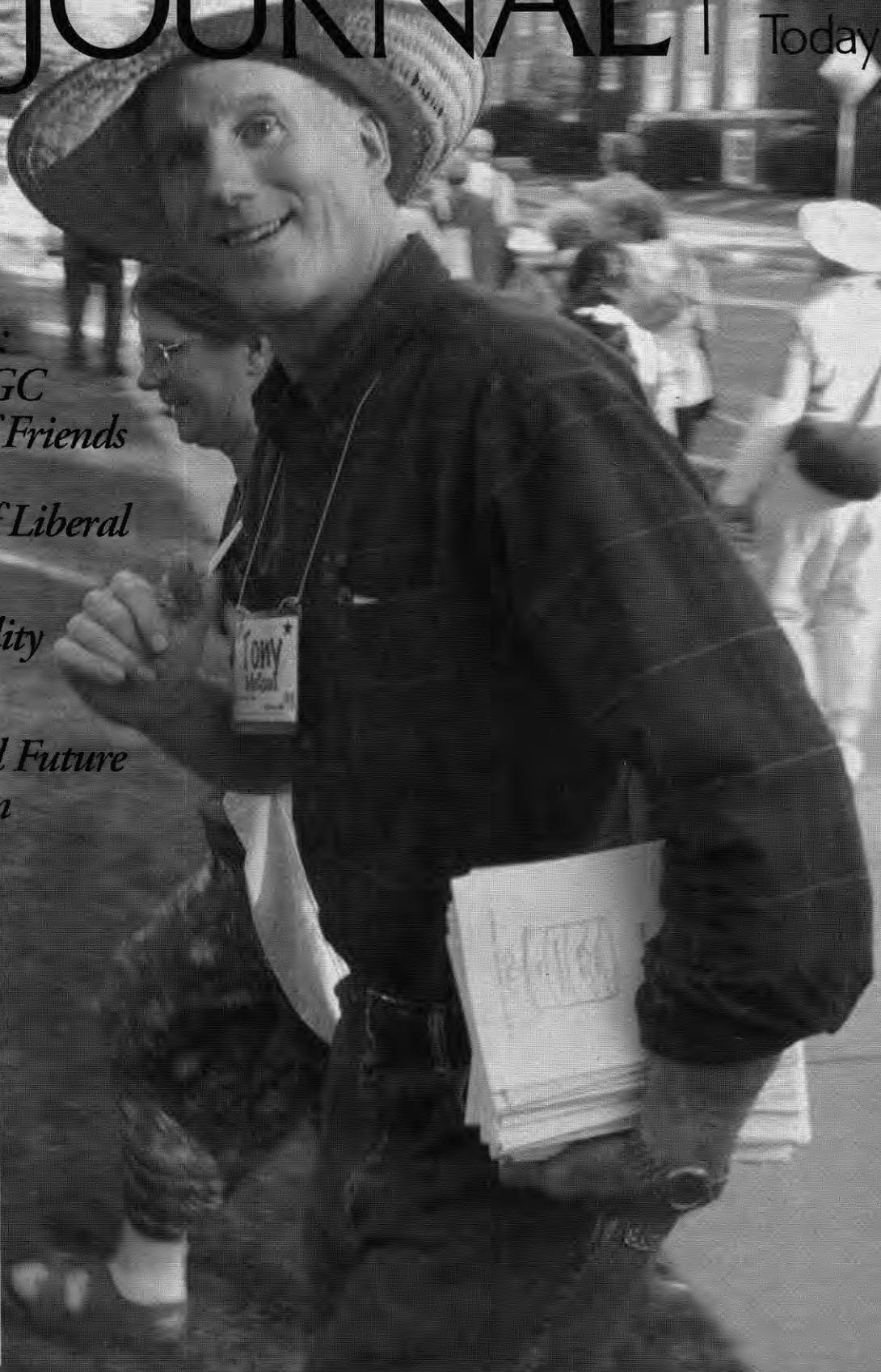
Quaker
Thought
and
Life
Today

*Deep Roots,
New Growth:
The 2000 FGC
Gathering of Friends*

*A Century of Liberal
Quakerism*

*The Hospitality
of Silence*

*The Past and Future
of Quakerism*



An independent magazine serving the Religious Society of Friends



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Among Friends

On Hospitality and History

My years co-directing Powell House, the retreat and conference center of New York Yearly Meeting, taught me much about the ministry of hospitality. I arrived in New York with the intention of being faithful to a leading, yet wondering how I, an editor, would be able to perform a ministry of hospitality. It didn't take long to recognize that setting up program and meeting regular weekly deadlines wasn't really so different from publishing issues of FRIENDS JOURNAL nearly every two weeks (our former publication schedule!). In those years, I tried to offer the possibility of transformational experiences, bringing together gifted leaders and eager seekers. And I learned a lot about the importance of nourishing good food, comfortable chairs, access to inspiring Quaker books, long country walks, late night conversations, and a hearty sense of humor. People came to us to rest, to mend, to learn, to connect, to reflect, to worship, to share in community, and to grow. Today, I hope that readers come to the pages of FRIENDS JOURNAL for the same reasons.

As I consider the articles in this issue, I'm struck by the theme of hospitality—and the openness at the heart of it. Alfred Krass (p. 18) shares a remembrance of Sandra Cronk and her work as his spiritual director. The heart of that work was a warm welcome, supportive listening, affirmation of his particular truths, and gentle guidance to let go of impediments to his spiritual path. This issue also brings you coverage of the Friends General Conference Gathering, a week this past July of reflection, worship, celebration, and hope for the coming century of Quakerism. In "The Hospitality of Silence" (p. 12), Bob Schmitt reflects upon many years of hosting the Silent Center at the Gathering. The voices of Silent Center participants echo his message that it is important to have a centering place, a retreat in which to integrate the richness and sometimes overwhelming experiences of each day.

On a different note, using the perspective of history, J. William Frost views our last century, noting both the valuable contribution to mending our schisms and the erosion of core beliefs brought about by unprogrammed Quakerism's embracing of religious liberalism. "A Century of Liberal Quakerism" was the incisive opening plenary speech of the Gathering, and Frost notes that in our openness to modernism, we "jettisoned sectarian Quakerism and joined Friends to mainstream American culture at the risk of having members accept its values, of being conformed while trying to transform the world." He urges us to put the ethical issues that we find compelling "back into a theological agenda" becoming "creators as well as consumers of a rigorous historical, ethical, philosophical, and theological thought." I encourage you to read his analysis and respond to it.

Marty Walton (p. 15) reflects on our history and the gifts we can bring to the 21st century: "We have our testimonies of integrity, simplicity, equality, community, and peace. We have our corporate process of making decisions, time-tested for its ability to help a group move forward in right order. Just as simplicity no longer means wearing a gray dress and bonnet, our testimonies have to be lived out in the context of the present time." She notes that "Friends . . . have the challenge to demonstrate how to live in a global community." Part of this is the challenge of diversity—of becoming and being a welcoming community for all. To this she says, "We are a long way from encompassing true diversity, but every time we learn from each other, every time we hear and open ourselves to a wider definition of who we are as a people, we grow stronger." Quoting a British historian, she reminds us that a distinguishing aspect of Quakerism is "not peculiarity of religious belief, but resolute application of belief to the business of life."

I am glad for these perspectives, for their thoughtfulness, and for the opportunity to consider ways that we might make positive changes in our personal lives and communities.

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FGC Gathering attendees came together for a historic group photo (see page 6). Said one volunteer, charged with arranging the group on a hillside, "This is like herding cats."

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Cover photo by Frank Barch, at the 2000 Friends General Conference Gathering in Rochester, N.Y.

Big bang theory

One well-known theory about the origins and destination of the cosmos is that after the "big bang" and the resultant expansion, gravity may overcome the receding universes and galaxies, so that they will begin to gravitate towards the center again. The result could be a massive black hole swallowing everything.

Would not another "big bang" follow from this? Conversely, could not the original "big bang" have resulted from a similar massive black hole, which swallowed everything from a previous cosmos? This postulates a series of cosmos, cyclical in nature.

It is interesting that ancient Indian texts in Sanskrit define nature as being cyclical and the expanding cosmos being the result, as it is metaphorically stated, of God breathing out. The breathing in would be the contraction of the cosmos, with this happening repetitively, ad infinitum.

Harry Holloway
Bradenton, Fla.

Humility versus simplicity

Since my retirement and move down to North Carolina, I have had a lot more time to contemplate on all manner of things. We have a large piece of land here, and I love to "muck about" outside. Being surrounded by the beauty of nature calms the mind to a worshipful level and gives the opportunity for reflection. The other day, in contemplating the subject of "humility," I felt overcome with the need to write about it and share it.

Singing while doing housework is one of the things I very much enjoy doing. While belting out the song "Simple Gifts," the realization suddenly came to me that instead of singing "Tis a gift to be simple," I always substitute "humble" for "simple."

In pondering this, it appears that "humility," at least for me, is much more difficult to attain than is "simplicity." Somehow one can take steps to attain some simplicity, but humility is a constant state of mind. Does one have to be born humble, or can it be attained during a lifetime of working at it? Is it affected by a discordant childhood, separation from parents in the preteen years, and emotional trauma from living with a psychologically abusive relative for a number of years?

Are there Friends who could give me guidance with this?

Claire Koster
Clemmons, N.C.

Parables are curve balls

The July issue of FRIENDS JOURNAL arrived with the good article "Early and Late Vineyard Workers" about the provocative parable of the householder who hired workers for his vineyard. It was written by John C. Morgan, a Unitarian Universalist minister, who—like me—also attends a Friends meeting (I am a retired Episcopal minister). It brought forth these reactions in me:

"Parable" means literally "to throw something beside." Jesus' parables are curve balls thrown past us. They are puzzling, paradoxical poetry that we are expected to perform in our lives. As Walter Wink says, "they have hooks all over them; they can grab each of us in different ways, according to our [own] needs."

In *The Essential Jesus*, John Dominic Crossan condenses the poetic text of this parable:

The Kingdom of God is like this:
At six in the morning a householder hired laborers for his vineyard promising them one denarius for the day's work
At nine, noon, three, and five, he hired some more promising them a fair wage
At six in the evening, the laborers were paid: those hired last were paid one denarius those hired first expected much more but they too received only one denarius

(But how is the Kingdom of God like that?)



Yes—what is this about? How does this parable grab us with its hooks? Is this a complete reversal of getting paid so much money for so much work? Maybe.

With the parables of Jesus we are in a land of poetry, paradox, and of performance. Do I "perform" this parable in my life by changing my attitudes about who is first and who is last? Do I behave differently as I begin to comprehend its meaning for me? One hopes.

Once I realize that this parable of the Kingdom is not a prescription for labor relations but rather for the kind of behavior that is expected in God's Kingdom, here on earth, I realize also that at different times of my life I have been more into Kingdom behavior than at other times. Sometimes I have been more generous, more forgiving, more loving, and less judgmental than at other times. So the time element has meaning for me.

When I am in the Kingdom, I am in a fellowship that shares in God's gracious generosity; that invites me to work with others and not to be anxiously worried about what kind of reward I'll be getting at the end of that long day.

This isn't an easy parable for me to perform. As I listen to it with my third ear, as I reflect upon it, it gets me out of my everyday way of thinking and feeling. It provokes me to see God's generosity, God's loving outreach—to me as well as to others.

But that *others* is my problem! Here I need special help. Can I allow this parable to reach me, to meet me, to get under my skin enough so that I can accept God's gracious outreach to those who come at the last hour of the day to work in the vineyard? Can I accept them without a lot of grumbling on my part about how poor little me has been working so long and so hard that same livelong day? I need this reminder of what Kingdom living is all about.

Jerry Carpenter
Phoenix, Ariz.

Thanks for staying balanced

The July issue prompts me to thank you once again for maintaining the balance between large issues like peacemaking, economic justice, and sustainability and equally important articles about personal spiritual growth, experiences in meeting for worship, and value-choices in daily living. Often even the obituaries provide inspiration!

Another recurring theme in your pages involves the need to define Quakerism. Taking an overview of FRIENDS JOURNAL

itself, I submit that its very diversity of topics and viewpoints is a good picture of the complexity of living as Quakers. Through the years, many concerns and decisions are interwoven with daily life; they change with time, circumstances, and (hopefully) one's maturing. Eventually, as in a well-crafted tapestry or quilt, there emerges a pattern or "glow" from each life, and our faith-community as a whole, that is indefinable apart from the very diversity and flexibility that some decry.

Often, different language seems to me to describe quite similar experiences. The language used is less important than the lived faith. Rigid "answers" can be found elsewhere; I am grateful to "live the questions" within Quakerism.

Jane Ortel
Block Island, R.I.

P.S. Special thanks for Mary Ann Downey's succinct metaphor of spiritual growth arising from dark times (when the soul/soil is prepared).

Our media and the election

As the election campaign rolls along in my homeland (the U.S.), I can't believe that the media and voters are letting candidates get away with an avoidance of the biggest, toughest, and most dangerous issue of all. The Third World is in worse crisis than ever. And for some reason we choose not to look over the wall. We pretend that our island is all there is. One hears absolutely nothing about it in campaign messages.

By ignoring the crises that billions are suffering, our leaders are ensuring that their problems will one day come over that wall, will one day flood over our island. Indeed, it is already starting. Why do we think that drugs pour into our cities, that more and more illegal aliens will do anything to cross our borders, that our foreign energy supply periodically goes wacky, that strange new diseases appear in our midst, that every now and again a wild act of terror targets us, that rogue regimes aim their missiles at us, that disastrous wars of a new kind have started breaking out in surprising places and our troops get sent off to spots we have never heard of? Why do we think that people whose children are starving around the world don't know whether to admire us and our system or to hold us and that system responsible for their terrible, terrible plight?

Life may be better than ever at home, but it is deteriorating for the billions who live in Third World poverty. If we want to see the future that our own children have before them (unless our leaders get focused on these

critical issues at home and abroad), we have only to look at those places (most of the world) where people still try to live on \$200 a year, where diseases routinely come along and wipe out two-thirds of a family, where annual floods carry thousands of shack homes out to sea, where garbage fills the streets, where all water is poison but people have to drink it anyway, where breathing the very air kills, and where it is not possible for the poor to go anywhere because population has so outstripped infrastructure. If we want to see the future for our own children (unless we urgently get with it), consider Pennsylvania with ten times its present population. Much of South Asia is already there.

These are our problems whether we like it or not. If we don't address them we will wake up one day soon and be right in the middle of the soup that we thought was reserved for the billions far away.

A presidential election campaign could be a chance for our country to break out of the virtual reality that we have been creating. Aware candidates and concerned media could use this occasion to shock us all out of preoccupation with movie stars, sensational crime stories, diet foods, professional wrestlers, pointless consumer items, and the latest silly how-to instructions.

It is critical that our media use its great capacity and freedom (more and more lost to the poorest of the poor) to focus all of us, by holding our candidates' feet to the fire, on this crisis—that for some reason is denied in our consciousness.

Donovan Russell
Bangladesh

Protests in Seattle

David Morse initiated a valuable exchange with his account of the Seattle protest and its implications (*FJ* Mar.). From my long involvement with issues stemming from the abuse of corporate power and the actions of the WTO, I found his report to be accurate and fairly stated.

The Seattle protesters, among whom Quakers were well represented, have sharply increased public awareness of the destruction inflicted on traditional cultures and the environment worldwide by multinational corporations, aided by such organizations as the WTO. It is important for Quakers to be aware of how corporate globalism affects the issues we care most deeply about.

Underlying most current environmental and social justice disasters are the activities of large corporations whose operations extend worldwide (multinational or transnational corporations). Multinationals are often

larger and more powerful than national governments, and they care little about their impact on the environment or local communities. They roam the world seeking to extract cultural, biological, and mineral resources cheaply or to hire labor at the lowest wages, largely unimpeded by health, environmental, or human rights concerns. These multinationals are rapidly consolidating their grip on world commerce through trade agreements and through corporate-dominated institutions such as the WTO.

They are not evil, they are simply pursuing their goal: to make ever more profits for their investors. Human or environmental well-being, or the fate of local or national economies, are not considerations for these money-making entities unless it affects their immediate profits. Pressured by public protest, they are beginning to pay lip service to other considerations, but they remain very destructive.

The protesters are doing difficult but valuable work. To learn more and to become engaged, the following are useful: Korten: *The Post-Corporate World* and Mander et al.: *The Case against the Global Economy*.

Arden Buck
Boulder, Colo.

Peace Tax Fund and conscription

I have been enlightened and chastened by the letters in response to my article (*FJ* Dec. 1999) attacking legislation creating a Peace Tax Fund as ineffective, meaningless, and possibly counterproductive.

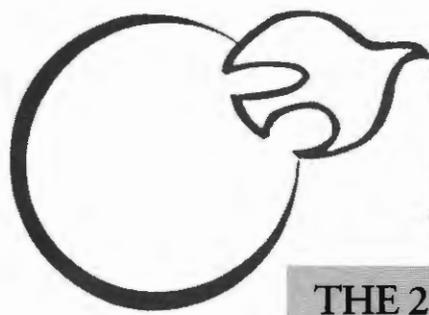
The letters convince me that I overlooked two considerations, first that passage of the bill would signal a reaffirmation of our country's respect for religious dissent (though in symbolic fashion), and second, that legislation would relieve the personal distress of pacifists.

My objections were based on an exclusively "political" consideration, which I do not retract, but concede is arguably overridden (but not by me) by the countervailing considerations.

I am surprised that no correspondent pointed out that logically my position is an attack on the legal recognition of conscientious refusal of military service.

As a matter of fact, I have come to the conviction (in my old age) that the pacifist movement might be strengthened if the

Continued on p. 38



Deep Roots, New Growth

THE 2000 FRIENDS GENERAL CONFERENCE GATHERING

by Kenneth Sutton

Throughout the centennial Gathering of Friends General Conference, held July 1–8, 2000, at the University of Rochester in Rochester, New York, Friends grappled with two images presented by the theme, “Deep Roots: New Growth.” As the Gathering incorporated celebrations of FGC’s centennial, Friends naturally used the opportunity to reflect on our deep roots of the last 100 and more years and to look forward to new growth in the future. But even in the opening worship, Friends were reminded of another image: roots, too, are a living, growing part of a plant, and our Religious Society continues to deepen its roots, growing in faith, ever more connected to the ground of our being.

Vocal ministry during opening worship introduced a theme of treasuring what is uniquely ours as a particular stream within Quakerism. Friends shared a sense of the promise held in our traditions, coupled with a desire for more: more un-

derstanding, more faithfulness, more service, more diversity, more visibility—more Friends!

Jerry Frost, of Swarthmore College and a member of Swarthmore (Pa.) Meeting, continued this theme of unfulfilled promise in his provocative Sunday evening address, “A Century of Liberal Quakerism” (see text on page 8), and it was picked up in a Wednesday afternoon panel on “The Future of Quakerism in the Liberal Unprogrammed Tradition.”

The Gathering was not only about our potential and our hopes. As always, there were myriad opportunities to savor the fruit that is ripe on the vine in the present moment. Gathering attenders assembled on a hillside for a portrait of the FGC Gathering at 100; New York Yearly Meeting Friends Victoria Cooley of Central Finger Lakes (N.Y.) Meeting, Rosa Packard of Purchase (N.Y.) Meeting, and Dee Rossman of Montclair (N.J.) Meeting described the religious roots of their

witness and work to right injustices in our society; and Friends under concern led interest groups, too numerous to list fully, on topics ranging from Green Circle’s work in multiculturalism, “Balkan Witness,” and “Quaker Eco-Witness,” to “Centering Prayer,” “Spirituality and Sexuality,” and “Dances of Universal Peace.”

The arts again broadened the modes in which Friends could seek to experience the Divine. Musicians Sally Rogers and Priscilla Herdman were particularly welcomed by the Junior Gathering. A variety of musical options including singing led by longtime Gathering attenders such as Peter and Annie Blood-Patterson of Middletown (Delaware County, Pa.) Meeting and musical worship presented by the Farmington (N.Y.) Friends Church Choir preceded the evening plenaries. The Lemonade Gallery once again transformed a difficult space into a rich venue for visual and performing arts. The opening reception did feature lemonade, but also baked

Kenneth Sutton, a member of Central Philadelphia (Pa.) Meeting, is senior editor of FRIENDS JOURNAL.



At the 2000 FGC Gathering of Friends: Attenders gather for a historic photo (available from the FGC office—see ad, p. 25)

erie and other delicacies, and a musical performance by Aaron Fowler and Laura Dungan of Friends of Jesus Community in Wichita, Kansas. The gallery offered performances throughout the week, including a poetry performance by Evalyn Parry of Toronto (Ont.) Meeting and the world premiere of *Penn Duets* for soprano and alto by Esther Mürer of Central Philadelphia (Pa.) Meeting.

The Gathering is, of course, literally a gathering, and collaboration springs up all around. The People of Color Center and Friends for Lesbian and Gay Concerns continued and deepened their individual and joint work to combat racism. *The Quaker Free Press* once again published a daily newspaper. Cooperative ventures provided afternoon and evening music, singing, and dancing as well as the various Friends centers.

The Adult Young Friends' program at FGC (intended to serve individuals from about the ages of 18 to 35) has grown considerably in numbers over the past three years. Their most visible presence may have been in the role of "spacers," the Friends who carried the microphones between speakers in the all-gathering meetings. This year over 80 Friends participated in the program throughout the week, many of them living in a shared space in a Simple Living dormitory. Perennial events included meetings for worship, an afternoon beach trip, and a "Love Feast"—an event steeped in worshipful silence where Friends

fed each other tasty, wholesome foods. Their business meetings focused on building a strong community within the program and with the Gathering as a whole.

As the Gathering drew towards its close, two more plenary speakers stimulated Friends' excitement and sparked conversations. On Thursday evening, Jocelyn Burnell, an astronomer and former clerk of Britain Yearly Meeting, reflected on the intersection of her life as a person of faith and a scientist. Noting that religions are based in varying proportions on scriptures, tradition, and continuing revelation, she likened Quakerism and science in being particularly open to continuing revelation. Continuing revelation needs to be moderated, she warned, if it is not to be hijacked by an articulate, but mad, individual. Testing leadings seems parallel to the process of a research scientist, in which a model is developed, checked out through experimentation, and then revised by continued checking. Jocelyn described her own journey of modeling and testing in a continuing search for a place to stand with integrity.

On Friday evening, Niyonu Spann, executive director of the Green Circle and a member of Durham (Maine) Meeting, returned to the Gathering theme with "All of these things and more shall ye do: Unlimited Roots—Unlimited Growth!" Through talking and singing, Niyonu encouraged Friends toward a simple, experiential expression of divinity unhindered

by self-imposed limitations. In a plant, new growth is an increase in size: something bigger. On a farm, new growth may be a change in the sorts of crops grown. What do we mean by "new growth"? Niyonu suggested some of the big limitations that prevent us from moving forward on our purpose and intentions. Fear of authority introduces a strange distancing from the basis of our meeting for worship, which is that God may speak through any person. But we prefer to hear a seeking style or words; many Friends' power is locked up by this. Fear of death or loss of identity is in a struggle with our core belief in continuing revelation. Fear of the other and a sense of separateness are planted deep within us as a Religious Society. Niyonu shared that she experiences the FGC Gathering both as the nicest group (culturally and individually) and as a place where she feels the most "other." What is planted deepest in a culture is hardest to see, because it becomes assumed, a part of what is. Finally, fear of complete joy, fulfillment, and deserving of the best in life saps our vitality. We too often confuse passionlessness with humility or understatement with being loving. Niyonu's challenge: what should we be doing now to pull in the future we want? □

Next year's Gathering will be held in Blacksburg, Virginia, from June 30 to July 7, with the theme "Stillness: Surrounding, Sustaining, Strengthening."



Tom and Ian Fritz

A Century of Liberal Quakerism

FGC GATHERING SUNDAY EVENING PLENARY

by J. William Frost

A Saturday evening ritual in our household is listening to PBS's "Prairie Home Companion," featuring Garrison Keillor. Not everyone appreciates hearing about Lake Wobegon. My son, for example, insists that Keillor is the Lawrence Welk for ex-Midwesterners of a certain age. I don't tell him that as a child I liked Lawrence Welk or remind him that so did he, when as a grade-schooler he visited his grandmother. On the April 1 program, Keillor's monolog featured Constable Leroy. Leroy attended the Lutheran Lenten service, which had an interval of five minutes for silent meditation, a period that seemed to Leroy to last forever.

The constable had trouble with silence because he believed he knew what his neighbors should be thinking, which was not what they were actually thinking, and they were thinking about him. So Leroy did not appreciate silent meditation. Yet in the course of five minutes, Leroy came to realize that he could not sell his snowmobile for \$750—\$75 was a more realistic figure—and that he could not use the proceeds to go visit his cousin in Newark, N.J., and become a famous songwriter. In five minutes, Leroy attained a modicum of self-understanding. Quakers would say that this was a profitable silent meeting.

The historian is more constrained than the storyteller, for, unlike Keillor, he or she cannot dictate what characters say or do during silence. When I attend meeting, I cannot be certain what my neighbors are contemplating or what they should be contemplating, or even if they are meditating with closed eyes rather than fighting sleep. The implications for a historian are stark, for the meeting for worship, the central ritual of the Religious Society of Friends, that which allows us to endure

over time, is off-limits because we have no liturgy, no surviving written sermons. (There are a few surviving sermons for earlier centuries that were taken down in dictation by non-Friends). The process of a successful meeting for worship is mysterious even to the participants. So the historian of liberal Quakerism, that group which comprises the membership of FGC, must describe the contents of the faith by secondary ways, always remembering that the visible reflects and distorts the invisible.

A second difficulty in assessing 20th-century Quakerism is that we are just starting to write its history. We now have a few books on the period before 1960, but for the last third of our century it is still impossible to separate the forest from the trees, and your and my personal experiences elucidate as well as camouflage understanding of what is significant in the enormous paper trail we are leaving. So this, in a sense, is the first draft for that history. Fortunately, there are many who will be able to test what I say by memory, and I hope that you will inform me of the strengths and weaknesses in my presentation because it is easier to correct errors before they become established. After all, history does not repeat itself, but historians often repeat each other.

My purpose is not just accurate description of the past but to crack the historical coconut for relevant juice, and we all know that Quakers are a rather "tough nut to crack." There is ample Quaker precedent for my kind of enterprise, beginning with George Fox's selective history in his journals, in William Penn's preface to the published version, termed "Rise and Progress of the People called Quakers," and in Rufus Jones's locating the origins of Quakers in spiritualists rather than English Puritans in the magisterial five volumes of the Rowntree series of Quaker history published at the beginning of the 20th century. So I am continuing a long tradition of using historical

evidence for didactic purposes, to derive lessons from examining a few trends of the last 100 years of liberal Quaker history.

The birth of FGC in 1900 came at the same time as a new theological synthesis, sometimes termed liberalism or modernism—and I am using these terms in a religious context separate from any political connotations. The appearance of John W. Graham, a London Friend, as keynote speaker at our first meeting symbolized a new era. Since the 1827 schism London Friends had looked at Hicksites as an embarrassment, people who were not really Christians or even Quakers. Unfortunately from the English perspective, the Hicksites had not died out, and they remained the majority in Philadelphia, New York, and Baltimore Yearly Meetings. By 1900, for a group of modernist reformers of London Yearly Meeting, evangelicalism—now identified with revivalism, the pastoral system, and the Richmond Declaration of Faith of Five Years Meeting—seemed suspect, a simplification of Quakerism and Christianity. Hicksites, even in the 1830s, had been unhappy with an emphasis upon strict doctrinal formulations on the nature of the Trinity and atonement as tests for membership, and before the Civil War, under the influence of Lucretia Mott, had flirted with Unitarianism/transcendentalism. London liberals judged right, for by 1900 FGC was ready to repudiate the last vestiges of quietism and embrace modernism.

Throughout the 20th century, modernism has permeated FGC Quakerism, becoming so dominant a motif that we forget that it was a revolutionary reinterpretation of Quakerism. Still, among Hicksites in 1900 few complained, because modernism seemed so compatible with their understandings of Quaker traditions. Both emphasized the primacy of religious experience, treated doctrinal statements as symbolic utterances rather than literal truth, saw the Bible as a product of

J. William Frost, Jenkins Professor of Quaker History and Research and Director of Friends Historical Library at Swarthmore College, is a member of Swarthmore (Pa.) Meeting.

history rather than eternal truth, stressed a loving rather than a judging God, and emphasized New Testament ethics. Jesus became a supreme ethical exemplar and the Sermon on the Mount a guide for reconstructing the general society. Liberals were optimistic, believing in the possibility of creating the Kingdom of God on earth. God was immanent in the creation and revealed his personality through nature, poetry, music, and familial love.

Liberalism or modernism offered Hicksites and some Orthodox (the non-holiness, silent-meeting group centered on the East coast) an escape from what both branches saw as the sterile controversies of the 19th century and linked Quakerism to the best in contemporary thought. It also offered a way to affirm the values of both religion and science. Liberalism's emphasis upon religious experience meant that Friends would not have to worry about Darwin or higher criticism of the Bible. Freud was still beyond the pale, but William James's *Varieties of Religious Experience* showed the compatibility of psychology and religious commitment. Liberalism allowed Friends, who were increasingly desirous of attending college, with a clear conscience to read novels, attend plays and concerts, and participate

in the intellectual and political life of the nation. They would no longer be estranged from the influential minority of fellow liberals in the Methodist, Baptist, or Congregational churches, and all Protestants would work together in a movement termed the Social Gospel to regulate big business, enfranchise women, create world peace, and legislate prohibition.

Modernism, in short, seemed to emancipate Friends from the past schisms, allowed them to link their actions with those of the first generation of Friends, and legitimated social action. And it accomplished all this by rethinking the history of Friends. George Fox, allegedly the first liberal, espoused a positive view of humankind, downplayed creeds, emphasized an unmediated experience of God, and sought to revolutionize Puritan England. Early Friends practiced, in Howard Brinton's phrase, an "ethical mysticism," and so should we.

Liberalism had a cost, however, and it involved a repudiation of much of what had earlier defined Hicksites (and the Orthodox as well). From 1700 until the 1870s American Friends had insisted upon a sectarian way of life; they used the terms "guarded" and "a garden

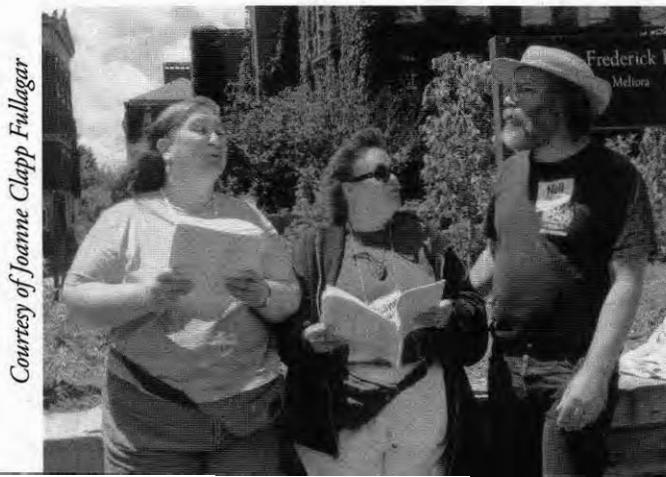
enclosed" as reminders to keep Friends distinct from others. They had emphasized the truthfulness of Scripture and the divinity of Christ, worried about Quakers being corrupted by involvement with outsiders in benevolent associations or politics, and made arduous and time-consuming the process of becoming a member. Quietist Friends, who had been a majority of both Hicksite and Orthodox before the Civil War, emphasized that a minister was a person set aside because he or she was a spokesperson for God. Intellectual attainment could be a liability in the ministry, but being steeped in the minutiae of the Bible was a first requisite. Liberalism jettisoned sectarian Quakerism and joined Friends to mainstream American culture at the risk of having members accept its values, of



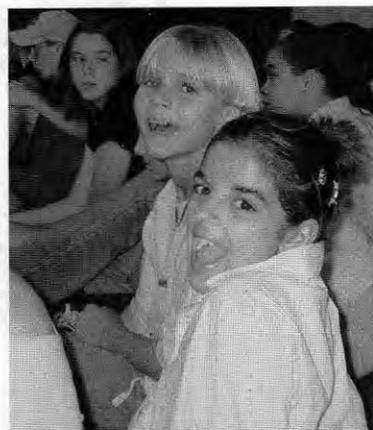
Frank Barch



Frank Barch



Courtesy of Joanne Clapp Fullagar



Frank Barch

At the 2000 FGC Gathering of Friends: above, parade of Quakers; left, a capella harmony

being conformed while trying to transform the world.

Modernism was a movement of intellectuals whose leaders came from two sources: British Friends, who were often teachers like Graham, A. Neave Brayshaw, and Rendell Harris; and college professors in America. The chief FGC popularizer of modernism was Swarthmore College's Jesse Holmes, a man trained in science who became a philosopher and who regularly wrote for *Friends Intelligencer*, the main Hicksite periodical, and spoke at FGC conferences. Jane Rushmore, for many years one of two paid employees of FGC, translated liberalism into Sunday school literature. For reasons that I have not yet figured out, however, the major American Quaker liberal authors all came from evangelical homes: Rufus Jones, Thomas Kelly, Howard Brinton, Douglas Steere, Elbert Russell, Henry Cadbury, and even the social activists like Clarence Pickett of AFSC and E. Raymond Wilson of FCNL.

Quakers had long had a bias against paying religious leaders, but liberalism, like evangelicalism, weakened this testimony. In the Midwest a pastoral system emerged for preachers who devoted full time to Quaker concerns. Liberal Friends kept silent meetings; however, professional Quakers emerged in departments of philosophy in Quaker colleges, as paid staff in Quaker organizations, in FGC, in AFSC in 1917, in FCNL founded in 1943, in Friends World Committee for Consultation (1936), and in the bureaucracies of yearly meetings. In essence, the AFSC worker was like the Quaker missionary; college teachers like Holmes, Jones, Kelly, Pickett, and Steere—even when they claimed to be philosophers—were also pastors for students and individual Friends. All the Quaker professionals saw their occupations as religious

vocations, a spiritual calling.

Modernist theology allowed the 1827 schism to end. The old disputes were really about words, and words used by theologians were only symbols pointing to religious experience. An historical approach to studying the Bible and the modern "scientific" approach to theology made the old issues irrelevant. Eastern Gurneyites, Wilburites, and Hicksites could begin to socialize with each other in athletic contests, Young Friends organizations, American Friends Service Committee, Pendle Hill, and then in joint yearly meeting committees. First, individual meetings, then selected yearly meeting committees, and then yearly meetings united in New York, New England, Philadelphia, and finally Baltimore Yearly Meeting. By 1968 the eastern schism was over, with New York and New England Yearly Meetings belonging to both Friends United Meeting and FGC; Philadelphia remained only a part of FGC but joined the National Council of Churches while FGC itself joined the World Council of Churches. British liberals, blaming them-

selves for helping to cause the split, also worked for reunification, and the links between FGC meetings and London Yearly Meeting remained strong.

Since there was such a strong academic flavor to liberalism, new meetings flourished in towns where there were college campuses. And educated people joined Friends. For many liberals, membership seemed less important than attendance at meetings. The Wider Quaker Fellowship sought to link those who were attracted to Quaker teachings, worship practices, or testimonies without becoming members. So liberalism again eroded the distinction between those who were Friends and outsiders and made it more difficult to preserve a distinctive Quaker culture.

Liberalism weakened the contacts and created estrangement between evangelical and fundamentalist Friends and modernist Friends. FGC members were also cut off from the Friends churches established in Africa, the Caribbean, and Alaska. A keynote in the 20th-century history of American Protestants is the animosity between those who ask, "Have you been saved?" and those who don't consider the question important. For example, the most recent edition of Philadelphia Yearly Meeting's *Faith and Practice* uses the terms sin and grace only once and does not include the words salvation and atonement, even in the almost 100 pages of quotations. This is not only a distorted view of Quaker traditions but it seems as if Philadelphia Yearly Meeting were consciously waving a red flag at non-FGC Quakers and other Christians.

Both liberal and fundamentalist

Frank Barch



At the 2000 FGC Gathering of Friends

Friends—who each insist that they are authentically Quaker and quote George Fox to prove it—show more willingness to learn from outsiders, Buddhists and psychologists for FGC and Southern Baptists for the evangelicals, than their Quaker kin. In essence, we remain feuding and not kissing cousins. Silent meeting Friends are a minority of Quakers, and our Peace Testimony requires that we welcome dialog with those who differ from us even on fundamentals. We cannot hope to have a constructive relation with the worldwide Quaker movement if we cut ourselves off from its language and concerns. After all, a basic tenet of liberalism stressed in Philadelphia Yearly Meeting's *Faith and Practice* is to be open to alternative perspectives and the virtues of diversity.

Immediately after reunification, there was an attempt by liberal Quakers to reach out to Mid- and Far Western evangelicals and fundamentalists. The initiatives came from both sides. This movement reached its perigee in the Wichita conference of 1977, but the emergence of homosexuality as an issue has deepened the division in recent years.

Liberalism transformed the meeting for worship by changing the definition of the ministry and weakening the authority of yearly meetings. From 1700 until the 20th century, a minister spoke for God. The minister was a person set aside, recognized by the meeting as someone special, and there were special queries for ministers and elders whose responsibility was the maintenance of truth. Before 1930, among Hicksites select meetings for ministers and elders became worship and counsel; ministers were no longer recognized and recorded. (For the Orthodox, the change came only in the 1950s.) In theory, modern Friends abolished the laity instead of the ministry; in practice, all became lairy because liberal Friends disliked authority, particularly religious authority.

The practice of ministry became easier. No longer was a deep inward search required, a feeling for truth. Rather a person could begin ministry by referring to an article in the *New York Times*, and weighty Friends worried that worship could become a discussion group. Conversely, others disliked any spoken ministry and replaced the concept "silent" (or unprogrammed)—which had no relationship to the amount of speaking—with quiet or silence—which meant no speaking. In-

stead of proclaiming a specific gospel, ministry became a sharing of a search for truth.

Eventually some Friends used liberalism in order to repudiate the Christian mythos or reinterpreted Christianity in order to make it only a part of a cosmic spiritualism, a feeling of oneness with the world. Note that this was an evolution away from the original liberal synthesis that assumed knowledge of the Bible and Christianity while reinterpreting it. By the end of the century mysticism divorced from Christianity could become a rationalism, a Platonism, a Buddhism, a nature worship, or a universalism that sought value in all and refused to give preference to any religious tradition.

Liberalism opened Friends to new impulses, because God's revelation could not be constrained by western civilization. The first generation of liberal Friends knew the Bible, knew modern theology and philosophy, and were aware of the centering of Friends in a community of Christians. Confident in their Christian heritage, they could explore Jung and Buddhism just as in the 17th century Friends had explored Descartes and the Jewish Kabala and in the 19th spiritualism and transcendentalism.

The difference can be summarized this way: when earlier Friends by stilling all self-will plunged deep into the human psyche, at its core they experienced not the id, ego, and superego or animal instincts, but God. Knowing God was natural and unnatural; that is, natural because the potential was universal, but unnatural because God was not a product of the human personality. The experience was a gift that added something, termed Seed or Light, to make Quakers children of the divine. So God was not innate in human personality. Liberals' vagueness and metaphoric language allowed later generations to downplay the external gift and to make the Light in conscience a product of the essence of humanity.

A recent dissertation by Ben Pink Dandelion analyzing British Friends argues that the expression of virtually any sentiment is legitimate now in a meeting for worship, if spoken in a manner appropriate to Friends. Rather than a content, Quakerism has become a style, a style appropriate for meeting for worship, meeting for business, and personal behavior. English Friends will not judge content for those who deny the Inward Light, but

only thank them for speaking openly and honestly.

A recent analysis of New England Yearly Meeting argues that the basic membership criterion has become "leading a Quakerly life." In practice this means ignoring theology and having a liberal WASP style, which cuts out large portions of the population. Since even God talk is seen as limiting or divisive, the new agenda can be summarized as "Peace, love, and granola."

The difference between FGC in 1900 and the late 20th century is that earlier there was a vital shared Quaker Christian culture and an optimism that new knowledge in every field would support religious experience. The search for God began with an individual but ended with a community. Quakerism was not a do-your-own thing in search of inner tranquility, but a vehicle to power work for social justice.

Liberalism lost its institutional base and much of its intellectual vitality after the 1960s. The professors grew old, died, and there were few successors in the Eastern colleges. Swarthmore, Haverford, and Bryn Mawr now have no Quakers in their philosophy departments and no Quaker theologians in their religion departments. (And there have not been many Quaker applicants in religion at Swarthmore.) Their faculties no longer play a vital role in Philadelphia Yearly Meeting or FGC. And the decline took place not just among Quakers, but in other Protestant denominations like the Methodists, United Church of Christ, and Presbyterians. Liberal religion for the last 40 years has been in retreat, attacked on the right by those who saw its vagueness as undermining Christianity and on the left by those in revolt against its academic flavor and its use of redefined Christian language. So in essence, FGC Friends had identified completely with a religious interpretation that had lost its dynamism.

The two Philadelphia Yearly Meetings, which had stabilized membership in 1900–1950 after a decline of two-thirds in the 19th century, following reunification continued to fall in membership by almost one-third. FGC meetings have about the same number of members as in 1900, but this is only because of the addition of new unaffiliated meetings and the addition of former Orthodox meetings. (Note all religious statistics are bad, and Quaker membership numbers worst of all because the

of the schisms, and early Friends, in spite of their distrust of theology, produced many tomes of it. In addition, we are already divided and, unlike earlier Friends, have learned to live disunited, even to make our diversity a virtue. So there is little prospect for theology now causing a new schism in FGC. In addition, we should remember that theology can provide a foundation for unity. We ought to be smart enough to realize that any formulation of what we believe or linking faith to modern thought is a secondary activity; to paraphrase Robert Barclay, words are a description of the fountain and not the stream of living water. Those who created FGC and reunited meetings knew the possibilities and dangers of theology, but they had a confidence that truth increased possibilities.

The post-1960 generations who saw how difficult it was to reunify and feared raising divisive issues also correctly perceived there were more pressing problems. They spent their energy dealing with the Cold War, Vietnam, civil rights, ecology, women's emancipation, and a sexual revolution. Theology seemed less important than any of these challenges. In the last 30 years FGC Friends have exercised considerable creativity in responding to these issues. What I would like is for liberal Friends now to put all these ethical issues back into a theological agenda, for the new generation of Friends to become like Graham, who wrote books on conscientious objection as well as theology; Jones, who chaired AFSC and wrote philosophy;

and Cadbury, also chair of AFSC and a Bible scholar. All three were creators as well as consumers of rigorous historical, ethical, philosophical, and theological thought.

The tragedy of Quakers is that since 1827 we have become numerically insignificant. One response, which could be legitimated by our history, would be to withdraw into sectarian isolation, to say that our concern is only an intense inner spirituality. This strategy, which made more sense when we lived on isolated farms and had no websites, now would require repudiating our emphases upon education and social activism. Alternatively we need to seek allies, and I suggest that our allies in understanding our faith as well as in political and social action will come from programmed Friends and liberals within Protestant and Catholic churches. The service agencies of many churches believe, with Friends, that peace and justice are one word.

To reiterate my theme: the liberal agenda of 1900 was to understand religious experience in terms of modern thought by using creatively the Bible, Christian theology, Quaker history, the fine arts, alternative religions and psychology, biology, and physics. Facing the world then was daunting and is a more challenging task today, but it is an endeavor that requires no fear. Creating a new theological synthesis for our faith would build on our liberal traditions in a creative way, be a good way to say Happy Birthday today, and affirm that we expect FGC to be a vital religious and

intellectual movement in 2100.

I conclude as I began with a word of caution about the limits of our knowledge. Deconstruction theorists have made us wary of giving solidity to abstractions, like the terms liberalism, evangelicalism, Quakers, or Christianity. There was not in the past nor is there now a prototypical Quaker; instead, there are individuals who summarize a large or small part of their lives as being with a group of people of many ages who refer to themselves as Friends. At times, many of these seekers in prayer, in meeting for worship, in walks in nature, or in concerts have experiences they term religious and describe as the Inward Light or sense of the presence of God. Quakerism began as a movement to tell men and women about the availability of this kind of shared religious experience. It is a safe historical conclusion that so long as its rituals and belief foster that experience among diverse persons, the Religious Society of Friends will endure. □

This speech was delivered from a longer text, "Three 20th-Century Revolutions," focusing on teachings about the content of faith and theology, changing perspectives about morality, and the evolution of the Peace Testimony. The full text can be found at the FGC website <www.fgcquaker.org/library/history/frost1.html>.

Photos by Frank Barcb



At the 2000 FGC Gathering of Friends



The Past and Future of Quakerism

REFLECTIONS ON THE FGC GATHERING

by Marty Walton

In our human fascination with numbers, a centennial, like any other major anniversary, seems to be an occasion for “taking stock.” Friends General Conference, celebrating 100 years of bringing Friends together in loving community, marked its 2000 Gathering with a rich array of speakers, workshops, interest groups, and panel discussions, many of which were focused on various aspects of liberal Quaker history and musings about the future. We looked at the past for clues as to what is ephemeral and what is durable and used these glimpses to peer into the future. The question before us, both explicit and implicit, was, “What will liberal Quakerism look like in the next 100 years?”

My own perspective has been shaped by my preparation for a workshop I offered at the Gathering, “Passionate about Quakerism.” Most of the source materials

Marty Walton, a member of Bellingham (Wash.) Meeting, was general secretary of Friends General Conference from 1985 to 1992.



were the proceedings of the conferences of 1900, 1902, 1904, up to 1916. In those early years, the papers presented to the conferences were printed and bound, as were comments from attenders who spoke in response to the addresses. There are even records of the business sessions. It's all there in these old documents—who said what to whom! As our workshop delved into some of the stirring speeches and revealing dialog concerned with the issues of the times, we spoke the words actually delivered by Friends; we walked in their shoes, so to speak. A picture emerged that seemed strikingly familiar, especially when those Friends spoke of “The Message of Quakerism.” Here are some excerpts, as timely today as ever.

Quakerism . . . [holds] that each human soul is imbued with the divine, and that every human being may drink for himself of the water of life. . . . In the measure in which he is true to his high calling, the Quaker still maintains belief in the authority and guiding power of the immanent Spirit of God, by the . . . faithful application of the practical inferences and obligations of that doctrine in every sentence of his speech and every hour of his conduct. —William Birdsall, 1900

God is in direct communication with . . . each one. . . . He has implanted a still, small voice, that infallible guide which is sufficient to instruct [us] as to what is right and wrong in every time of need. . . . —Bertha L. Broomell, 1904

The foundation message of the Society of Friends lies just here. Trust your best self. Play your own part and speak your own message under your own name. Show its correspondence indeed to the truth of other days or other lands. Buttress it by quotation, illustration, and fair phrasing; but put yourself back of your gospel. —Jesse H. Holmes, 1912

The essence of Quakerism is that the meeting place of God and man is within the realm of the human spirit. And a little more: this contact with our Heavenly Father . . . grows: it is no static thing . . . , it is a growing relation, changing, developing. —George A. Walton, 1914

Of course there are differences between 1900 and 2000. Our language and points of reference have changed. FGC Friends of today are not as likely to use the phrases “our Heavenly Father” or “our Master,” as did Friends at the turn of the past century. Yet isn't the core message recognizable, that every person has an inner creative spirit that, if listened to and followed, is a guide to how to be and act in the world? Our faith is intrinsically connected to our practice.

There also are many organizational differences over the course of 100 years: no longer does FGC have a Department of Purity or a Department of Temperance, for instance. Over the years, Quaker work in social concerns has been channeled to American Friends Service Committee, Friends Committee on National Legislation, Friends Committee on Unity with Nature, and other national or international organizations, or it takes place at the local, statewide, or yearly meeting level. And no longer do Friends hold FGC business meetings during the Gathering week!

In 1900 there was great enthusiasm (and more than 40 years of history) for Friends getting together across yearly meeting lines to develop religious education materials for children. Friends who attended the early conferences worked together on Quaker schools and colleges, reached out to seekers everywhere, and were involved with the challenging issues of the day, such as banning child labor and working for women's suffrage. The Young Friends movement was gathering momentum. There was an exhilarating sense of upward progress in the world, an excitement inspired by Charles Darwin's publication in 1859 of *The Origin of Species*, which fit so well with Friends' sense of the evolutionary nature of spiritual life.

Those early conferences, though cloaked in a formality uncommon today, clearly energized liberal Friends. They came from Canada, Illinois, New York, Indi-

ana, Pennsylvania, Iowa, Maryland, New Jersey, Ohio, and Kansas. They reflected the modernist, future-oriented culture of the times, gradually giving up the plain dress, the quietist withdrawal, and the intense battles about theology characteristic of Quakerism during the 19th century. They believed in the power of the basic Quaker message to feed the spiritual hunger of the world around them.

Friends today have an enthusiasm to meet in Quaker community every bit as powerful as in 1900. Over the decades, Friends have found ways to enlarge the scope of the Gathering, making it accessible to families. The geographic range has widened considerably from the already-extensive reach of FGC in 1900, as families from Alaska, California, Texas, Minnesota, Washington, Oklahoma, Florida, and many other states—and countries—come together to share their experience within their monthly meetings and open their hearts to each other. The energy apparent among Friends at the 2000 FGC Gathering, just as at any other FGC Gatherings that Friends have ever attended, was stimulating, heart-warming, and inspiring.

Yet I think we're a more disillusioned society today. The eager optimism among Friends of 1900, ready to heal the world of its ills with the faith that things are always progressing upwards, has been eroded. Two world wars, ongoing international conflicts, increasing population pressures, and the pervasive shallowness of greed and self-interest have so marked the 20th century that it seems naïve to believe that society is on the brink of becoming a brave, new world. In fact, my own view is

that, even with great advances in technology, the global community is in a state of disintegration and potential collapse.

I think the world will change drastically in the next 100 years. The destructive economic and environmental forces that are coming together are heated up by a surging population and vastly improved means of communication. There is growing awareness among the poor of the increasing imbalance of distribution of planetary resources and, as the pressures increase, our lives will be affected. There is an ease—a comfort—to living in a wealthy society, to which North American Friends almost inevitably have become accustomed. Might Friends be called to live a different way?

Quakerism is in part a response to the surrounding society. Quakerism's distinctives, now and in the past, have been the positions that Friends have taken as they applied their faith to their daily practice of living within the prevailing culture. Quakerism does have things to say to society-at-large in the 21st century. We have our testimonies of integrity, simplicity, equality, community, and peace. We have our corporate process of making decisions, time-tested for its ability to help a group move forward in right order.

Just as simplicity no longer means wearing a gray dress and bonnet, our testimonies have to be lived out in the context of the present time. It's not the dress that's important, it's the peacefulness with which we cherish the present moment. It's accepting what is enough.

Our language, too, needs the simplicity of being enough, without having dress and bonnet baggage attached to it. I be-

lieve that 100 years from now, liberal Quakerism will have moved much further away from its roots in Christianity. The trend is already evident, compared to 1900. It's not that the roots aren't anchored in truth—my experience tells me they are. The language in the 1650s to describe that truth, however, was limited to the frames of reference available at the time. The challenge for liberal Friends—the opportunity for liberal Friends, in fact—is to stay anchored to the truths George Fox lived and preached. To go even further, the challenge is to live out the truths Jesus lived and taught—and to recognize them as being greater than any particular language can convey. I think the future of the human race is contingent on society learning to see the “universality” of human religious experience quite separate from any particular historic framework or system of beliefs. Quakers have always been in the forefront of the growing understanding of “that of God in every one,” and how that affects the rest of our values. Just as early Friends influenced other churches and saw the results of their witness in the growing liberalization of many dominant faiths, Friends of the century now opening have the challenge to demonstrate how to live in a global community.

At the FGC Gathering in July, during an afternoon panel discussion on “The Future of Quakerism,” some Friends expressed anxiety that the panel presenters seemed to represent an overbalance of Christocentric Friends without indication of a universalist understanding of Quakerism. The presenters had very little opportunity to respond to the concerns raised and ought not to be judged by such a limited glimpse. It would be a misreading of the present health and vitality of liberal Quakerism to take that panel discussion as a complete description of Quaker faith and practice today or the power of any organization to dictate the course of spiritual growth within the Religious Society of Friends. I'm sure that was not the panel's intention.

The strength of liberal Friends is in our diversity. From the beginning, Quaker governance included women, making Quak-

At the 2000 FGC Gathering of Friends: parade of Quakers

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erism a more diverse faith than any other at the time. We are stronger today because of the insistence of gay and lesbian Friends in the 1970s and 1980s that any definition of Quaker community must include them. And Friends of color today are pushing at our Religious Society, pointing out our society-shaped blinders. We are a long way from encompassing true diversity, but every time we learn from each other, every time we hear and open ourselves to a wider definition of who we are as a people, we grow stronger.

My perception is that liberal Quakerism in North America is thriving. We are alive, vital, filled with energy—and growing. Our home base is no longer England or Philadelphia; it is broad and wide, stretching from Nova Scotia to Hawaii. Our basic faith is not going to disappear; it is fundamental to the human experience. As long as we come together to experience the fullness of our community, as long as we individually and corporately stay anchored in the basic empowering principles of Quakerism, we will continue to thrive and grow.

William Birdsall, in 1900, said that Quakerism “makes no light demand; it requires faithfulness, not to a standard set up by authority from without, but faithfulness in the erection and maintenance and development of a standard for which the individual is responsible.” He noted that it was not the doctrine of early Friends that made Friends remarkable, and quoted a British historian who declared that Quakers’ “chief claim to distinction and the great cause of their persecution was not peculiarity of religious belief, but resolute application of belief to the business of life.”

The challenge for Friends in the 21st century, as social conditions continue to disintegrate throughout the world, is to discern what our individual and corporate “standards” are, and to apply our beliefs to the daily business of life. Many Friends already do this, essentially alone. Many of the rest of us give admiration and words of support, but have not yet developed those clear personal values and put them to the test. We have a fire yet to go through—another time of testing is coming, I believe. Regardless of the challenges now and in the future, I remember the words of the song shared in the Women’s Center at various past FGC Gatherings: “You can’t kill the Spirit; she’s like a mountain—old and strong, she goes on and on and on.” □



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Sandra Cronk as a Spiritual

by Alfred C. Krass

What a wonderful welcome one had upon arriving at Sandra's beautiful, '50s-style home in Princeton Township! As I made my way up the porch and to the front door I passed driftwood and shells she and Margaret, her mother, had arranged—exquisitely beautiful pieces of nature. Then there was always the warm "Come in!" of Sandra's first greeting—often shared in by "Sweetie," the black Scottie Sandra and Margaret had willed to them by a superannuated neighbor when she went into a nursing home.

Superannuated herself by this time, Sweetie often couldn't get up to reach the door in time. Sometimes she didn't appear at all. What love Sandra had for this canine adoptee! I learned that Sandra and Margaret spent a good bit of time—and money, I'm sure—at the vet's. So important was it for Sweetie to get out, the vet had told them, that whenever her old age and arthritis made her refuse to leave home Sandra would take Sweetie up the road in a tiny doll carriage. "She may not go out on her own," Sandra explained, "but if I take her up the road and put her out of the carriage, she will walk back home!"

It turned out that Sandra didn't expect anything of Sweetie that she wouldn't herself do. When her own doctor later told her that exercise was mandatory for her diabetes, she bought a brand new pair of walking sneakers and walked both her A.M. and P.M. miles with real determination.

"And what would you like to drink?" she would ask as she motioned me to my seat

Alfred Krass, of Levittown, Pa., is a retired United Church of Christ minister who serves as a spiritual director and is active in ecumenical affairs. He can be reached at <askrass@voicenet.com>.

before the picture window looking out at the beautiful oak- and maple-filled lawn. As we waited for the herb tea of the month to be ready, there was a time for chatting: updates on the externals of life, comments on the vagaries of nature, questions about a new book that appeared on the coffee table.

Nothing was ever rushed. This was your time, Sandra communicated. She had no other agenda for that hour or more; she was totally there for you. She remembered well (perhaps better than you did yourself!) how things had stood when you'd parted the month before. She was anxious to learn whether something you had been concerned about or were hoping to effect had happened, and what your state of soul was about that. You knew she'd regularly "held you up to the Light" in prayer.



Sandra Cronk, Sweetie, and Alfred Krass

Courtesy of Margaret Cronk

Guide

Unlike many spiritual directors, who ask standard questions to get the ball rolling, in my experience Sandra was always just there, waiting for me to reveal—at the time and in the way I wanted to reveal it—what I proposed to discuss with her, or what I wanted to share. Sandra hadn't been sure, four years earlier, when I'd first approached her to be my director, that a male would find her as a female director to be a fitting and helpful companion, nor that an ordained Protestant minister would get what he was looking for from a layper-

Sandra gently dared me to consider that my own longings could be God's working in me.

son (even a theologically-trained and well-published layperson, as she was). She wasn't sure that a Quaker was what I was looking for, even though I had first begun the walk of spiritual development through times I'd spent at Pendle Hill, the Quaker study center where Sandra had taught for many years, and had been blessed by the Quakers who had led me there. "Come and we'll have a chat," she'd responded. "We'll see if it works right." And each year after that, she regarded it as an open question whether I would want to continue with her.

As month by month I shared places of stress in my life and possible new leadings, Sandra came to know me in what I can only describe as a sisterly way. As I entered her home each time, I was coming to be with one who increasingly knew me as intimately as a sister. She knew the wounds I'd experienced in life, knew my foibles and standard ways of self-doubt, and rejoiced when I identified deep urges I hadn't heretofore recognized. As I went through several vocational forks in the road, Sandra helped me achieve what Quakers call "clearness" about what I felt called to do. As something of a Calvinist, I often distrusted my own urges, expecting God to say they were "of the flesh" and

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"unspiritual." Sandra gently dared me to consider that my own longings could be God's working in me. "You seem to have a Listerine spirituality," she said to me the first year, after she'd become familiar with my own mind-tricks. "If something is to be good for you, you think it needs to taste bad!"

Over and over again when I presented something to her—a proposal for what to do about a new job opportunity, a new way of relating to my church board, or a new way to spend my time in ministry—and described it with visual delight, she noted how I would then take it all back! I would, in effect, say, "But I wonder whether I'm not meant to tough it out. Shouldn't I bear with the situation a little longer?"

Sandra would sit there and wait until I recognized how I was doing the same thing to myself once more, rejecting a positive alternative because it tasted too good! Perhaps it was just the querulous look in her eyes or an unaccustomed downward curve of her mouth, as I went through this process 20 or 30 times, that served as a clue to me that I was doing it again. And I would then hesitatingly ask, "Do you think it's OK for me to do that?" She wouldn't answer what she felt, but would reflect back to me what I'd felt (but to which I hadn't accorded legitimacy):

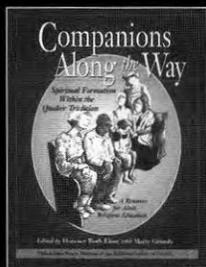
"You describe that alternative as something that fills you with delight."

"I see that it energizes you to speak of it."
"You feel God working in your life when you're doing that."

One of the many things that initially made me hesitate to seek a spiritual director was my sense that some who were promoting spiritual development in Protestant churches in the '90s had, as a partial agenda, to turn ministers away from "the world"—and preoccupation with it—toward one's "relationship with God," understood in a privatistic way. I had always been (and still am) an activist, engaged in a broad range of public issues, from international peace and justice to urban/suburban issues. I felt I must be queer in trying to develop my walk with God but not sensing God in any way calling me to lessen my involvement in peace and justice affairs.

I therefore anticipated a struggle with whoever would become my director—a Mary-and-Martha type conflict—with me

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being told to seek the contemplative way instead of seeking to find God through the world of action. My long-time guru, Dag Hammarskjöld, had told me that "in our world the path to holiness goes through the world of action," and I really believed that. In my years of spiritual companionship with Sandra she always affirmed warmly my involvements in action campaigns and in personal efforts to respond to the justice call. "That's how God works in your life," she told me. "I'm so excited whenever I hear you describe it." And Sandra walked with me as I discovered new help. Alongside my Christian spiritual guides who had melded contemplation with social action, from other traditions I found new guides like Thich Nhat Hanh. Though Sandra was as Christ-centered in her spirituality as I am, she encouraged me not to fear to use a spiritual exercise like the Buddhist Anapanasati Sutra—which I'd discovered in Nhat Hanh's writings.

Something else was striking about Sandra as a director. As a good Calvinist, I brought with me the sense that any path I would embark on would require commitment to certain associated disciplines—regular journaling, silent retreats, daily

quiet times, use of *lectio divina* or other scriptural meditations. Now, whenever I felt I should undertake such practices, Sandra always encouraged me, but she never asked me whether I had followed through. When I confessed—and I was

Sandra always affirmed warmly my efforts to respond to the justice call. "That's how God works in your life," she told me.

always the one who broached the subject—that I had not followed through, she never reproached me with lack of diligence. That was not how God wanted to walk with me that month, she seemed to be saying. She was happy if I had done a month's journaling and had prepared a list of journal sites to share with her, but she wasn't less happy when I hadn't journaled for a month or more and brought only a hastily-written-down list of topics to discuss. She rejoiced on those occasions when I brought in a poem that had really

turned me on. She was highly interested when I shared a reading or prayer that had watered the dry places in my soul.

When I told her I wanted to train to become a spiritual guide, Sandra was elated, and she walked with me through the two years' training I undertook at Oasis Ministries—rejoicing where I rejoiced, lamenting with me where I found the work tough. Toward the end of my training, I told her that I was seriously considering taking early retirement from what she and I both agreed had been a stimulating and vibrant ministry (despite its problems!). I wanted to shape my last years of ministry with greater freedom than a paid pastoral position allows. Sandra rejoiced with me—and rejoiced that I hadn't let the "Listerine spirituality" I had brought to her three years earlier veto such a plan!

And, now that Sandra is gone, so much earlier than any of us had suspected, I can almost hear her say, "Time is precious. I'm glad you didn't postpone your joy." □

Sandra Cronk, a member of Princeton (N.J.) Meeting, a former teacher at Pendle Hill, and one of the founders of the School of the Spirit program, died on April 4, 2000, at the age of 62.

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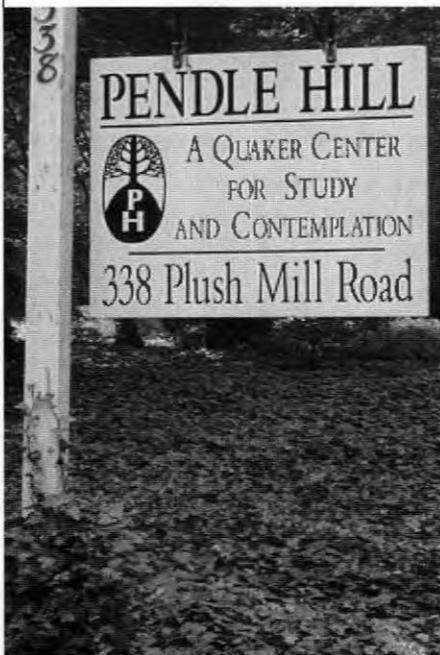
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Witness

A Fool for God

by John Andrew Gallery

On Sunday, June 4th, 2000, one Friend began the weekly prayer vigil for peace alone in front of the Liberty Bell in Philadelphia, while two other Friends held it on 69th Street, by the SEPTA train station. Eventually five more Friends arrived to join the vigil on Independence Mall. The following report is from John Andrew Gallery, the first to arrive:

Each Sunday I've gone to the vigil I've wondered what would happen if no one else showed up. Would I be willing to stand there alone with my sign? Would I have the patience to stay the whole hour or, alone, would I tire more easily and leave early since no one would really know? How would I handle, alone, the people who might stop and talk? How would I handle, alone, the indifferent stares of those who just passed me by?

Last Sunday I had a small taste of that. For 10 to 15 minutes I stood alone. I knew that Dan was there, finding quarters for his parking meter, and that I would not have to stand the full hour by myself. But in those 10 to 15 minutes I experienced at least some minor part of what I had often wondered about.

Throughout my life I've seen individuals on the street carrying religious messages. My first thought used to be (and I confess, often still is) "religious crackpot." There are some of whom I think differently—Jehovah's Witnesses handing out their magazine or individuals giving out small pamphlets printed by the Street Bible Tract Association. I admire their courage and ability to witness to their beliefs so publicly. Generally, I say of myself, I couldn't do that. But others strike me differently. In Philadelphia I often see individuals around City Hall carrying signs. The messages invariably go back to John the Baptist (Repent, the end is near!). Some invoke Jesus' name (Only Jesus Saves from Sin—on a carefully lettered sign nailed to a tree that I see each morning on my trip to work) or make reference to a passage of Scripture—usually something from the Gospel of John like the signs you occasionally see at baseball games

John Andrew Gallery, a member of Chestnut Hill (Pa.) Meeting, has been a regular participant in the peace vigils since they began in April 1999. The vigils are held each Sunday from 4 to 5 p.m. in Philadelphia, in front of the Liberty Bell, on Market St. between 5th and 6th Streets. For information or to have your name added to the e-mail distribution list of weekly vigil reports, e-mail <Cityquake@aol.com>.

when the TV camera scans the audience (John 5:10-14, or something similar). I look at these people and think they've lost a part of their sanity. What fools these people are, I say to myself, believing that their actions have any value, any impact. And that's what I imagine people would think of me if I were standing alone with my sign, "Pray for Peace in the World" with a list below of the word for peace in all the languages I could find in the foreign language dictionary section of Borders Books.

Am I prepared to be a fool for God?

In the tarot deck, the Fool is the first of the major arcana—number zero, no-thing. He is depicted as a carefree young man in a richly colorful dress carrying a rose in one hand and a stick in the other, from which is suspended an embroidered purse. He stands on a high mountain ledge under bright sunshine gazing happily into the distance with his little dog jumping beside him. "He is the prince of the other world on his travels through this one," one explanation reads; "He is the spirit in search of experience." For me he is, in many respects, the personification of Fox's phrase "walk cheerfully over the world, answering that of God in every one." The explanations of the card say that the Fool calls to the child inside of us, the part of us that wants to act intuitively, instinctively, even impulsively, spontaneously, joyously, without fear. To me, he seems to be child in spirit, living completely in the present moment, in total unity with God, in joyous harmony with all creation. He seems fully to represent such thoughts as "Unless you are like a little child you shall not enter the Kingdom of God" (He's entered!) and "If the birds don't worry about where their next day's food will come from, why should you? Don't you think God loves you as much as the birds?" (He doesn't worry!) One can easily say that anyone who truly tries to live by Jesus's teachings—anyone who tries to live in the Kingdom—will be viewed as a fool in the eyes of the world. So, yes, then, I must be willing to be like him, a fool for God.

As I stood alone, only I felt different. Those who ignored me and rushed past to the Liberty Bell or headed home from the bike race would have ignored all of us. Those who looked and paused would have looked and paused at all of us. One African American woman walked slowly by. She read the signs I had propped up against the building, then read mine. She looked a lot like Whoopi Goldberg. Around her neck she wore a plain, dark wooden cross suspended on a leather

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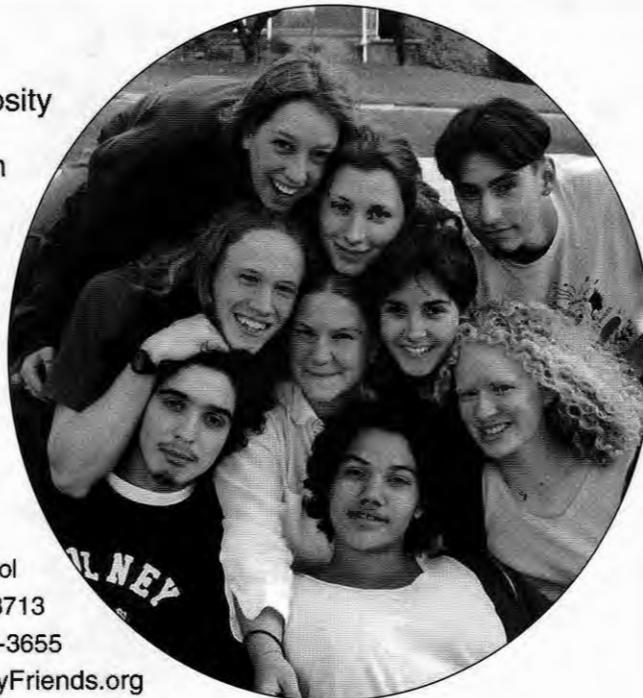
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string. She looked at me and softly said "Bless you" as she walked on. No, she did not think me a fool, just a fool for God.

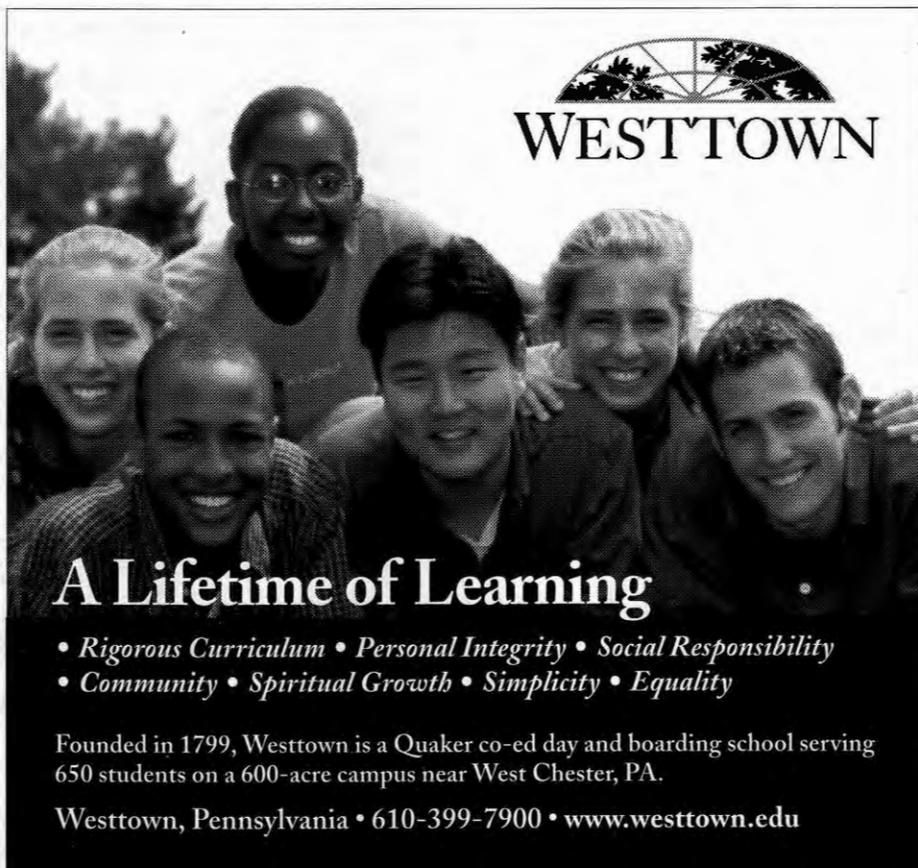
I often struggle with my feelings about the people who pass. It's easy to become judgmental: there are "them" (the ones who ignore us and go about their business) and "us" (those who pause, read, talk, make a positive sign of acknowledgment, or take a picture). It's easy to forget that we are called to love them all. At the end of the hour, Tony brought me back to that when he shared his reflection.



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He said he often found himself classifying the people who passed—that one understands, that one does not, etc. And he didn't like that judgmental feeling any more than I do. So he decided that he would look directly at each person and pray for that person as long as the person looked at us. Thus, everyone became the object of his love and prayer—even those who just glanced and walked past—and those who walked more slowly got the benefit of a longer prayer. It was a powerful reminder that we are called to love them all—all whom we meet each day of our lives—and to pray for their well-being. May you be happy, Buddha used to offer as a blessing to someone leaving.

We are called to love them all—supporters, opponents, interested, disinterested, wealthy, poor, all. And if that makes us fools for God, so be it. □



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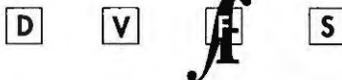
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Life in the Meeting

Confidentiality and Community

by Lloyd Lee Wilson

There is an inherent tension between the desire for confidentiality in a Friends meeting and the desire for community. The assurance of complete confidentiality between two individuals, which may lead to a strong bond and great trust between them, can work in just the opposite direction in a faith community. Confidentiality is important—even vital—to maintain if we want and expect Friends to disclose their problems and areas of struggle to the overseers, elders, and others who have pastoral care gifts and responsibilities in the meeting community. Communication (which seems to share the same root as community) is called for if we hope to achieve true community, where we know one another in the context of the Eternal who is our life and breath and being.

If the meeting errs too far in the direction of confidentiality, true community is never achieved because we never really get to know one another. Efforts at community can also be damaged by selective “leaks” of information on the part of one or more parties to confidential information. The meeting becomes a hive of secrets, where one’s status and position in the group depends on what one knows about whom.

If the meeting errs too far in the direction of sharing all communication, true community is never achieved because we never trust one another enough to divulge our true selves. A sort of “false community” can be achieved, where the façade is maintained but the reality is always masked.

How can the meeting determine how much information to share, when to share it, and how? What can we do to create the sort of context and relationships that encourage proper sharing of information and proper use of information once shared? I suspect there is no a priori rule, but only the hard and

painful path of praxis: the cycle of action and reflection.

There is at times a reluctance on the part of attenders to apply for membership because they feel that they have not “achieved” enough in their spiritual work or traveled far enough on their spiritual journey. I believe this feeling does not spring spontaneously in the hearts of the attenders, but results from their picking up on a pretense that is perhaps more common among Friends than we want to admit: that we have indeed achieved a great deal in the way of expunging from our lives those things we would be loathe to divulge to our Friends. Sure, we may talk about embracing our dark side, or draw back from the historic Friends doctrine of perfection; but there is precious little true confession among us. It is rare that we admit to one another just what our struggles are, where we have stumbled or fallen—what it is that demonstrates that we are indeed still sinners in need of redemption.

I have witnessed faith communities that practiced public confession: where a man might stand before the worshipping community, confess that his continued unemployment had driven him to drink and drugs over the previous week, and ask for forgiveness and restoration. In this instance, the community publicly forgave him for his failings. Sitting him down in their midst, the community gathered to put hands on the confessing man and pray for his healing and restoration. It is my strong sense that those sins lost their hold over that man in that experience of being confessed and forgiven.

In contrast, Friends communities have largely lost this practice (once exemplified in the confession leading to restoration after disownment). In a Friends meeting, this same man would very likely never publicly confess. If he did share his experience with an elder,

*Lloyd Lee Wilson is a member of
Virginia Beach (Va.)
Meeting.*



Sikes

Lucy Sikes

the elder would certainly feel bound to protect his confidentiality. As a consequence, the man would forever carry a secret unknown to the rest of the community: he could never be fully known by his faith community. As his name came up in consideration for various positions in the meeting, those Friends "in the know" would squirm uncomfortably with their knowledge, unable to disclose why they felt this Friend might be unsuitable for the position being suggested. Suspicions of hidden agendas or prejudices would be natural, and true community would be hindered. The specific incidents would have power to impact the entire community negatively for many years to come. The individual is chained by the power of that sin for much longer than necessary, because the "secret" remains for years and years.

Two principles suggest themselves. First, I think there is general agreement that when an individual approaches an elder or overseer—or any Friend, for that matter—for help with a specific problem, the confidentiality of that conversation should be protected. Without this assurance, the willingness of individuals to come to members of the meeting for help would be greatly diminished. As a corollary, it seems to me that when the individual requesting confidentiality begins to divulge part of that conversation or the situation that led up to it, the other Friends should be released from that request for confidentiality to some extent. Otherwise, undue power is given to the original Friend to control the general perception of the situation, to the harm of the Gospel Order, that is, that state of wholeness for the faith community and the relationships among its members that God intends and yearns for us to enjoy.

Second, I think that as a community we should encourage the practice of public confession. We are gathered together not because we deserve or have earned community, but because God has mercifully forgiven us and called us together. Public confession reminds us of this fundamental truth and establishes a context in which other Friends can also face up to their failings, be forgiven, and get on with their lives. When this practice is established, then we as a community can encourage those Friends who come to us in confidence to speak of their situation openly. The broader forgiveness, love, and base of prayers found in the faith community can only help the individual break the power of sin more quickly and completely. □

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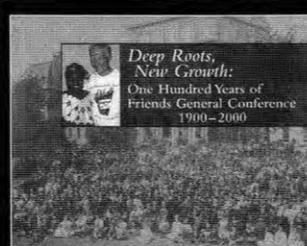
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History Notes

Travel to FGC

When Friends General Conference first met in 1900 in Chautauqua, N.Y., most people walked or used horses for short trips and depended on the railroads for longer ones. Planning a gathering of Friends from Canada to Baltimore and west to Nebraska (then part of Illinois Yearly Meeting) required a Committee on Transportation to ensure that adequate seats would be available on the railroads. Special trains were arranged for those traveling from New York, Philadelphia, and Baltimore, and a reduced rate was negotiated for all those coming to the Conference.

The following extracts are from the *Friends' Intelligencer and Journal* of Sixth Month 16, 1900. Your image of dreary, 1900 Friends may be shattered by the "special excursion" to Niagara Falls that the committee arranged to follow the Conference.

—Paul Buckley

NIAGARA TRIPS.

The Erie Railroad have further agreed that all going out on their road holding the special tickets can return via Niagara, and a stop over of one day allowed there after the Conference.

A special excursion will run from Chautauqua the morning after the Conference (Eighth month 29th) at a rate of \$1.50 for the round trip. A special rate will be obtained for the trip to Niagara for those who do not hold the special tickets from the east and desire to return by the special trains from Niagara on Eighth month 30.

SUPPER ON 20TH.

There will be no opportunity to obtain any meal on arrival at Chautauqua, therefore it has been arranged to stop at Hornellsville on the Erie Road about 4 p. m., where a good warm meal can be obtained for fifty cents by those who desire it. Similar arrangements will probably be made at Pittsburg where the Baltimore train will arrive about 5.15 p. m. It is hoped that Friends in Ohio will be able to connect with this train at Pittsburg or Youngstown.

ADMISSION.

The daily admission of fifty cents having been waived by the Chautauqua Management, some means had to be devised to identify Friends from others to whom this concession did not apply. The Committee of Arrangements therefore directed that a suitable badge be printed and sold to Friends at fifty cents each, which will be recognized for admission to the grounds during the whole time of the Conference. The money for these badges will be paid by those who go on the special trains from the east, when they pay for their Railroad tickets. Others can obtain them by sending fifty cents to chairman of the Committee.

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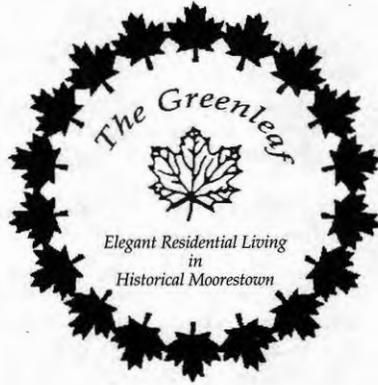
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News

With the support of 1,000 signers of a "Campaign of Conscience," American Friends Service Committee and Fellowship of Reconciliation will deliver shipments of humanitarian supplies to Iraq. The signers voluntarily risk civil fines up to \$275,000 per violation and criminal penalties up to \$1 million and/or 12 years in prison by donating money and supplies for the Iraqi people. Four gas chlorinators and \$7,000 worth of chlorine gas will be donated to hospitals and orphanages; they can be used for water purification and sewage treatment. A nongovernmental organization will oversee installation and monitor use in Iraq. Among the religious and peace organizations endorsing the campaign are three yearly meetings (Iowa, Baltimore, and North Pacific) and 23 meetings, worship groups, and peace and social concerns committees. Licenses from the U.S. Treasury Department have been applied for; however, the items will be shipped regardless of whether or not a license is granted. For information, contact AFSC at (215) 241-7170 or visit the website <www.afsc.org/iraqhome/htm>.

Portland (Oreg.) Friends School is growing: a group of Friends, some from Reedwood Friends Church from Northwest Yearly Meeting of Evangelical Friends and some from Multnomah Meeting from the independent North Pacific Yearly Meeting, met for several years to explore the possibilities of establishing a Friends school in Portland. One of the leading members was William J. Papp, for whom the school would be named. In May 1999 Judy Smith, who was head of Friends Community School in College Park, Md., was hired as head teacher, and a lease was obtained for a church basement in southwest Portland. In July, Judy arrived and began recruiting students and turning the large room into a school. She was assisted by Sharon Rollins, previously co-head at Whittier Friends School in California. In August only a very few students had committed to attending the school, but the decision was made to open anyway, to demonstrate an actual Friends school in an area where few parents were familiar with them. Portland Friends School opened its doors in September 1999 with three students, one each in second, third, and fourth grade. Judy taught most of the day with some assistance with the students from Sharon, who also did much of the work in the school office. By January 2000, one first-grader had been added, and by the end of the school year there were 13 full-time students and two who were coming part-time to acquaint themselves with the school for the following year. The decision was made to maintain a relatively small school with two "new" teachers helping while acquainting themselves with



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teaching in a Friends school. In September 2000 the school opened with more than 20 students ranging from kindergarten to fifth grade, well on the way to introducing Friends education into the Northwest. —*Judy Smith*

The total number of refugees in the world rose significantly in 1999 for the first time in seven years. The U.S. Committee for Refugees reports that nearly seven million people in 24 countries fled from their homes to escape wars, social violence, government repression, and other forms of persecution last year—an increase of more than 600,000 people. According to the "World Refugee Survey 2000," the flight of more than one million persons in Kosovo, the displacement of three-quarters of a million in East Timor, and the displacement of a half-million in Chechnya received the most international attention. The USCR also reports that 14 million people are refugees outside their home countries and 21 million others are displaced within their own countries. —*Church World Service*

Northern Yearly Meeting, which includes northern Wisconsin and Minnesota, recently completed a survey showing a dramatic increase in members in the last 14 years. At the end of 1999, the meeting had 624 active adult members, compared to only 294 in 1986. Active adult attenders were 575, compared to 302 in 1986. Youth attendance was also up dramatically. —*Northern Yearly Meeting News, July 2000*

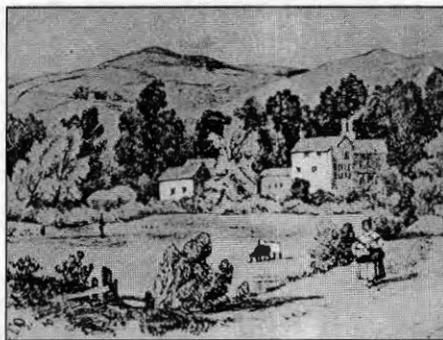
Mary Day Kent, former staff member of Friends Peace Committee in Philadelphia, is the new executive director of Women's International League for Peace and Freedom. Kent, a graduate of Wellesley College, has lived in Latin America, speaks fluent Spanish, and has traveled many times to Central America for human rights delegations, refugee assistance, and research on U.S. military policy. Most recently Kent has been coordinator of the International Classrooms program based at the University of Pennsylvania Museum. An attender at Chestnut Hill (Pa.) Meeting, she serves as co-clerk of the International Program Executive Committee of AFSC. —*Peace and Freedom*

Friends Peace Center in San José, Costa Rica, was recently featured in an article in the *Tico Times*. The center, founded in 1982 by Quakers Erna Castro and the late Betty Ridgeway, gives workshops on conflict resolution in prisons and to troubled teens, sets up programs to promote peace, helps local children with schoolwork, and is home to Women's International League for Peace and Freedom and San José's Quaker community. The center also runs Concordia Publications,

which publishes books and posters on peace themes. —*Mitzi Stark, Tico Times*

"Every Church a Peace Church?" (ECPC) is a grassroots campaign being launched by New Call to Peacemaking. According to coordinator John K. Stoner, ECPC is a movement of the so-called "historic peace churches"—Quakers, Church of the Brethren, and Mennonites—to bring the voice of the church to bear on the looming problem of violence in our world. "For this to happen, members of the 'historic peace churches' will have to move out from their familiar places and comfort zones to initiate a wider conversation" with others, Stoner writes, adding that ECPC will provide "the occasion, some resources, and a reason for doing so."

Swarthmoor Hall, the 17th-century complex known as the cradle of Quakerism, has reopened after two years of repairs and improvements, according to *Quaker News*, the quarterly publication of Britain Yearly Meeting. The repairs cost more than a half million pounds. This was the third major restoration of the hall since it was first built in 1586. Swarthmoor Hall was the family estate of the Fells, among the first upper-class supporters of the Quaker faith. Swarthmoor Hall is now available to visiting groups. For more information, e-mail: <swarthmrhall@gn.apc.org>.



The Valiant Sixty

Swarthmoor Hall

Quaker Mary Dyer has been inducted into the Women's Hall of Fame in Seneca Falls, N.Y. Dyer came to America in 1635 to escape persecutions of Quakers in England. She preached her faith in Puritan New England. Puritan leaders eventually had her arrested and put to death. —*June 2000 Quaker Life*

Quaker House at the United Nations is building a mosaic tile wall in its garden to commemorate the worldwide community of Friends meetings and organizations. If you have a commemorative tile from your Quaker meeting or group that you would like to send, please mail it to Lori Heninger, Quaker United Nations Office, 777 UN Plaza, New York, NY 10017. —*May 2000 Spark*

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—Marjorie Schier, Falls Friends Meeting,
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Bulletin Board

Upcoming Events

•October 17–November 30—Lighting Candles in the Dark: an exhibit at Friends Center in Philadelphia of original artwork by youth ages 6 to 25 that is used to illustrate the Russian edition of this classic Quaker book. For information or to schedule exhibits, contact Janet Riley at (805) 534-9597 or e-mail: <jriley@slonet.org>.

•October 29—Annual Woolman Lecture, 2 p.m., Moorestown (N.J.) Meeting. Emma Jones Lapsansky, Professor of History and Curator of the Quaker Collection at Haverford College, will speak on "Woolman's Legacy of Truth: Benjamin Coates and the Slavery Question." She has written on Quaker and Black cultural influence, especially in 19th-century Philadelphia. The annual Woolman Lecture is a free event sponsored by the John Woolman Memorial Association. A simple reception will follow the lecture. For information and directions, call Jack or Carol Walz at (609) 267-3226.

•November—Evangelical Friends International, Atlanta, Georgia; Honduras Yearly Meeting; Nacional de Guatemala Yearly Meeting; General Conference of Friends in India; Mid-India Yearly Meeting

•November 4—"Creating global justice: Seeing what love can do," annual public gathering of American Friends Service Committee, 15th and Cherry Streets, Philadelphia. Keynote address at 1:30 p.m. by Robert W. Edgar, general secretary of the National Council of Churches and former member of U.S. House of Representatives, followed by panels about AFSC's work on peace and social and economic justice. For information, contact Karen Cromley at (215) 241-7057 or <krcromley@afsc.org>, or Wayne Browne at (215) 241-7060 or <wbrowne@afsc.org>.

•November 4–mid-December—*Stille Helfer* (Quiet Helpers), an exhibit about humanitarian service by Quakers and others in Germany, at Arch Street Meetinghouse, Philadelphia. Friends are invited to an open house on Sunday, November 5, 2–4 p.m. The exhibit was organized by the German Historical Museum in Berlin in 1996, at the initiative of the German government, to commemorate postwar Quaker relief efforts in Germany and to thank Quakers for their help to the German people between 1920 and 1950. For more information, call toll free: (888) 588-2372, or check <www.afsc.org/quiet.htm>.

•November 8–12—Santidad Yearly Meeting, Guatemala

•November 9–12—German Yearly Meeting

•November 10–12—Praying in Christ Jesus: The Quaker Understanding and Practice of Prayer, a worship and study retreat in Lebanon, Pa., by New Foundation Fellowship, 3022 Logan St., Camp Hill, PA 17011, e-mail: <NfoundF@aol.com>.

•November 11–12—Japan Yearly Meeting

•November 19—Dedication of a statue of Peace Pilgrim at United Nations University for Peace in San José, Costa Rica; for information, visit website <www.peacepilgrim.com> or e-mail <peacepilgrim@znet.com>.

•Through December 15—"Quakers and the Political Process: Living Our Faith in Action," an exhibit at Arch Street Meetinghouse in Philadelphia, examining Quaker activity in politics from the time of William Penn to the present. Twelve large panels address Quaker contributions to U.S. politics. Topics include Quaker history, beliefs, and testimony; the Quaker colonies in West New Jersey and Pennsylvania; Quaker advocacy work; and two Quaker presidents, Herbert Hoover and Richard Nixon. At Fourth and Arch Streets, Philadelphia, or on the web at <http://www.pym.org/exhibit>.

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

Opportunities

•Guilford College, Greensboro, N.C., plans the following public lectures in its Campus Visitors Program for 2000–2001: November 14: Margery Post Abbott, author of *A Certain Kind of Perfection*, co-editor of the forthcoming *Historical Dictionary of Quakerism*, and a member of Multnomah Meeting, Portland, Oreg., on "The Language of Faith among Friends"; November 28: John and Diana Lampen, British Friends and founders of The Hope Project, which works for peace by providing training in conflict handling skills, who have worked in Northern Ireland, Belarus, Bosnia, Croatia, Russia, South Africa, Uganda, Ukraine, and other countries, on "Nonviolent Response to Repressive Regimes"; January 25, 2001: Scott Russell Sanders, author of books on the spirituality of community and the environment, including *Writing from the Center* and *Staying Put*, and director of the Wells Scholars Program at Indiana University, Bloomington, Ind., where he also teaches creative writing; March 13: Joe Volk, executive secretary of FCNL.

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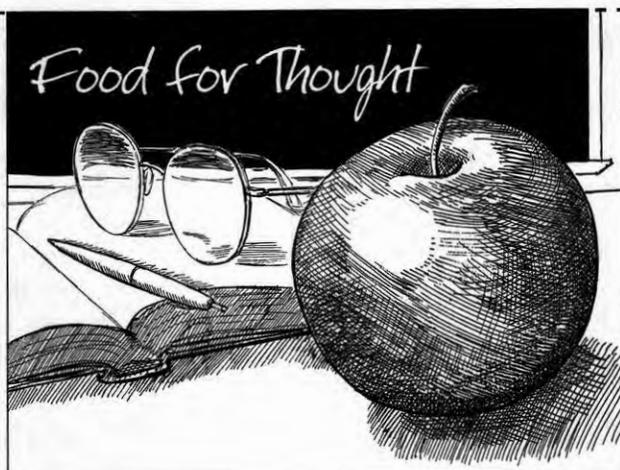
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Milestones

Marriages/Unions

Bales-Damiano—*Kathryn Damiano* and *Dorlan Bales*, on June 17, 2000, at University Meeting in Wichita, Kansas. Kathryn is cofounder of School of the Spirit and was on the staff of Pendle Hill. Dorlan is cofounder of Friends of Jesus Community in Wichita, Kansas.

Hinshaw-Loftis—*James Robert Loftis IV* and *Mary Alice (Molly) Hinshaw*, on August 5, 2000, at St. Johns College, Annapolis, Md., under joint care of Gunpowder Meeting in Sparks, Md., and Lubbock (Tex.) Meeting, of which Molly is a member.

Deaths

Bixby—*Mae S. Smith Bixby*, 75, on January 20, 2000, at Foxdale Village, a Quaker retirement community in State College, Pennsylvania. Born on April 15, 1925, at Bangor in the slate-mining region of eastern Pennsylvania, Mae was the first-born daughter of Selden A. and Flora S. Wilson. Hard times in the rapidly shrinking slate industry meant that there was no money for college, so Mae completed the commercial curriculum and served as secretary for Bangor High School, from which she had just graduated. Warren Smith, an English and drama teacher at the school, persuaded her to be his wife. Because Warren had been drafted into the army, the couple moved to his post in Oklahoma, where Mae worked for the local newspaper while Warren fulfilled his duties at the military training facility. Married at 18, she assumed responsibilities beyond her years as an itinerant army wife in wartime. When Warren was discharged, he was invited to join the faculty of the Pennsylvania State University Theater Department, and the young family moved to an apartment across the street from State College Meeting. Mae claimed that it was the continuous activity at the meeting-house every day and night of the week that aroused their curiosity and eventually led them to explore what the folks called Quakers were doing in their building when so many of the churches in town were dark. When they discovered that clothing and other needed items were being sorted and directed to victims of the war, they felt called to join the activity, and a lifetime commitment to the Religious Society of Friends was established for both of them. Although she educated herself in the arts and languages while raising her family and helped Warren with his academic and social life in the university community, Mae never felt quite comfortable because she lacked a college degree. But later, at the university, in the meeting, and as a key board and staff member at Foxdale Village, she found her place with the special services she could offer. Her ability to be efficient and prompt made her indispensable, and her self-planned, self-directed education enabled her to design a professional career that greatly benefited many in the academic community who might not have even been fully aware of her contributions. The papers she edited and produced, the theses she helped students move from draft to publication, the foreign language manuscripts she guided from rough copy to publication, the scores of oral history interviews she transcribed and edited, the committee challenges she met and overcame while others received the credit and awards—these filled her life

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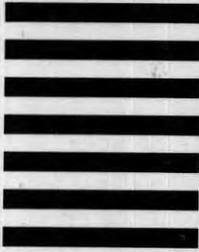
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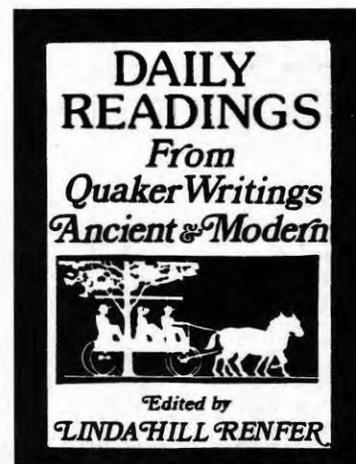
for the last half of the 20th century. Over the years, Mae worked with Warren in directing several field service projects. When the local meeting set up a plan to invite promising African American students to attend State College High School as a step toward college entrance, two young men lived with the Smith family. Both of them, now professionals in Texas and Oklahoma, have been in close touch with their "little Mama" over the years. After Warren's death in 1984, Mae continued her work on behalf of her monthly meeting and Philadelphia Yearly Meeting. She was State College Meeting's recorder, served for many years as treasurer, and at the time of her death was beginning a term of service as clerk of the worship and ministry committee. In Philadelphia Yearly Meeting she served on the Field Committee and in the office of the general secretary. In 1988 she married Paul Bixby, a retired professor and longtime friend. In Mae's last 15 years, Friends General Conference claimed much of her time and energy. Through the '90s, she represented Philadelphia Yearly Meeting on the Central Committee of Friends General Conference, where her leadership and her editing of the FGC *Blue Book* received commendation. Her contributions to FGC Gatherings included creating and producing a daily bulletin for the weeklong conference and faithful service on the Gathering management team each summer from 1985 to 1999. When her final illness stopped her, she was deep in the Central Committee planning for the 2000 Gathering in Rochester, New York. Mae is survived by her husband, Paul W. Bixby; her daughter, Paula Smith Dunning; her sons, Rodney Smith and Selden Smith; and five grandchildren.

Gaskill—*Roger Allen Gaskill*, 72, of modified Wegener's granulomatosis, on March 16, 2000, in Florida near his home. Although a convinced Friend of 28 years, his "Quaker genes" came from an ancestor who was thrown into prison with Mary Dyer. In his daily interactions, Roger continually considered the perspective of others, helping to create an environment in which resolution was possible. In this way his life exemplified peacemaking. Born in Fern Park, Mich., on May 2, 1927, Roger was a quiet observer with a sense of humor. He attended Antioch College, M.I.T., and University of Michigan. He invented the first computer language, called DAS, that made a digital computer think it was an analog computer. "My interest in computers stems from an interest in communications as a way of promoting world peace," he wrote. In 1956 he married Catharine Balderston Jones. She survives him, as do two sons, David and Ben, and three grandchildren, Daniel, Benji, and Douglas.

Glass—*Helen Dudar Glass*, 80, on February 2, 2000, of heart failure, at her home in Mickleton, N.J. Born to Ely and Annie Dudar on a farm in Monson, Mass., on April 5, 1919, Helen graduated from Monson High School in 1936. She attended Elizabeth College for two years, and then worked for a physician and as a waitress. Once, while unemployed, she and her roommate lived for three days on a can of baked beans. She went on to become an educator, teaching all eight grades in a one-room schoolhouse near Hershey, Pa. In 1940 she married John Glass, whom she had met at college. In 1945 the family moved to Glassboro, N.J., where Helen organized Girl Scout troops in

the area, served in the Well-Baby Clinic, and aided children living in distressed environments. She rescued a baby who had his arm caught in a washing machine wringer, a girl who had appendicitis, and a woman who attempted suicide. At times her activities with the children adhered more to the spirit of the law than to its letter, but the police were always sympathetic with her and with the children, and never pressed charges. Helen organized the first racially integrated 4-H Club in the area, teaching members to sew, cook, and do woodworking. In 1964, she moved to Mickleton where for ten years she ran a summer camp on her farm for boys from the inner city. She raised chickens, flowers, and vegetables, canning hundreds of jars every year. She was a prolific sewer, making outfits for people in need. One year she made 116 children's coats for AFSC. In 1964 she received a B.S. in Education from Glassboro State College (now Rowan University) and, in 1971, an M.S. in Counseling. She taught fourth grade in Harrison Township and in Garden State Academy, and chemistry and biology at Ambassador Christian Academy, where she also served as a guidance counselor. When she became aware of a family of seven living in a one-room shack, Helen enlisted the help of her husband, another member of meeting, and three boys from the family. In three years, a new house was built, and the boys had learned to be carpenters. Helen was a member of Mickleton Meeting and the Mickleton Grange. She served on the East Greenwich Ambulance Squad until the legal risks became too great. She did extensive free counseling, arranging two successful marriages. During her last year, she counseled via a telephone from her bed. On the day before she died, with no concern for herself, she counseled a worried friend. As she had willed, her body is now helping to teach in the Robert Wood Johnson Medical School in Piscataway, New Jersey. She is survived by her husband, John Glass; a son, James Glass; a daughter, Penny Wendelken; a brother, John C. Dudar; a granddaughter, Madison Wendelken Miner; and a grandson, James Wendelken.

Mendl—*Wolfgang (Wolf) Marco Louis Mendl*, 73, on November 29, 1999, at Mount Vernon Hospital Hospice, Northwood, England, of cancer. Born May 1, 1926, in Berlin, Germany, Wolf was the younger child of Gerald Henry Marco Mendl, an engineer, and Bertha Doris Mendl (née Schwabacher). He inherited an eye problem that made him severely short-sighted, leading his family to provide him with a very protective early upbringing. The family, Lutheran but of Jewish ancestry, left for England in 1936 where Wolf attended the highly competitive Watford Grammar School. He was joined there by Theodor Benfey, the first of a number of children the family looked after during the Nazi period. During that time his mother discovered Watford Meeting, and Wolf also began attending. They were particularly attracted by the Peace Testimony. Wolf also found in the meeting, as he later told a Guilford College audience as Quaker distinguished visitor, the essential boost to his self-confidence: "Sitting in silence wasn't so easy, but what was so important to me was that people accepted me as somebody . . . ; they really felt that I was an individual who had his own value. This made an enormous impact." He joined Friends in 1946. After studying history at Gonville and Caius College, Cam-



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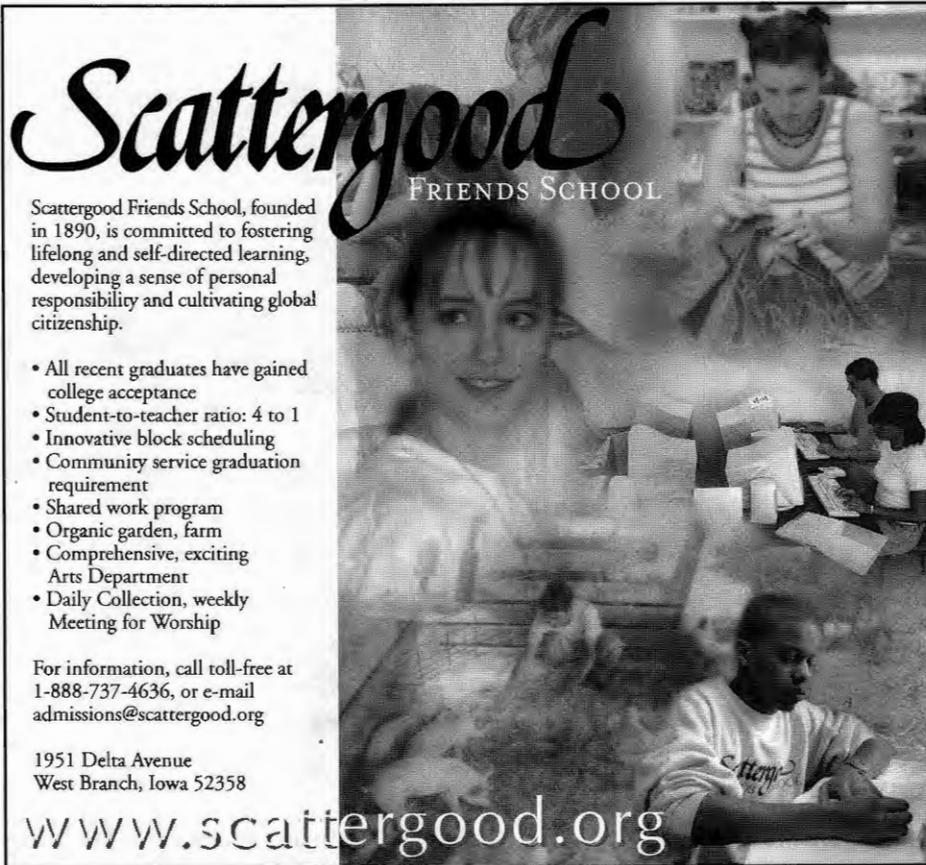
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bridge, he taught for three years at the noncompetitive, Quaker-inspired Wennington School, followed by a period of study at Pendle Hill focusing on the Peace Testimony. American Friends Service Committee then asked him to head the Friends International Student Seminar Program in Japan, succeeding Jackson Bailey. From 1958 to 1961 he served as Quaker International Affairs Representative in Paris. He had married Keiko Endo whom he met in Japan, and their first child, Michael, was born in Paris. The family returned to England where Wolf, although an outspoken pacifist, pursued doctoral studies in the War Studies department of King's College, London. He had discovered during his Japan and Paris years that whereas students and diplomats appreciated Quaker efforts, they viewed us as having little understanding of the realities of international relations and the dilemmas of national decision-making. He therefore chose to equip himself in these areas in order to serve Friends and the world more effectively. He was a faculty member of the War Studies department until his retirement, for a time serving as department head. His research emphases were civil-military relations and the relations of Japan with its neighbors and the U.S. He was president of the British Association for Japanese Studies in 1989-90. His first wife died at age 37, leaving him with three small children. When he married Takako Miyashita in 1972, happiness and stability returned to the family. Wolf formulated his insights regarding the Peace Testimony in the Pendle Hill pamphlet *The Study of War as a Contribution to Peace* and in the influential 1974 Swarthmore Lecture *Prophets and Reconcilers: Reflections on the Quaker Peace Testimony*. His recurring theme was the complexity of authentic Quaker traditions of peacemaking, some prophetic, some seeking reconciliation. During the Vietnam War, when Friends were invited to meet with a North Vietnamese representative, Wolf and Duncan Wood sought through a number of meetings to find ways to bring the warring sides together. From 1966 on, Wolf served Britain Yearly Meeting on various peace and international affairs committees and on Friends World Committee for Consultation. For eight years he was part of the revision committee for Britain Yearly Meeting's Book of Discipline. Wolf had been an elder of Watford Preparative Meeting since 1973 and was co-clerk 1996-98. He and Takako did much pastoral caring of the meeting's members. Wolf faced life with enthusiasm: he enjoyed the theater, walking, traveling to familiar and unfamiliar places, and talking with friends about international affairs, politics, and Quaker concerns. He was lively, modest, tolerant, always ready to listen. Family and friends who crowded into Friends House in London for his memorial meeting told of Wolf's sense of humor and the gently powerful impact of his engaging warmth. He had an intensely political mind and an incisive intellect but never used them to belittle others. Wolf is survived by his wife, Takako Miyashita Mendl, three children and their families, Michael Tadashi Mendl and Elizabeth Paul and their children, Matthew and Elsa; Kumiko Elizabeth Mendl and Ali Usman and their son, Mikal; and Christine Michiko Mendl and Tim Wilcox and their daughter, Emi; and Wolf's sister Elisabeth Mendl Stevenson.

Peck—Robert (Bob) Peck, 72, on March 2, 2000, at home in Pennsylvania Furnace, Pa., surrounded by his family in a room filled with books on Gandhi, social justice issues, defense of the environment, and radical social change. Bob was born on July 21, 1928, in New London, Connecticut. At the age of 17, he had an epiphany while he was mowing the lawn, when he realized that the commandment "Thou shalt not kill" meant that he, Bob Peck, could never kill any human being. Knowing this, and faced with the moral dilemma over whether to register for the first peacetime draft in 1948, Bob became a committed pacifist. He dropped out of Harvard University with only one more semester to finish, and he left the United States with three other students and a homesteader, traveling by cargo steamer, train, bus, and boat to Rosario, Paraguay. There he joined a Bruderhof community, a pacifist organization that had been started in Germany between World Wars I and II with the intention of living Christian lives based on the Sermon on the Mount. The community fled Nazi Germany and tried to settle in England, only to find that Germans in England were being put into detention camps. In 1940 the only country that would accept them was Paraguay, so the group bought a ranch and endured great hardship while building an intentional Christian community. Bob spent the next 13 years living his values of simplicity and pacifism in this way of life. It was here that he married Hanna Martin and where three of their four daughters were born. In the early 1960s the Bruderhof went through a crisis, and Bob and Hanna had to make the extremely difficult decision to leave the community. The family moved to Germany, where their fourth daughter was born, and returned to the United States in 1961. Bob taught for three years at a Quaker boarding school before returning to school to complete his undergraduate and Master's degrees. He spent the remainder of his career teaching German, humanities, and social studies at Pennsylvania State University, Du Bois campus, where he was a part of the Science, Technology, and Society Department, developing and teaching classes around social and ecological concerns. Bob retired in 1991, and in 1993 he moved to State College, Pennsylvania, where he became a member of State College Meeting and served on the peace and social action committee. One of the first and strongest supporters of the Peace Center there, he also helped to found the local Green Party. Never content with superficialities, he read constantly and thought deeply about the issues of the day. He was passionate about peace, social justice, and protection of the environment. For Bob these were not abstract, academic subjects; his concerns were for the children of Kosovo and Iraq, and for the health and well-being of the trees and flora and of the soil. He could give a speech giving thanks to microbes and bring tears to the eyes of his listeners. And to the end of his days, he was an optimist. He firmly believed that people working together could create radical social change and that all of us have within us the spirit and power to make the world a better place for everyone. With all of this, Bob was a devoted family member. Every night before they went to sleep, he sang to each of his daughters. He is survived by his wife Hanna Martin Peck; three daughters, Beata Peck Little, Katharine Peck Cleary, and Ruth-Maria Peck Brutz; and three granddaughters and four grandsons.



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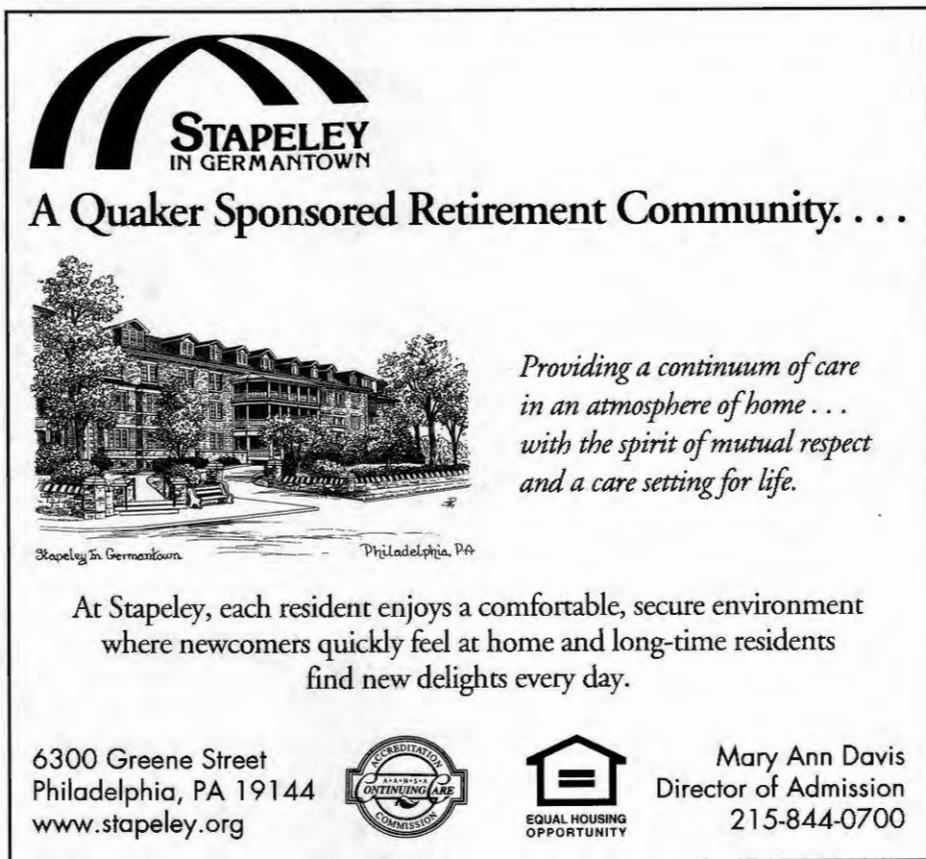
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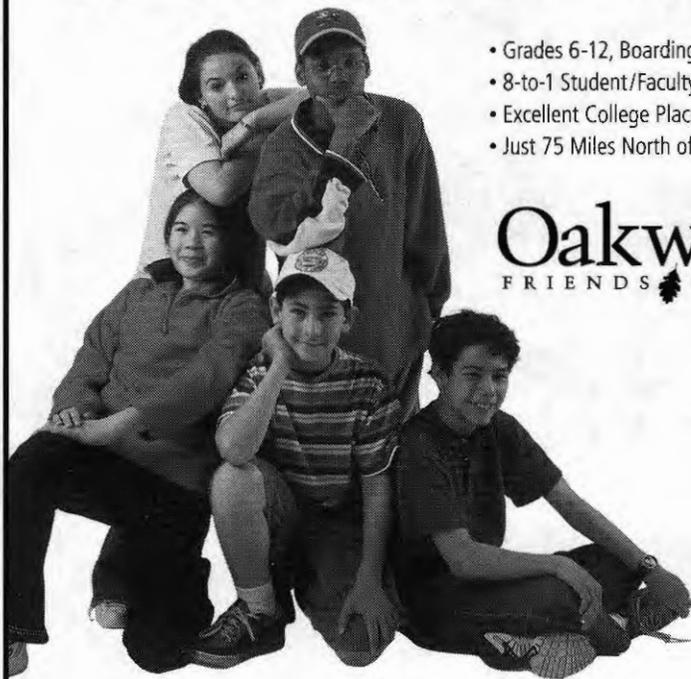
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Strait—*Lee Strait*, 80, on January 27, 2000, after a short illness. A member of Charlottesvile (Va.) Meeting, he served as a board member for Broadmead Retirement Center. He will be remembered by friends at meetings in Oregon, California, Louisiana, Minnesota, Washington, D.C., Kansas, New York, and Maryland. Lee is survived by his wife, Val Matthews, and his children, step-children, and grandchildren.

Walker—*Marion E. Walker*, 102, on February 14, 2000, at Chandler Hall in Newtown, Pa. Marion was born on February 5, 1898, in Flint, Michigan. Marion graduated from Oberlin College and sang as a contralto soloist in the Flint Opera Company for many years. She taught singing and voice for more than 80 years in Michigan, Ohio, Washington, D.C., and Pennsylvania. In 1947 she moved to Buckingham Township in Bucks County, Pennsylvania, where she opened the Temora Studio of Music. She later lived in nearby New Hope, Doylestown, and Newtown. Many of her students went on to sing professionally or in church choirs. Some carry on her tradition, teaching voice. Marion was a long-time Friend and for many years a member of Newtown Meeting. In 1956 she transferred to Doylestown Meeting, where she served on the ministry and worship committee for 20 years and was active on the nominating committee. From 1960 to 1966 she served on the Temple Judea Liaison Committee, the Jewish Congregation that used Doylestown meetinghouse for their services at that time. One of Marion's special interests was organizing the annual autumn retreat at Kirkridge in the Pocono Mountains. The last years of her life were spent at Chandler Hall, where friends and family members fondly recall celebrating her 100th birthday in 1998 and her 102nd on February 5, 2000, shortly before she quietly passed away. Her music lives on in the voices of her many students and in the hearts of those who knew her. The wife of George Alan Walker, who died in 1963, she is survived by two sons, Richard and George Ernest Walker; three grandchildren; and three great-grandchildren.

Way—*Robert Morris Way*, 78, on April 8, 1999, at Crosslands, Kennett Square, Pa. Born in West Grove, Pa., on January 7, 1921, he was the son of Phebe John Baldwin and Frank T. Way. A chemical engineering graduate of Drexel Institute, he was associated with Way's Greenhouses, a family business. He worked in interracial housing and was active in Kennett Meeting, Boy Scouts, Kennett Little Theater, and the North American Rock Garden Society. Business Manager of several Friends General Conference gatherings, Bob was sought after for advice on issues and practical matters and always gave help freely, effectively, and humbly. He took a courageous stand on public policy when the climate of public opinion was contrary to his Quaker convictions. In his quiet, nonviolent way he protested the Vietnam War, the nuclear arms build-up, and racial injustices. He suffered for the needy and oppressed and took action when he could. He showed love and respect for all, and in turn was showingly trusted and respected. He often spoke of the power of love, and his life seemed to have been guided by that power. His wisdom often guided his meeting in making the right decisions, and in a sense, Robert has not left them, for the beauty of his spirit will remain

with them. His selfless, loving, and understanding nature was manifested in all he said and did. He is survived by his wife of 52 years, Katharine Burton Way; daughters Deborah Lanahan Brumbaugh, Martha Baldwin Way, and Rebecca Way Bergus; and son Frank Troth Way. Bob's ashes were sprinkled on the land where he built his home.

Wilson—*Mary Loomis Wilson*, 92, peacefully, on November 23, 1999, at Foxdale Village in State College, Pa. Mary was born on March 17, 1907, in Detroit, where she spent her childhood. She came to New York in the late '20s to study painting at the Art Students' League, and she worked there for many years. In 1929 she married Robert Wilson, and her family and art became the center of her life. Throughout her life, she joined her immediate and extended family at their lakeside summer place in Michigan, where, amid laughter and excitement, she reminisced, swam, painted, and smoked a cigar or two. As an artist she was skilled at line drawings from life and delighted at rendering urban scenes and people, some tending towards caricatures. Her later paintings were mostly in the abstract. At their home on Long Island and later at Mercer Street Friends Center in Trenton, N.J., she held art classes for children. Upon coming to State College, Pa., she became a founding member of the Arts Sharing Group of State College Meeting. She also held a retrospective show in the Foxdale gallery and donated sales from the show to the State College Friends School Scholarship Fund. At Foxdale, as in her earlier life, she enlivened her surroundings with humor and a characteristic acceptance of human beings as they are. Those who were closest to Mary were much aware of her cherished and long-held desire to move ever more deeply into the realm of Quaker spirituality. She frequently observed that a person could and should keep growing at any age. Toward this end, for as long as she was able, she organized discussion groups with like-minded friends. She is survived by two sons, Dan Allen Wilson and George Martyn Wilson; four grandchildren; one great-granddaughter; and a niece, Esther Greenleaf Mürer.

Zimmerman—*Nancy Thode Zimmerman*, 78, on April 9, 2000, in Doylestown, Pa. Born in Fayetteville, Ark., on November 6, 1921, she was the daughter of Louise Hedrick Cowgill and Russell Cowgill. An active Friend for years, Nancy was a member of meetings in Upper Dublin, Germantown, Abington, and Kennett Square, Pennsylvania, and in Hanover, New Hampshire, before joining Doylestown (Pa.) Meeting in 1997. At Doylestown she served on the hospitality committee and was recently appointed to the nominating committee. Nancy was fond of children and had a special relationship with her children, grandchildren, and stepchildren. She taught nursery school, started a camp advisory service, and worked in the admissions office at Germantown Friends School. A board member of Friends Boarding Home, she worked on cultural projects with the American Association of University Women and volunteered at the Peace Valley Nature Center. Her loving and joyous presence will be missed by all who knew her. The wife of the late Edward W. Thode Jr., the late Raymond Cavalier, and the late Giles Zimmerman, she is survived by her children William H. Thode, Peggy Morgan, and Bebe Poor; four grandchildren; one great-grandchild; and six stepchildren.

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Forum, continued from p.5

government offered no alternative to military service except prison. Then the issue raised by the resister would be the government's claimed power to conscript. In my view, conscription is the basic evil.

The government's recognition of religious objection to military service blunts resistance to conscription.

Those who during the Vietnam War said "Hell no we won't go" were on the right track and did more to bring the war to an end than did the COs.

Spencer Cox,
Philadelphia, Pa.

Speak truth to power

In his plenary speech at the FGC Gathering in July, Jerry Frost spoke truth to power (i.e. arguably the 2,000 weightiest Quakers in America). I'm used to gatherings and conferences where the audience is told what they want to hear. The planning committee of this year's Gathering, however, was courageous enough to invite Jerry Frost, a Quaker historian, to speak.

He stated that Quakers are dying out. Our children rarely become Quakers, and our numbers are decreasing. He said that the numbers look like FGC is increasing but that is only because previously independent Friends are becoming affiliated, and when these numbers are subtracted, we are getting smaller.

He also stated that as liberal Quakers have moved from Christocentric to more universalist, we have lost our theology and now are "more style than substance."

The "popcorn worship" that followed was very defensive! In my opinion, instead of defending ourselves we should use this as a wake-up call to make positive changes in our Religious Society.

Jerry Knutson
Pittsburgh, Pa.

Are Quakers too nice?

Jane, an African American woman, was commenting on "This American Life" (NPR radio) the other day about why she preferred Paris. In Paris with other black friends, the group found a long line in a front of a movie they had come to see. They said to themselves, "Let's jump the line." Knowing that if they tried cutting in white America, no one would challenge the "scary" black people, they were shocked when the Parisians hissed and ordered them to the back. "I couldn't believe it—these are white people, and they're not scared of us? . . . The whole black/white game just doesn't work outside of the United States. They aren't

afraid of you, but they also don't hate you. . . . I feel more comfortable. I feel like I'm not a black object. I still feel black, but it's not like the center of my identity. It's not the first thing people relate to."

I understood what Jane was talking about, because I had had a revelation at the FGC Gathering in Rochester. Niyonu Spann was the final plenary speaker. Her topic was a reflection on the week's theme, "Deep Roots, New Growth." In the course of her combination singing/talk, Niyonu mentioned that she hadn't been at a Gathering for a while and was remembering again how really nice Quakers are. At the same time, she added, she felt more "other" than usual. And she was accustomed to being the only black person in a group, so it was striking.

After the plenary, there was an opportunity for further discussion. A number of us were interested in following up on her remarks about being "other." The first questioner basically thanked Niyonu for just being there (left unsaid: since she was a black person) and waxed enthusiastic about her desire for us to be more a rainbow. Niyonu tried to get the questioner to think beyond color—what is beneath that vision, she probed; what is your vision? The person seemed at a loss. As questioner after questioner seemed to be thanking Niyonu just for her presence as a person of color, I began to sink in my seat. Here is a person telling us that we're treating her as, in Janet's words above, a "black object," yet person after person continued to do so.

Then a young black woman stood up to ask a question. Though some of the previous speakers had introduced themselves by name and meeting, not all had. Yet in the middle of this woman's first sentence, someone yelled from across the room, "What's your name?" None of the other, white speakers had been interrupted or asked. There were a number of other black women supporting Niyonu, most of them "weighty" Quakers. One was co-clerk of the Gathering, another the Quaker in residence, the third a member of the Gathering staff, yet at the end, the final questioner actually looked at each woman in turn and thanked her for being there—not for their gifts, not for their work at the Gathering, but simply for being black.

And we wonder why Friends of color leave the meeting or feel awkward in our presence! Until we accept everyone for who they are and recognize them for the gifts they bring, we will be making objects of people we want to make our f(F)riends.

Gail Thomas
Cambridge, Mass.

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An oasis of calm in the heart of London? Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: +44 (0207) 387-5648, fax: +44 (0207) 383-3722, or write to: 1 Byng Place, London WC1E 7JH.

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

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

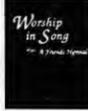
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Friendly Woman publishes essays, poetry, short fiction, and art by Quaker women. The next issue is on "Women, Money, and Economic Power," submissions deadline: November 15, 2000. To submit or subscribe contact Dept FJ, 1106 Caldwell Lane, Nashville, TN 37204 or check our website <http://user.icx.net/~richmond/FW/fw_home.html>.

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Quaker Heritage Showcase. Visit our website for Gift Items. <www.store.yahoo.com/quakerheritage>.

Opportunities

Wayne Dyer—Guest Speaker at **Mind Body Spirit Expo Oct. 28-29**, featuring 150 exhibitors, 50 speakers, Valley Forge Convention Center. For tickets, call (215) 627-0102. Online: <www.healthylivingexpo.com>.

What's upcoming at Pendle Hill?

If you want to know what's going on at Pendle Hill, its courses, programs, publications, and events... get on our mailing list! Call (800) 742-3150 or (610) 566-4507, ext. 120, e-mail <reception@pendlehill.org>, or write to us at: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086. See our display ads in this issue for Autumn weekend and weeklong courses. Reserve your space today!

Quaker Household Near Boston seeks residents for cooperative living in spiritual community. Opportunities for shared meals, housework, worship in large Victorian home, accessible on public transportation. (781) 643-1023.

Friends Center with unprogrammed Christian orientation at Barnesville offers personal retreats with spiritual consultation available. Also September 29 and May 18: **Spiritual Formation Retreats** with Bill Taber; October 13: **The Leap into Homesteading, Cottage Farming** with Scott Savage; March 3: **Reading the Bible with Quaker Eyes** with Tom Gates; March 30: **Silent Retreat** with Jean Cooper and Frances Taber; April 27: **Nurturing the Spiritual Life: Eldering** with Susan Smith and Frances Taber; June 1: **Spiritual Guidance from the Writings of Isaac and Mary Pennington** with Virginia Schurman. For information write Bill Taber, 61357 Sandy Ridge, Barnesville OH 43713, or phone (740) 425-1248.

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

Guatemala: Spanish immersion, volunteer work, internship. College credit. <www.casaxelaju.com>; (512) 416-6991.

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

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

Quaker Writers and Artists!

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

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

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

Personals

Concerned Singles

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

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

Positions Vacant

Arthur Morgan School. A small junior high boarding school seeks houseparents and teachers for 2001-2002 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives, music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send resumé with cover letter to: Nicole Delcogliano or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Caretaker(s) wanted: live on Vermont farm in exchange for property and rental management. Summer 2001. Stipend. <www.forestecho.net>, <jackhunt@sover.net>, (802) 457-9171.

Teachers desperately needed in northern Ghana. All schools, primary to secondary, need adults, retirees, college students willing to teach. A term is 3 1/2 months. Call Rich Hilder (856) 424-7630.



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Do you enjoy finding books of interest to Quakers? We seek a volunteer to assist our book review editor with procurement and shipping of review books. Tasks may be performed in our office and/or in your home. We offer satisfying work and warm collegiality! Job description available. Please call for further information, to: Susan Corson-Finnerly, Editor-Manager, FRIENDS JOURNAL, 1216 Arch Street, 2A, Philadelphia, PA 19107. (215) 563-8629, e-mail: <FriendsJnl@aol.com>.

Young Quaker Resident Friends

Needed for 2001 at **Woodbrooke Quaker Study Centre, Birmingham, UK**, to help with all aspects of welcome and worship. Opportunities to attend courses. Full board and lodging provided plus honorarium for those staying over one month. Please write or e-mail for further information and application form. Rachael Milling, Resident Friends Coordinator, Woodbrooke Quaker Study Centre, 1046 Bristol Road, Birmingham, UK B29 6LJ <rachael@woodbrooke.org.uk>. Visit our website: <www.woodbrooke.org.uk>.

Quaker House of Fayetteville, North Carolina, seeks a director to counsel military personnel who want a discharge, information about their rights, or who are AWOL. Serving the Southeastern U.S., the director works with a nationwide organization of counselors as part of the GI Rights Network. The director must have a commitment to Quaker faith and practice. The work involves frequent phone contact with service members, sometimes in crisis. An ideal candidate will have good organizational skills, a sense of humor, speak and write well, deal comfortably with a diverse range of Friends, be comfortable on a computer, and be able to live and work in a predominantly military area. Applicants need not be experienced military counselors, but will need to learn rapidly.

The director is responsible for daily operation of the office, written communication (including newsletter), representing Quaker House to the public, training and supervising volunteers, and supporting the life of Fayetteville Friends Meeting. The director may also pursue projects that support nonviolence and justice in ways compatible with personal leadings and Quaker testimonies.

House provided (which is also the office and meetinghouse), use of a car, utilities, insurance, and small salary. Fayetteville is adjacent to Fort Bragg Army Post (one of the largest in the world) and Pope Air Force Base. Since 1969 Quaker House has been a presence for peace in Fayetteville, supported by Friends Meetings and individual donations. Send letter of intent, resumé, name, address, and phone of three references (one of which is to address the applicant's involvement in his/her meeting and Friends activities) to Search Committee, Quaker House, 223 Hillside Avenue, Fayetteville, NC 28301 or <bethguy@acpub.duke.edu>.

Resident. Redwood Forest Friends Meeting, Santa Rosa, Calif. Residents performing hospitality and caretaking duties are sought for a dynamic Friends meeting north of San Francisco. Post inquiries to Resident Committee, RFFM Box 1831, Santa Rosa, CA 95402.

Staff Openings at Pendle Hill Registrar

Pendle Hill seeks a person with strong interpersonal and organizational skills to fill the key position of registrar. The registrar is responsible for registering program participants in Pendle Hill events, scheduling facilities for maximum utilization, also correspondence and communication with both participants and support staff. On-campus housing provided. E.O.E.

Administrative Assistant

Responsibilities include: supporting executive director, word processing, Dictaphone, report distribution, and coordinating meetings and schedules. Requires strong organizational skills, attention to detail, and significant experience with Microsoft Word Office and WordPerfect. E.O.E.

Please call Laura Beatty for a job description and application. (610) 566-4507 ext. 131 or e-mail: <laura@pendlehill.org>.

Hospitality Manager. Provide a Friendly presence at William Penn House, a Quaker seminar center on Capitol Hill in Washington, D.C. Duties include hosting meeting for worship; scheduling, admitting, orienting groups; supervising cleaning, food preparation, and maintenance; assisting with group programming. Room, board, salary, insurance. Send resumé and letter explaining your interest to Errol Hess, WPH, 515 East Capitol Street, SE, Washington, DC 20003.

The Center on Conscience and War/NISBCO. a small interfaith organization in Washington, D.C., advocating on behalf of conscientious objectors to war, seeks an executive director for December 2000. For more information see website <www.nisbco.org> or contact Jonathan Ogle, Board Chair, Westtown School, Westtown, PA 19395; (610) 399-1435; <Jonathan.Ogle@westtown.edu>.



Sidwell Friends School, a coed, pre-K-12

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

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

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

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Quiet Cabin outside Asheville, North Carolina. Sanctuary setting with creeks. Environmental experience. \$55 weekend days or \$275 per week. Beautiful! (828) 683-5463, or e-mail: <pickett@ioa.com>.

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

Retirement Living

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

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

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Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative

Kendal Corporation Internships

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



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

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Schools

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (530) 273-3183.

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



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

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

Junior high boarding school for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. **Arthur Morgan School**, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Westbury Friends School—Academic excellence in a nurturing Quaker environment for 170 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and highly qualified teachers. Music, art, computers, Spanish, French, gym. Extended-day, vacation/holiday, summer programs. Half- and full-day nursery, pre-K. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

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

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Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (740) 425-3655.

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.

Services Offered

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Summer Camps

Journey's End Farm Camp

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

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

AUBURN-Unprogrammed meeting, Sundays 9 a.m. Room 205, 132 N. Gay St. Phone: (334) 887-9688 or 826-6645.

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., 85705-7223. Information: (520) 323-2208.

Arkansas

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

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

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

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

California

ARCATA-11 a.m. 1920 Zehndner. (707) 677-0461.

BERKELEY-Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

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

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

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

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

FRESNO-Unprogrammed meeting. Sunday 10 a.m. 2219 San Joaquin Ave., Fresno, CA 93721. (209) 237-4102.

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

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

LA JOLLA-Meeting 10 a.m. 7380 Eads Ave. Visitors call 456-1020.

LONG BEACH-10 a.m. Orizaba at Spaulding. (310) 514-1730.

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

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

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

OJAI-Unprogrammed worship. First Day 10 a.m. For meeting place, call Quaker Dial-a-Thought (805) 646-0939, or may be read and heard on <<http://home.earthlink.net/~vals/OjaiFriends.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: (626) 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) 491-9717.

NORTH METRO DENVER-Unprogrammed worship 10 a.m., conversation after. Children welcome. Colorado Piedmont Meeting, (303) 469-0855, e-mail: <coloradopiedmontfm@yahoo.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 Eagleville and Hunting Lodge Rds. Phone: 429-4459.

WILTON-Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.

WOODBURY-Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

Delaware

CAMDEN-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S. of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). 284-4745, 697-6910.

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

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

NEWARK-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 Blanchard, 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 10:30 a.m. 1185 Sunset Dr., 661-7374. Clerk: Gerry O'Sullivan, (786) 268-0556.

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

ANNEWAKEE 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 Qahu Ave., 96822. Overnight inquiries welcomed. Phone: (808) 988-2714.

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

Idaho

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

MOSCOW-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11:30 a.m. Sunday. Childcare. (509) 332-4323.

SANDPOINT-Unprogrammed worship group at 1025 Alder St., 10 a.m. Sundays. Call for summer schedule. Call Elizabeth Willey, 263-4788.

Illinois

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

CHICAGO-57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: 288-3066.

CHICAGO-Chicago Monthly Meeting, 10749 S. Artesian Ave. Worship 10 a.m. Phone: (312) 445-8949.

CHICAGO-Northside (unprogrammed). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 10:30 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (312) 409-0862.

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

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

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

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

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

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. (First-day school, childcare), Oak Park Art League, 720 Chicago Ave., P.O. Box 3245, Oak Park, CO 80303-3245. (708) 386-6172—Katherine.
PARK FOREST-Worship 10 a.m. (708) 748-2266.
ROCKFORD-Unprogrammed worship, First Days, 11 a.m., 326 N. Avon St. (815) 964-7416 or 965-7241.
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, Earham 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 Metzgerot, 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) 472-4583.
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.
TAKOMA PARK-Preparative Meeting. Unprogrammed worship 4:30 p.m. Sunday, 301 Tulip Ave. (at Maple). P.O. Box 11365, Takoma Park, MD 20913. (301) 891-8887.
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 Edmonds Rd. (2 mi. west of Nobscot traffic lights). Wheelchair accessible. (508) 877-1261.
GREAT BARRINGTON-(HA) South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 Main Rd. (Rt. 23). Phone: (413) 528-1230.
MARTHA'S VINEYARD-Unprogrammed 10:30 a.m. Hillside Village, Edgartown Rd. (508) 693-1834.
MATTAPOISETT-Unprogrammed 9:30 a.m., Marion Road (Rte. 6). All are welcome. (508) 758-3579.
NANTUCKET-Unprogrammed worship each First Day, 10 a.m., Fair Street Meetinghouse, (509) 228-0136.
NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring Street. Phone 990-0710. All welcome.
NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 283-1547.
NORTHAMPTON-Worship 11 a.m., adult discussion 9:30; childcare. Smith College, Bass Hall, Room 210. (413) 584-2788.
SANDWICH-East Sandwich Meetinghouse, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-4181.
SOUTH SHORE-Worship and First-day school 10 a.m. New England Friends Home, 86 Turkey Hill La., Hingham. (617) 749-3556 or Clerk, Henry Stokes (617) 749-4383.
WELLESLEY-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.
WEST FALMOUTH-Meeting for worship 10 a.m. Sunday, 574 W. Fal. Hwy / Rte. 28A. (508) 398-3773.
WESTPORT-Meeting Sundays 10 a.m. Central Village. 636-4963.
WORCESTER-Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.
YARMOUTH-Friends Meeting at 58 North Main Street in South Yarmouth, Cape Cod, welcomes visitors for worship at 10 a.m. each Sunday. (508) 398-3773.

Michigan

ALMA-MIDLAND-MT. PLEASANT-Unprogrammed meeting 10 a.m. Discussion 11 a.m. Clerk: Nancy Nagler, (517) 772-2421.
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, (207) 384-0991, or write: 392 Main St., S. Berwick, ME 03908.
GONIC-Worship 2nd and 4th First Day, March through December, at 10 a.m. Clerk: Shirley Leslie. Phone: (603) 332-5472.
HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Sarah Putnam, (603) 643-4138.
KEENE-Worship group-unprogrammed 10:30 a.m. Children's program and child care. 98 S. Lincoln St., Keene, N.H. Call (603) 352-5295.
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 rte. 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 rte. 27. Clerk: Fritz Bell, (603) 895-2437.

New Jersey

ARNEY'S MT.-Worship, 10 a.m., 2nd and 4th First Days; intersection of rtes. 668 and 669. Snowtime, call (609) 894-8347.
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-Moorstown 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 Greate St., Greenwich. (609) 451-8217.
HADDONFIELD-Worship 10 a.m.; First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 428-6242 or 428-5779.
MANASQUAN-First-day school 10 a.m., meeting 11:15 a.m. Rte. 35 at Manasquan Circle.
MARLTON-See CROPWELL.
MEDFORD-Worship 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. Call (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) 757-5796.

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

QUAKERTOWN-Worship and First-day school 10:30 a.m. Box 502, Quakertown 08868. (201) 782-0953.

RANOCAS-First-day school 10 a.m., meeting for worship 11 a.m.

RIDGEWOOD-Meeting for worship and First-day school 10:30 a.m. 224 Highwood Ave. (201) 445-8450.

SALEM-Meeting for worship 11 a.m., First-day school 9:45 a.m. July and Aug. worship 10 a.m. East Broadway.

SEAVILLE-Meeting for worship 11 a.m. (July/Aug. 10 a.m.) Main Shore Rd., Rte. 9, Seaville. (609) 624-1165.

SHREWSBURY-Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (732) 741-4138.

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

SUMMIT-Meeting for worship and First-day school 11 a.m. (July, Aug., 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

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

TUCKERTON-Little Egg Harbor Meeting. Left side of Rte. 9 traveling north. Worship 10:30 a.m.

WOODBURY-First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone: (609) 845-5080, if no answer call 845-9516.

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

New Mexico

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

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

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: 436-8812.

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

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 669-8549.

AUBURN-Unprogrammed meeting Saturday 9-11 a.m. Auburn Correctional Facility, 135 State St., Auburn, NY 13021. By appointment only. For information, call Jim Frisch (315) 364-7375, or Jill McLellan (716)-526-5202, or contact Poplar Ridge Friends Meeting, Poplar Ridge, NY 13139.

BROOKLYN-Worship and First-day school 11 a.m. (childcare provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri., 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

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

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

CANTON-St. Lawrence Valley Friends Meeting, (315) 386-4648.
CATSKILL-10 a.m. worship, Rt. 55, Grahamsville. November-April in members' homes. (914) 985-7409 or (914) 434-3494.

CENTRAL FINGER LAKES-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 Swarthmore Meeting House, Austin Rd., Clinton, NY 13323. (315) 853-3035.

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

EASTON-Unprogrammed worship and First-day school 11 a.m. Rte. 40. (518) 664-6567 or 677-3693.

ELMIRA-10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 734-8894.

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

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

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

ITHACA-Worship 11 a.m., Anabel Taylor Hall, Oct.-May, worship 10:30 a.m., Hector Meeting House, Perry City Rd., June-Sept. Phone: 273-5421.

LONG ISLAND 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.

SARANAC LAKE-Meeting for worship and First-day school; (518) 523-3548 or (518) 891-4490.

SARATOGA SPRINGS-Worship and First-day school 10 a.m. Phone: (518) 399-5013.

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

SCHENECTADY-Meeting for worship and First-day school, 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) 726-7083.

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. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571 or (252) 587-3911.

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, Chaucey (740) 797-4636.

BOWLING GREEN-Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

BLUFFTON-Sally Weaver Sommer, clerk, (419) 358-5411.

FINDLAY-Joe Davis, (419) 422-7668.

SIDNEY-(937) 497-7326, 492-4336.

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

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

CINCINNATI-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Frank Huss, clerk.

CLEVELAND-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.

COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave.; (614) 291-2331 or (614) 487-8422.

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236 Phone: (513) 426-9875.

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

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

KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell. Phone: (330) 670-0053.

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

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

OBERLIN-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 High 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 p.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, Ore., 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

ABINGDON-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. Sunnyside Pike and Rte. 202.

HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.

HAVERTOWN-First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. at the College, Commons Room. Buck Lane, between Lancaster Pike and Havertown Rd.

HAVERTOWN-Old Havertown Meeting (HA). East Eagle Rd. at Saint Dennis Lane, Havertown; First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

HORSHAM-First-day school (except summer) and worship 10:30 a.m. Rte. 611 and Meetinghouse Road.

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

INDIANA-Unprogrammed meeting for worship 10:30 a.m., first and third Sundays. (724) 349-3338.

KENDAL-Worship 10:30 a.m. Kendal Center, Library. U.S. Rte. 1, 3/4 mi. S of Chadds Ford, 1 1/4 mi. N of Longwood Gardens. Kitty Eckfeldt, clerk.

KENNETT SQUARE-First-day school 10 a.m., worship 11 a.m. Union and Sickles. Robert B. McKinstry, clerk, (610) 444-4449.

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

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

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

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

LONDON GROVE-Meeting 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and rte. 926, 5 miles W of Kennett Square. (610) 268-8466.

MARSHALTON-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 Girtton, (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 19404.

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

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

PHILADELPHIA-Meetings 10:30 a.m. unless specified; phone 241-7221 for information about First-day schools.

BYBERRY-one mile east of Roosevelt Boulevard at Southampton Rd., 11 a.m.

CENTRAL PHILADELPHIA-Meeting for worship 11 a.m. (10 a.m. July and August). 15th and Cherry Sts.

CHELTENHAM-Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m., (215) 342-4544.

CHESTNUT HILL-100 E. Mermaid Lane.

FOURTH AND ARCH STS.-10:30 a.m. on Sundays and 7 p.m. on Wednesdays.

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

FRANKFORD-Unity and Wain Sts., Friday eve. 7:30 p.m.

GERMANTOWN MEETING-Coulter St. and Germantown Ave.

GREEN STREET MEETING-45 W. School House Lane.

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

PITTSBURGH-Meeting for worship and 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.

POCONOS-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 Sprout Roads, Ithan, Pa. (610) 293-1153.

READING-First-day school 10:15 a.m., meeting 10:30 a.m. 108 North Sixth St. (610) 372-5345.

SOLEBURY-Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles N.W. of New Hope. (215) 297-5054.

SOUTHAMPTON (Bucks Co.)-Worship and First-day school 10 a.m., adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

SPRINGFIELD-Meeting and First-day school, 11 a.m., W. Springfield and Old 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) 688-3564.

WEST CHESTER-First-day school 10:30 a.m., worship 10:30. 425 N. High St. Caroline Helmuth, (610) 696-0491.

WEST GROVE-Meeting for worship 10 a.m. 153 E. Harmony Road, P.O. Box 7.

WESTTOWN-Meeting for worship 10:30 a.m. Sunday. Westtown School campus, Westtown, PA 19395.

WILKES-BARRE-North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m. For summer and vacations, phone: (570) 824-5130.

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

WRIGHTSTOWN-Rte. 413. Meeting for worship Sunday 10:30 a.m. for all. First-day school 10:15 a.m. for children, adult time variable. (215) 968-9900.

YARDELY-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 SSOQ, 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.

POTNEY-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 meditation and music, 6:30 p.m. Centre Meeting, 203 North Washington St. Clerk (540) 667-9174. E-mail: <msholdera@msn.com>.

Washington

BELLEVEUE-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-Friends Worship Group. Meets monthly at 11 a.m. Call (509) 326-4496 or (509) 535-2464.

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 Minger (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 a.m. 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.

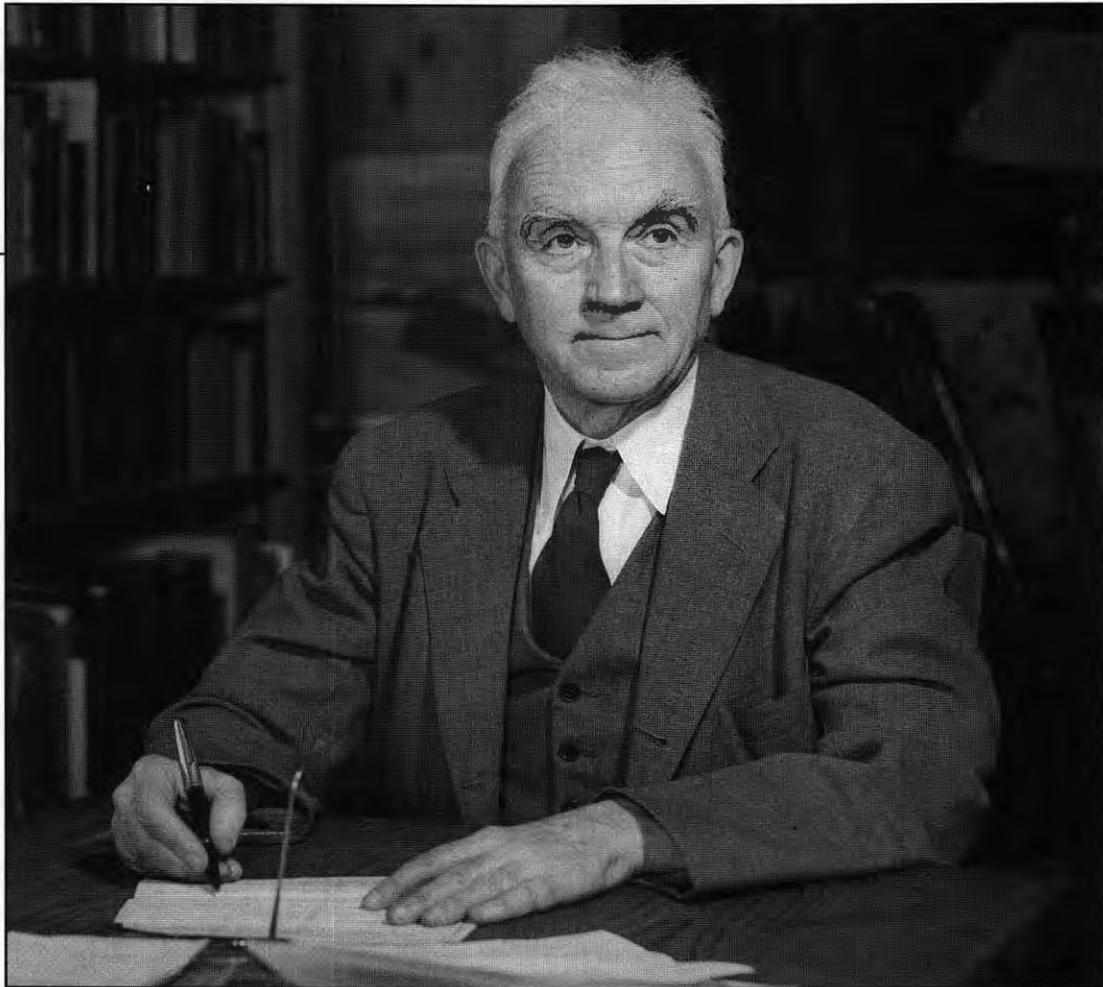
MEMONIE-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 235-2886.

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

PENDLE HILL

A Campaign for a New Century

A Quaker Center for Worship, Study, Work and Service



Howard Brinton

Pendle Hill Director of Studies

1936–1953

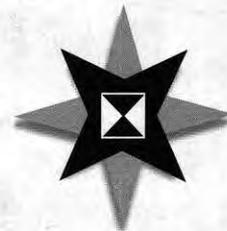
Mysticism is a religion based on the spiritual search for an inward, immediate experience of the divine. Whenever and wherever religion becomes too formal and institutional, too dependent on external expression, the mystic rises up in protest and points the way to a religion which is internal, independent of outward forms or organization and centered in the direct

apprehension of God. This experience requires no intermediary of church, priest or book. The history of all religion is a chronicle of the tension between the mystic or prophet, whose religion is inwardly grounded in experience and the priest or theologian, whose religion is expressed through doctrine and symbol.

—from **Howard Brinton**, *Friends for 300 Years*



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