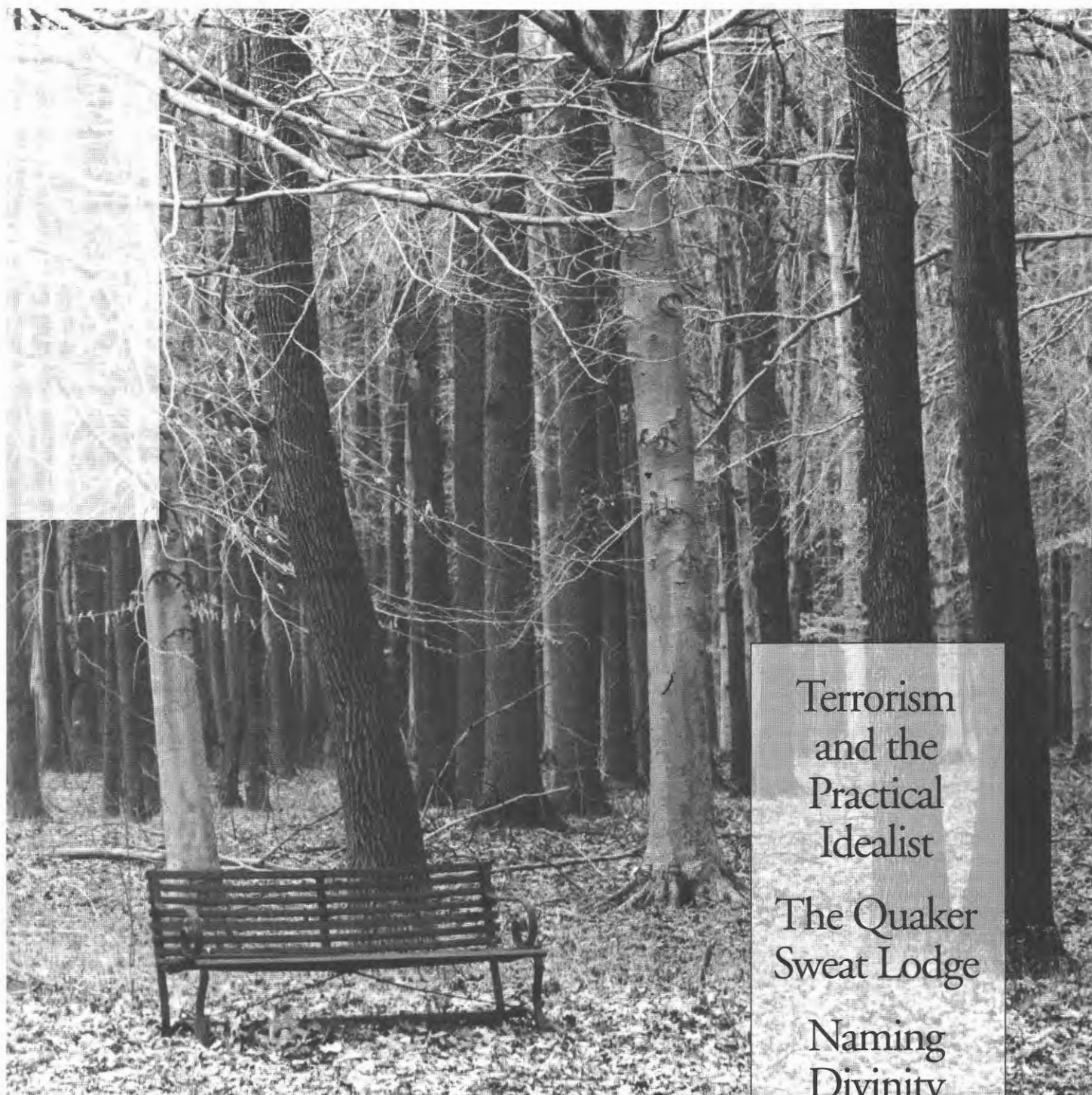


February 2002

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Terrorism
and the
Practical
Idealist

The Quaker
Sweat Lodge

Naming
Divinity

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



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Among Friends

Peacemaking in Tough Times

As I write this, three months have passed since the attack on our country. In this period we have witnessed a moving sense of unity as Americans have temporarily laid aside their differences and affirmed all they cherish about our nation. We also have witnessed an ominous abrogation of civil rights, as wire tapping and surveillance have been authorized, more than 1,000 individuals with Middle Eastern lineage have been detained without charge, military tribunals have been set up that will circumvent our normal judicial process and protections, and students with foreign visas have experienced 5:30 A.M. raids and searches from the Immigration and Naturalization Service. Our national leaders have chosen to pulverize an already-staggering Afghanistan with bombing and support of ground forces in an effort to destroy the Taliban and to eliminate al-Qaida and Osama bin Laden. Because of the death and suffering consequently inflicted on innocent civilians in Afghanistan and the ethnic profiling and harassment of Muslim people here in the U.S., it is easy to grasp that these actions will lead to further alienation, resentment, and ultimately enraged assaults upon U.S. citizens, both here and abroad.

In the Forum of this issue (p. 4) you will find an extensive discussion of our Peace Testimony, prompted by Scott Simon's article (*FJ* Dec. 2001) "Reflections on the Events of September Eleventh." Many Friends are struggling to find meaningful and practical pacifist responses to these events. I encourage you to read through these thoughtful letters—I believe they have germane ideas that will help us to formulate appropriate actions for ourselves. In a similarly germane article, Quaker peace activist George Lakey has written "Terrorism and the Practical Idealist" (p.8), exploring how Gandhi might have reacted to the events of September 11. As we each grapple with how to bear witness in these times, I urge Friends everywhere to write to us about how you are putting your faith into action—and to share practical suggestions for all of us who are seeking alternatives to violence.

While grappling with grave concerns, there also is good news to share. I am delighted to announce that I've appointed Robert Dockhorn as our new senior editor. Bob has had a career as an educator, Quaker administrator, and editor. His teaching (he holds a Ph.D. in modern European history) has been in both Canada and the U.S. (His studies took him abroad to Germany as well.) For 16 years he actively pursued Quaker social concerns as administrator of the Testimonies and Concerns section of Philadelphia Yearly Meeting. During seven years as a homemaker, caring for his three sons and his aging mother, Bob authored a weekly column, "Openings," which was circulated via the Internet. He came to us in 1999 as assistant editor and has put in an outstanding performance in that position. Bob brings enthusiasm, dedication, a seasoned eye, and great caring for individuals and the Religious Society of Friends to his work. I hope you will join me in congratulating him on this new assignment.

I also want to introduce two newer volunteers. Tom Hartmann, a graduate of Haverford College and former graduate student in Russian studies at Columbia University, and a member of Radnor (Pa.) Meeting, is recovering from a serious car accident. Tom helps with circulation and editorial tasks each week and hopes that this work will help rehabilitate him for the job market. Joan Overman, our book review assistant, is a long-time Friend and member of Elmira (N.Y.) Meeting. She is a graduate of Earlham College and SUNY Geneseo and holds an MLS in Library Science. Joan was a school library media specialist in Corning, N.Y., elementary and middle schools for 27 years and she's been an involved peace activist for many years. We are deeply grateful for the dedicated hard work of these and all of our outstanding volunteers, which makes it possible for us to be there for you every month.

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Cover photo by D.B. Perry

*Gandhi, the "practical
idealist," traveled to
London to meet with
British government
officials.*



Free Library of Philadelphia

Diversity of opinion appreciated

As three conscientious objectors from the Vietnam era, and as members of Friends Meeting of Austin (Tex.), we are writing to thank you for the article by Scott Simon, "Reflections on the Events of September Eleventh" (*FJ* Dec. 2001), regarding pacifism and the challenges of responding to those events. While each of us may or may not agree with every point Scott Simon makes, his article encourages Quaker discourse, and reminds us that very sincere Quakers can differ in what each perceives as appropriate action.

He raises many concerns that are not often or easily expressed in meeting for worship, sometimes for fear of seeming "un-Quakerly." Pacifism is so much easier to discuss abstractly than to implement specifically. It is easy to forget that so much of Quakerism's relevance comes from eschewing dogma in favor of application of our testimonies to each new situation.

Scott Simon's article is filled with many real-world examples that challenge our individual commitment as Quakers. It is so often easier to write generally about Quaker principles than to explore real-world situations that reflect those principles in action. As with the person who said he "loved humanity, it's just people I have trouble with," it is similarly easy to say, "I love the Quaker testimonies, it's just their implementation that I have trouble with."

Your publishing Simon's article helps to make certain that a variety of Quaker voices are heard, including those that are less comfortably or clearly certain of what ought to be done. Such diversity of opinion within FRIENDS JOURNAL is appreciated.

*Joe Farley, Ted Dix, Ben Kuipers
Austin, Tex.*

"Just War" theory?

In justifying U.S. military action in response to the events of September 11 on the grounds of self defense and the rightness of the Western cause, Scott Simon (*FJ* Dec. 2001) propounds a version of just war theory. That position stands in stark contrast to the 1660 Declaration by the Religious Society of Friends to King Charles II of England: "We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatsoever." That declaration is the basis of the Quaker Peace Testimony. As such, we are free to disagree with it as individuals, but

not as Quakers. I presume that Friend Simon recognizes this fact when he states that he is "a Quaker of not particularly good standing."

What, then, is the Quakerly response? Friend Simon states that he prefers peaceful alternatives, but that "I am not willing to lose lives for the sake of ideological consistency." If one looks at the issue ideologically, one would probably come to the same conclusion that he does, namely that Quakers and other pacifists should support U.S. military involvement because of the danger that "we" will lose. This line of reasoning conflates "we" as Quakers with "we" as U.S. citizens. Endorsing the Peace Testimony does not mean that Quakers should ask their own government to lay down its arms while everyone else does battle. It is a testimony that Quakers are called to deliver not to one side or another at some particular time, but to the whole world at all times. This has nothing to do with ideology, and everything to do with faith.

Elsewhere in the same issue (p.5), Paul Buckley writes, "Pacifism is easy if there are no enemies." The implications of this point for all Quakers are profound indeed. Pacifism was not easy in 1660, and it is not easy now. It requires the faith to see beyond the dangers and potential setbacks inherent in any specific conflict. That faith is of the sort advocated by Dr. Martin Luther King Jr. when he told the world, "Right temporarily defeated is stronger than evil triumphant." It may well entail temporary defeats, because it is not oriented toward having the "good guys" come out on top until the next conflict—and in our deeply flawed world there is always a next conflict. Rather, it asks us to have the faith to look beyond this or that temporary defeat in favor of living, as George Fox put it, "in the virtue of that life and power that takes away the occasion of all wars." The Peace Testimony is not oriented toward short-term successes, or even toward long-term ones. It is a testimony with an eye to eternity.

*David Shiner
Knollwood, Ill.*

Points worth considering

All good pacifists should read Scott Simon's eloquent plea for peace through strength (*FJ* Dec. 2001). He makes some telling points that are much worth our serious consideration. I especially recommend his comments on the Oxford Union and von Ribbentrop's suggestion to Hitler that the West would not fight for its

own survival. This is one of many powerful arguments he lays before us.

But I cannot accept his main argument. He has misstated the Quaker Peace Testimony, putting it in the same category as other fanatics whom he understandably condemns. Scott Simon regrets that the U.S. didn't use our military might to prevent Slobodan Milosevic's murders without recognizing that our military might also kills people. We do not agree that those who died in New York and Washington "have only their country to blame for their deaths." We do not refrain from criticizing the Taliban for enslaving women today because we once held slaves; we criticize their treatment of women because it is wrong.

In other words, he overstates his case, as shown in his tongue-in-cheek alternative to force: that we impose a unitary religious state here. There are other alternatives.

Friends do urge those in the U.S. to learn how to listen to others. I applaud Scott Simon's recognition of our need to ask, "Why do they hate us?" But he doesn't follow it up. Instead, he answers by stating that "they" hate us because they are psychotic.

Friends do believe that people of the Middle East have legitimate reasons to dislike us: they consider our support of Israel biased; they object to our military presence in Saudi Arabia near the most holy sites; they feel we are more interested in their oil than in their welfare.

Friends deplore the policies of the Taliban and of al-Qaida, but we also deplore the means our country has chosen to oppose them. Our bombs on Afghanistan are creating more "terrorists" who until now were moderate, but are deciding that bin Laden must be right. They see us as the Great Satan and now feel they must join the holy war against us. We are sowing the seeds of future conflict through our superpower overreaction. Assuming a more limited role under the aegis of the United Nations would be a more suitable response to the September tragedy with an emphasis on food, medicine, relief, reconstruction, and care for refugees.

"Let us then try what love can do."

*Sam Legg
Cockeysville, Md.*

More nonviolent alternatives to this war are needed

I do appreciate Scott Simon for allowing his speech and a bit of controversy to be printed in FRIENDS JOURNAL. But I must

Some Musings on "Pacifism"

The excellent contributions on the events of September 11 in the December FRIENDS JOURNAL prompt these musings on "pacifism," a word I seldom use because it is subject to so many misinterpretations and stereotypes.

Scott Simon, who describes his pacifism as "not absolute," records his full support for U.S. military action in Afghanistan. I first heard Scott Simon, a most articulate, dynamic and provocative commentator, speak in person at Friends Committee on National Legislation's 1995 annual meeting. It was clear then and certainly now that he is not a "pacifist" as usually defined. He would fight in World War II, the Balkans, and now Afghanistan. But he opposed the war in Vietnam. (Ironically, the famous Oxford Student Union debate of 1933 which he cites to support U.S. military action in Afghanistan was used repeatedly by then Secretary of State Dean Rusk to support sending U.S. troops to Vietnam.) Scott Simon is inserting some fine antiwar messages in his current National Public Radio program when covering the war in Afghanistan. But his picking and choosing which war he supports places him in the "just war" not the "pacifist" camp. Instead of associating Quakers with "moral relativism" in dealing with "psychotics," willingness to "lose lives for the sake of ideological consistency," or surrendering Manhattan Island as the price of peace, he could have examined whether this war meets the demanding criteria of a just war, which include whether the violence is proportional to the provocation and whether all peaceful alternatives had been exhausted.

Despite the fact that the Religious Society of Friends is one of the three historic peace churches in the Protestant tradition, a number of individual Friends have taken the "just war" position in wars the United States has waged. In 1971 as a lobbyist for FCNL, I and many others, urged broadening the definition of conscientious objection in the draft law to include those who object to a particular war. Regrettably, that proposal for "selective conscientious objection" was defeated on the Senate floor. While the Cold War raged, many people described themselves

as "nuclear pacifists" who were opposed to any use of nuclear weapons in war.

The traditional definition of pacifism is opposition to *all* war, the definition found in most dictionaries, the Selective Service law, and the proposed Peace Tax Fund legislation. Such pacifism can be expressed in a range of ways—from passivity, through nonresistance, to active nonviolent resistance. Individuals reach the pacifist position by many different paths. Some arrive at it on political grounds, some on humanitarian, some on economic grounds, some from family or peer pressure. But, in my view, only a deep spiritual or religious conviction, usually based on personal experience, provides a foundation firm enough to withstand the impulse to use violence when faced with terrible acts of people like Hitler, Milosevic, or Osama bin Laden. Such religious faith is often expressed by the conviction that love, compassion, and forgiveness are the quintessential attributes of God. The corollary is that every person, no matter how depraved, shares in this Spirit (that of God in every human being) and to kill that person only perpetuates the violence we oppose. One consequence, which must be faced by those taking this position, is that it may require personal sacrifice, perhaps as much as soldiers on the battlefield must face.

People who take the "absolute pacifist" position face many challenges: young men when they turn 18 and must decide whether to register for the draft; most of us when we are required to pay income taxes to support war; people who are victims of violent crimes; parents and children when confronted by bullies; politicians when they balance their personal conscience against their constituents' views. Several of your December contributors (Carol Urner, John Paul Lederach, and others) have demonstrated how they translate faith into action through the lives they have led and the risks they have taken.

The events of September 11 have challenged us all. One response, which I believe is consistent with a pacifist position, sees law and order as the best nonviolent alternative to war we humans are yet capable of. Most Friends, like William Penn as governor, are not anarchists—even while they recognize there is a "more excellent way" (1 Cor. 12:31) and that the rule of law must be infused with compassion and forgiveness as an integral part of justice.

The near universal condemnation of the September 11 attack created the platform for a huge leap forward in international law and order. Many of us felt a surge of hope as several weeks passed after September 11 while the U.S. gathered a worldwide consensus against these criminal acts, and launched a full scale political, economic, and investigative effort to find, isolate, and bring to justice those who were behind them. It seemed conceivable that the U.S. would do the unexpected, not the expected, and deny Osama bin Laden the martyrdom he sought through war. But the drive for the traditional military response proved irresistible to U.S. policymakers.

We know that the decision to go to war will have consequences. History shows that violence breeds violence. This war is teaching young people who follow Osama bin Laden and al-Qaida, as well as the youth of the U.S., that the way their leaders respond to violence is to use more violence. Moreover, the end of the global "war on terrorism" proclaimed by the president is nowhere in sight. Greatly expanded U.S. military action against Iraq is proposed. The war in Afghanistan may cause increased violence in the Palestinian-Israeli conflict. More terrorist acts in the United States are expected, even as our traditional freedoms are seriously eroded.

We cannot know what lay down the road not taken. We have it on good authority (Rom. 12:21) that evil is not overcome by evil; evil is overcome by good. We have been deprived of the energy and creative new directions that could have flowed from a nonviolent response. Yet, even in this difficult situation, we must persevere in supporting those individuals, ideas, and proposals that are compassionate, constructive, life giving, and life supporting. With nonpacifist George Washington, we can say, "Let us raise a standard to which the wise and honest can repair. The event is in the hands of God."

Edward F. Snyder
Bar Harbor, Maine

Edward F. Snyder is executive secretary emeritus of FCNL, and represented FCNL from 1955 to 1990. He is a member of Acadia (Maine) Friends Meeting.

ask—Scott, have you given up the Cubbies for the Yanks? Say it ain't so! Oh dear me, my goodness, where to begin with this Friend who brings feeling, gaiety, and a

quick wit to Saturday morning.

To take one sentence: [he is] "willing to give first consideration to peaceful alternatives," but "not willing to lose lives for

the sake of ideological consistency." The most profound error here is his confusion of pacifism with ideology. Pacifism is a faith founded in the power of love and is without

calculation as to benefits or costs. Certainly, when carried into the political arena, there are calculated tactics—such as Gandhi sitting on his hands during World War II—that can be carried out inconsistently, but the underlying faith remains and if one has it, it can't be compromised. (Scott might have chosen not to speak out so forcefully had he followed Gandhi's example in this instance.) Another point in this sentence is his asserted willingness, but actual failure, to give any consideration to peaceful alternatives. Let us hear from him the peaceful alternatives he has obviously (and swiftly) rejected. Instead, he later sets up a false—almost silly in its hysteria—dichotomy: either war or “surrender Manhattan . . . and relocate Israel piece by piece.” Not only are these not the only alternatives, but he must see the irony in that it is Palestine, not Israel, that is currently suffering relocation piece by settlement piece.

Whatever the numerous faults his rhetorical approach has landed him in, Simon is filling a vacuum left by the dearth of informed nonviolent alternatives to this war. John Paul Lederach's excellent statement (*FJ* Dec. 2001) is a beginning, but the *JOURNAL* would do well to solicit others. We must have powerful, positive, and realistic alternatives—as well as challenges and critiques—to help us in promoting peace to those who are not pacifists and in clarifying our often muddleheaded response. American Friends Service Committee's “No More Victims” campaign is a cry from the heart, but not a course of action. In this regard, I plead with Scott Simon to arm us with the truth by returning to his important work of unmasking the news. We need to see clearly the forces at work in the world and for him to leave the promotions for unity to the leaders who hide behind it while obfuscating their own intimate links to the rise of terrorism. Come back, Scott! The City on the Hill is still waiting to be built; it ain't Washington, even though we do love it.

L. Laird Holby
Medford, N.J.

Half truths are falsehoods

There are two statements that have come into our language in the past 60 years or so. They are sometimes expressed in different words, but similar intended meanings: “Pacifism kills people” and “Bombing saves lives.” One might be reasonable in saying that there is a bit of truth in each of these statements, marginal truth. To my mind, the marginality of the truth makes these

statements half-truths, and therefore they are false. “Pacifism kills people” and “Bombing saves lives” are two more indications of the impoverishment of our language and U.S. cultural dishonesty. The truth is: “Pacifism kills no one” and “Bombing saves no one.”

Chris Darlington
Medford, N.J.

Is pacifism a kind of moral relativism?

Thank you for the two fine articles (*FJ* Dec. 2001) responding to September 11th, one of them a thoughtful challenge to the Peace Testimony.

In opposing an absolutist pacifist ideology, Scott Simon recalls World War II as a time when he would have enlisted. I can see that. Although I have nothing but admiration for pacifists who became COs here and for Friends in Europe who risked so much in nonviolently opposing the Nazis, it seems to me that military force was quite possibly the only way to stop the advancing horrors of the Third Reich. But that was a drastically different situation from the terrorist attacks we face today.

Scott Simon suggests that misguided peace activists “prepare to fight the last war, not the next one.” The U.S. military response to September 11, it can be argued, is doing just that—fighting a war as war used to be. Hitler's armies, for example, marched across the borders of Germany into neighboring nations, occupying and controlling their territories, with a view to establishing hegemony over those lands, and the Allied Forces eventually beat them back. But the September 11 suicide attacks were not acts of aggression by one country against another, not part of a military campaign aimed at taking over the U.S. by force.

Al-Qaida, we are told, is a shadowy global network of relatively autonomous cells of fanatics from many countries located in no one place. How, then, does blowing Afghanistan to smithereens, killing bin Laden's group, and incidentally killing lots of innocent people protect the people of the U.S.? Better informed people than I have declared that the U.S. war on terrorism effectively heats up the passions that draw recruits to Islamic terrorist groups in the first place. Military victories in the Middle East do not make any of us here in the U.S. safer from anthrax, do not protect us from the danger of more bombs or attacks tomorrow, and perhaps worst of all, may increase the possibility of nuclear detonations.

While agreeing with Scott Simon's remarks on contemporary moral relativism, I was unable to follow him in his interpretation of a pacifist response to September 11 as a kind of moral relativism. Post-September 11 pacifists are not moral relativists. I am one of them, probably a typical one, and I love my country. I feel very lucky to be a citizen of the U.S. I want my country to do what is morally right in the new post-September 11 world, in ways suggested in John Paul Lederach's article (“The Challenge of Terror: A Traveling Essay,” *FJ* Dec. 2001). And that is, I believe, our best protection in the long run.

Zandra Moberg
Clarks Summit, Pa.

What is continuing revelation for us now?

Having read parts of the December 2001 issue, I feel compelled to write. The kernel of my thought occurred prior to this reading, but I am now in a position of needing to speak (with trembling and quaking). Scott Simon dared to express the complexity of living in this modern world in a time of fear, pain, and distrust. Our history as a country is a mixed bag: great ideals with imperfect execution. At a point in crisis, all of this comes into view with a need for appropriate response and action.

I am very aware of the pacifist roots of our Religious Society, and I am also aware of the one tenet that is unique to Friends: *the fact that the “truth” is always being revealed*. I personally have struggled with the dilemma of what to do, given the attack on the World Trade Center. The reconciliation is an uneasy one in my own mind, but it is my sense that Scott Simon is writing, *with discernment*, about the issues involved and has arrived at a conclusion very similar to my own. I know from ministry in my meeting that this does not sit easily on the shoulders of those who do not believe in war at any cost. Personally, this view and potential action, does not negate “that of God” in everyone for me. To stand up and, not with a spirit of revenge, to intervene before the terrorism escalates killing even more “innocent victims” is essential.

One of the problematic areas for me continues to be with the probable “imperfect” actions of those in positions of power in our government and military. I worry about their process of discernment even under the most ideal circumstances, much less under the imperfect circumstances in which we find ourselves. I suggest that we

hold in the Light those in power, those who are struggling with a wish to act out their pain and anger inappropriately, those who perpetrated this crisis, and all of the peoples of the world who struggle with their pain over this dreadful situation.

Sharon Bosley
San Jose, Calif.



Commitment to nonviolence is spiritual

I'm moved to share a few thoughts stimulated by Scott Simon's article (*FJ* Dec. 2001) and by similar concerns I've heard expressed by other Friends.

The Religious Society of Friends is neither a political party nor a think tank devoted to foreign policy; it is a religion. The commitment of Friends to nonviolence is a spiritual one. How that commitment relates to behavior in time of attacks upon us is a matter for each of us to determine. The purported advice of George Fox that William Penn should wear his sword as long as he could might well be matched by comparable advice to contemporary Friends to practice our commitment to nonviolence as long as we can. Maintaining that commitment as long as possible makes us seek alternative solutions to problems. Searching for those alternatives makes us better people, and, when we find them, makes the world a better place.

It isn't true that pacifists exist only behind a shield provided by those willing to employ violence. Many pacifists are not Friends, not Christians, not residents of societies that protect them. It is true that many pacifists in many parts of the world practice nonviolence to the extent they are able and many suffer greatly, including death, as a consequence.

Those committed to nonviolence often can and do make significant contributions to meeting human need in periods of violence and warfare. It is also true that methods of nonviolence have resulted in many and probably most of the advances in human well-being. The main point to be recognized, however, is that the spiritual source of a commitment to nonviolence has little or nothing to do with its political or military effectiveness.

With regard to such effectiveness, there

are methods of nonviolent resistance available but for which we're not prepared. They require extensive training and great commitment. In practical terms, our present awareness and readiness to use these methods makes them impractical. My purpose is not served by discussing them here. Viewing pacifism merely as passively lying down and being trampled upon, however, is equivalent to thinking of warfare as a process of throwing stones and using slingshots.

Of the methods that may be available to us, none is likely to be meaningful if we remain ignorant of the causes of violence. Two major causes we frequently overlook: 1) creating environments in which people grow up ignorant of any alternative to violence, and 2) conditions of life that drive people in desperation to the use of violence after all the alternatives they've tried have resulted in failure.

Many people encounter violence as the constant and seemingly only means of solving conflicts they experience at any level. It also is evident that when people are denied fulfillment of basic needs—including physical needs, but also respect and self-determination—when others dominate, exploit, push them around, and efforts to overcome this by many methods over a long time fail, they may finally feel driven to violence as a last resort. I believe it is a great mistake to assert that those who attack us now hate us because they are psychotics. That may be true of some of them, but a few psychotics cannot generate the level of hatred that will move so many as to constitute a real threat to our national safety.

The basic cause of the hatred, which we should face as reality, without in any way denying our virtues, is that in the minds of millions throughout the world we are perceived—correctly or incorrectly—as dominating, exploiting, pushing others around, denying their rights of self-

determination, failing to respect their human rights, and (when they perceive the contrast between their poverty and our over-consumption) somehow responsible for their impoverishment.

The parallel drawn between generals and peacemakers who "prepare to fight the last war, not the next one" is of interest. I suggest a different type of error: by those in the midst of conflict who fight the present war without consideration of the next one or, more accurately,

the next major eruption. Someone must pay attention to the real causes of what is, actually, a continuous war to meet human need—physical and psychological—all around the world. If attention is not paid to this, as it has not been to the degree necessary, the war will continue long beyond any success we achieve in protecting ourselves from the current attack and in eliminating the present crop of "psychotics."

For me, the motivation and strength to pay proper attention is a spiritual one. Admittedly, the commitment to nonviolence has not so far been sufficient to bring peace to the Earth; nor, obviously, has violence and warfare solved the basic problems. There is a need to truly focus our attention on causes. We will not do so if we limit ourselves to self-protection and to the treatment of "psychotics." Such a limitation is a distraction, and, as such, counterproductive.

Martin Cobin
Boulder, Colo.

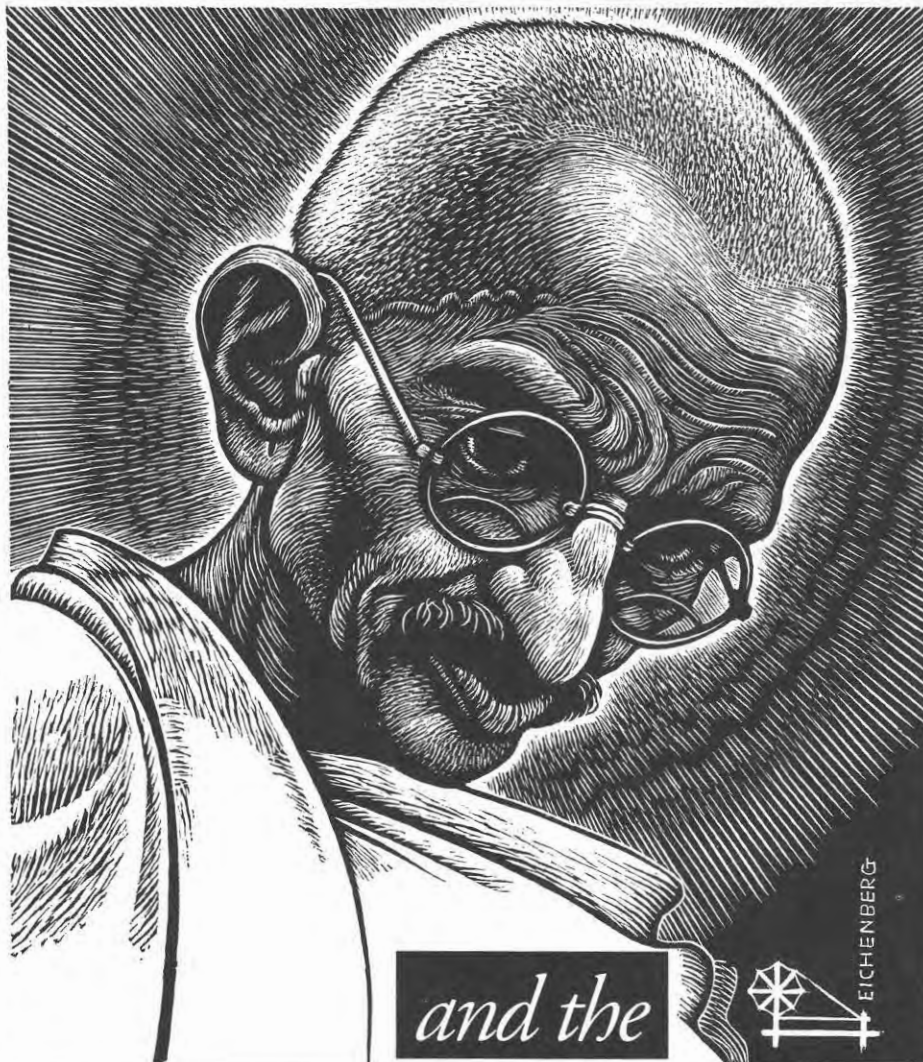
In what do we have faith?

I appreciate your publication of the article by Scott Simon (*FJ* Dec. 2001) giving us his reflections on the current war situation. I do not agree with his conclusions or his assumptions, but I think it is important to have his kind of thinking expressed because it serves as a challenge to those of us who have a faith commitment to the peaceful resolution of conflicts.

Scott Simon makes his faith plain when he says, "It's about American power intervening to save lives in a circumstance where only American power can be effective." The core of his faith is military power. It would have been nice if he could

Continued on page 40

TERRORISM



"Gandhi, Great Soul," © 1942 Fritz Eichenberg

and the

Practical

Idealist

by George Lakey

When I encountered Quakerism for the first time as a young man, I was struck by the sheer boldness of early Friends in following the Light. I tried to imagine, for example, an argument between a Quaker who had decided to take his family to farm in the new colony of Pennsylvania and his non-Friend neighbor:

But surely you're not going to that wild place without a gun? The savages will kill you! Even if you're willing to risk that possibility for yourself, will you let your scruples get your family slaughtered?

With historical hindsight, we now know that the nonviolent Quakers were the safest people on the frontier. It turned out they were very practical idealists. At the time, however, they must have been amazingly brave—or faithful to their calling.

As a Quaker attender I was also introduced to Gandhi, another practical idealist, who was determined to put "the ploughshare of normative principle into the hard soil of political reality," as Martin Buber put it. These days we might say Gandhi thought outside the box. He said about himself that he was "a politician trying to be a saint."

Gandhi confronted nonviolently the largest empire the world had ever known, not to mention countless evils in his own backyard. Even during World War II he launched a nationwide offensive against British rule (the 1942 "Quit India" campaign) and sent associates to the part of India where the Japanese would most likely invade, to begin to organize villagers for nonviolent resistance to threatened Japanese invasion.

No one could say Gandhi was an idealist removed from the power struggles of his time. As an activist, I've read Gandhi over and over to inspire me to out-of-the-box thinking. These days I ask, what might he, the father of his nation, have advised U.S. power holders who carry responsibility for our nation in the wake of September 11?

He surely would have advised national leaders to assist us to grieve deeply and to

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set aside time for praying and searching. Gandhi's style was "from the inside out"; he expected wisdom to emerge from the inner surrender to Truth, and he found that this spiritual work could be a collective process as well as individual.

I imagine he would have urged putting the response to al-Qaida in the framework of law enforcement rather than war. It is obvious that normal conditions for law enforcement don't exist for this case, and he might see that as both a challenge and an opportunity. Gandhi's genius as a visionary leader was to make his immediate actions point toward the emergence of something-not-yet-realized. He was one of the most effective nation-builders the world has seen, in a subcontinent rife with bewildering diversities and hostilities, because he believed in the consistency of ends and means.

Not unlike William Penn in this way, Gandhi's brilliance lay in a two-fold strategy: first, to be able to perceive the possibility of a new emergent order in the midst of chaos; and second, to refuse to undermine that possibility by means that make the emergence impossible.

This strategy is what most marks the difference between political innovators and the leaders who run their people off cliffs by operating within conventional wisdom. Gandhi knew that without a vision the people perish. And he insisted on the means/ends linkage; he saw means or methods of action as ingredients that largely determine the future. He had no faith that figs will grow from thistles.

Gandhi, like another amazing nation-builder, Nelson Mandela, liked to operate politically from the moral high ground. He would surely have pointed out to U.S. power holders that a window appeared in September in which the U.S. held the moral high ground—an unusual circumstance as those of us who get out and about in the world will know. That's precisely the moment for visionary initiative, for rallying the anti-terror energy and creating structures of accountability that enable law enforcement to proceed. Begin, as Gandhi and Jesus preferred, with ourselves: join the treaty for the international criminal court, join the land mines agreement (land mines may be the most murderous of terrorist instruments, and the U.S. wants to keep making and using them), join the Kyoto agreement on pollution, forgive Third World debts, fundamentally revise our approach to the Middle

East, and on and on. Gandhi liked to bring humor to the table, so he would probably have a twinkle in his eye as he'd point out to U.S. power holders that we can't be both one of the world's greatest impediments to community and also expect global community to be there when it's convenient for us.

Even as we would be getting our own house in order, becoming an accountable state among states, new kinds of collaboration would become possible for bringing criminals to justice, including al-Qaida.

In addition to seizing the opportunity for immediate initiatives toward global structures of accountability, Gandhi would surely advise a response to Afghanistan along these lines: "Those of us with family members and friends killed on September 11 know the harsh pain of loss. We wouldn't want others to have to go through the suffering of the needless loss of their

How tough are you? Are you really willing to do whatever it takes? What about getting out of the box, giving up the dominator role, addressing poverty, and supporting the growth of world community rather than empire?

loved ones. Yet we are newly aware that famine and decades of war confront millions of Afghans with the possibility of starving this winter. We realize that previous U.S. governments played a role in causing this crisis, both by what we have done and also by what we have left undone. Let's forge a new relationship that's not about the Cold War, not about oil, but about the interdependence that provides the only path to security for all our peoples. We begin today to work with the UN and international nongovernmental organizations to be sure you can eat this winter. We propose the creation of a peace zone throughout Afghanistan, where the focus is on food, shelter, healthcare, and infrastructure. We want to make sure those who died on September 11 did not die in

vain: it is time the world learns that 'the security of each lies in the security of all.'"

The terrorist's strategy

When terror is used as an instrument of mobilization, which is how movements against colonialism often used it, the basic dynamic is obvious: I kill, you retaliate disproportionately and move to protect your privileged friends, the people who lean toward my cause but haven't been active are propelled into motion, my movement grows.

In Vietnam the National Liberation Front used terror for this goal: as an instrument for mobilization. A favorite tactic, for example, was to kill the village chief; the government's army then comes and wipes out the village in retaliation, and people in adjoining villages, having seen the government's disproportionate violence, then join the National Liberation Front. For years the power holders in France, and later in the U.S., made the same, predictable response to terror: violent retaliation, until each in turn was thrown out of Vietnam.

Osama bin Laden clearly wanted to mobilize a vast movement, and like so many before him, he knew that terror can help to do this. Again, the success of terror depends on the reaction of the opponent, a condition the U.S. power holders are dutifully satisfying. As in Vietnam for the National Liberation Front, the violent behavior of the U.S. could turn out to have been a giant recruiter for al-Qaida.

Given the self-defeating character of massive violent retaliation, creating a non-violent alternative does not seem to me as big a risk as even those early Quakers took coming to Pennsylvania.

Strategy for Quakers

Notice that some of today's advocates of violent retaliation take a tough-minded tone: "The U.S. must be strong and do whatever it takes."

My challenge would be: How tough are you? Are you really willing to do *whatever* it takes? What about getting out of the box, giving up the dominator role, addressing poverty, and supporting the growth of world community rather than empire?

As someone who loves my country, I am not delighted to call attention to its character as an empire. The great British

historian Arnold Toynbee, however, was even 40 years ago gently suggesting that many in the U.S. acknowledge its imperial character. U.S. power holders have military bases circling the globe, from which violence is repeatedly threatened and used, when nations or groups do something that doesn't fit our game plan. Business practices backed by the military are used to increase U.S. wealth at the expense of already-poor countries. The way the U.S. uses power to dominate is not actually related to the American people's value of democracy, since the U.S. power holders frequently support dictatorships (as in Saudi Arabia and apartheid South Africa) while overthrowing democratic governments (as in Guatemala or Chile). In my most objective moments, I'm forced to concede that these are the behaviors of an empire.

To those, therefore, who urge Quakers to support military action because we need to use "any means necessary," I would challenge them to extend their own argument and ask whether—if they found that imperial behavior by the U.S. invites terror—they would be willing to give up that behavior, or urge the power holders to do so.

"Everything has changed," I hear, and maybe the power holders *can* make a creative leap and give up empire. Human security is a basic need; perhaps it could prevail over power and greed.

Then again, maybe those who run our nation will continue to rely on violence and the protection of privilege. The airline bailout passed by both parties in Congress was chilling: at a moment of national crisis when flags were being waved in support of "togetherness," the Congress protected those with million-dollar salaries while doing nothing for the 100,000 employees laid off.

If the power holders continue to cling to empire, I propose that a representative group of U.S. Friends gather to consider how to ground ourselves as Quakers who are willing to let go of empire while remaining U.S. citizens. It is first of all a spiritual challenge, with many ramifications for our lives as citizens. We might call it "the Woolman Project" after a Friend who pointed the way.

The Religious Society of Friends was born before anyone thought of the U.S. empire, and I expect we'll survive the empire's demise. How to accomplish that? We'll need each other. □

Words *and* The Word

by Marty Paxson Grundy

God is mystery. The Divine is transcendent—bigger than our minds can comprehend, and also infinitely "other" than human. The Divine is also immanent—deep within us and amazingly familiar and accessible, as is our own deepest selves. The Religious Society of Friends is based on the assumption that this Divine Mystery connects with us individually and corporately. Virtually all faith traditions wrestle with the conundrum of how we humans can "know" this Divine Mystery. From our earliest days, Friends have assumed that all an individual can ever really know about God, about truth and love, about the Divine, is what he or she has actually inwardly experienced. It is an inward, intuitive knowing. For each of us, that is where we stand.

Quakerism has been called a mystical faith, and one definition of that involves having some sort of personal experience of the Divine. Such experiences vary widely, perhaps as widely as there are humans on Earth. Paradoxically, they also frequently fall into certain patterns. Some are vivid and immediately life-changing. Others are very subtle, so that the individual may

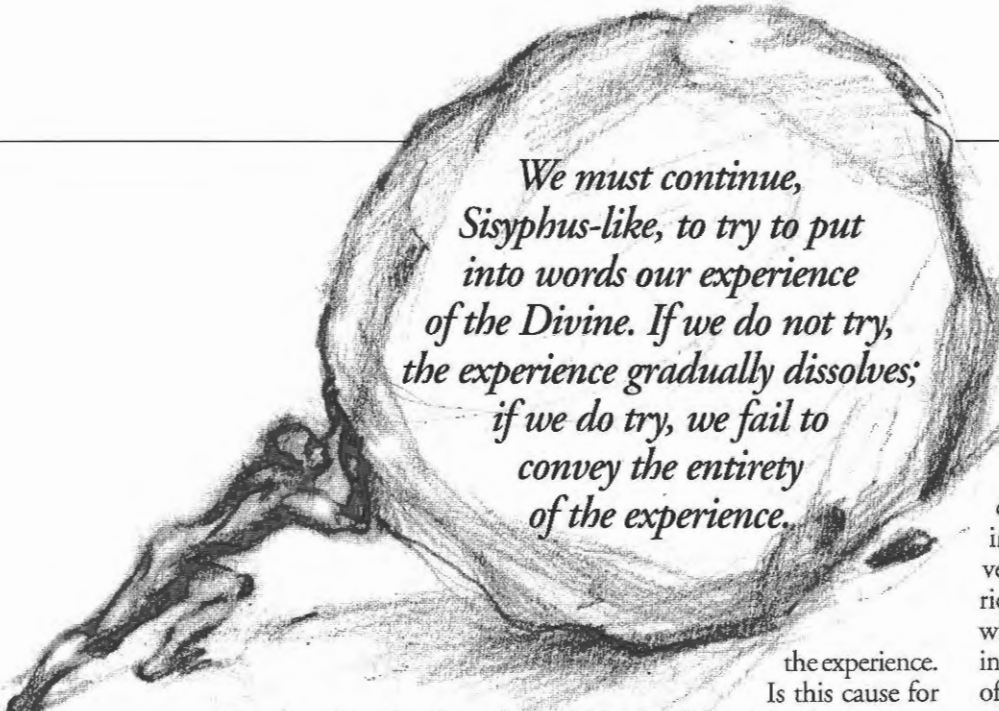
not at first think there has been an encounter, and only in retrospect can one see that something has happened. Ultimately, it is difficult to speak of mystical experiences in ways that hold true for all. Trying to use our limited vocabulary to describe the tremendous variety of personal experiences can be even more difficult and downright stultifying.

Friends have assumed that it is the same divine source for all of these experiences. Friends then find unity not in the words describing the experiences, but in the experiences themselves. I have faith that your experience of the Divine is an experience of the same divinity that is the source of my experience. Friends also have faith that all together we can be united in the presence of the Holy One in a time of gathered worship or the hush of unity during a meeting for business.

Rather than trying to define "mystical experience," it seems more fruitful to look at the act of describing an experience. Because experiences of the Divine can be so personal, so powerful, so profound, they need to be deeply pondered. I believe that the human condition requires us to reflect deeply and frequently on any such experiences. Raw experience must be coupled with deep consideration in order to provide meaning. In order to think about something, we must put it into words or images. If we never think about it, never try to find the words or mental images by which we remind ourselves what has happened, then the experience dissipates over time. It loses substance and becomes ephemeral.

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*We must continue,
Sisyphus-like, to try to put
into words our experience
of the Divine. If we do not try,
the experience gradually dissolves;
if we do try, we fail to
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of the experience.*

But there is an inevitable difficulty with putting an experience of the Divine into words. Words are human constructs that are intended to define, that is, they make something concrete and distinct. By defining something, by putting it into words, in effect we have some sort of control over it. We have decided that what we are describing is "table" and not "chair." But when we are trying to speak of God, we run into difficulty because God is bigger than our imaginations, bigger than our reason, bigger than our vocabulary, bigger than our minds. Trying to describe God, to define God, even to describe a mystical experience is inevitably and necessarily beyond the power of human words because words are of human construction, and God is not. So our attempts to speak of the Divine in our language inevitably fail. God cannot be captured in our word-boxes.

Another danger of trying to put our experience of the Divine Mystery into words, or metaphors, or poetry, is how easy it is to lose sight of what the words point to. We slip into the temptation to reify the images, to regard the words—such as "Father," "Light," or "Seed"—as concrete things. Then how easy it is to slide into the delusion that these specific words or images are all there is to be said about this reality, that they are the only reality.

Nevertheless, it seems to be part of the human condition that we must continue, Sisyphus-like, to try to put into words our experience of the Divine. If we do not try, the experience gradually dissolves; if we do try, we fail to convey the entirety of

the experience. Is this cause for despair? Not at all, but it is a basic reason for coming together as a faith community, and as a meeting. We need to tell each other our experiences of the Divine. We need to hear each other's stories: each other's fumbling words, images, and metaphors. Gradually, together we can build up a deeper understanding of the nature of God, and of divine relationship with human beings. Hearing other people's experiences stretches our own imagination; it opens possibilities for us, and it enlarges our understanding of our own experiences.

For the first 150 years, Friends shared a common set of words, images, and metaphors, based on those in the Bible, to describe their experiences of the Divine. This shared language was like a code, or a shorthand. A single phrase would direct the listener to a specific story in the Bible, to previous messages in meeting for worship or in Friends literature, and—perhaps most importantly—to their own personal experiences understood through this lens.

Our branch of Friends no longer has a common language; in fact, some of us have prided ourselves on discarding it. One result is that each individual seeker feels free to pick and choose from any set of images, stories, or metaphors that appeal. There is no shared cultural baggage; each phrase can be heard as in a vacuum: clean, and without references.

While this can be considered an impressive gain, what we have lost is a sense of common purpose, of being gathered into one body with experiences rooted in the same Godhead. Another result is that

many Friends are afraid to speak of their experiences because they fear that the words or metaphors in which they understand their own experiences will be unacceptable to others in their meeting. Some people are very shy of speaking about their experience of the Divine, for fear others will think they are crazy, or are boasting. There is also a hesitancy to speak of that which is so close to the heart, which means so very much, and which is so precious. So we do not speak of the single most important thing for a Friends meeting: we do not speak of our experiences of God.

One way out of this cul-de-sac is to agree on some ground rules to invite telling our spiritual stories. Friends might agree that each speaker is encouraged to use whatever words, images, and metaphors are most meaningful to her or him. Each person should use the phrases that best describe for him or her the experience, the understanding, and the truth. The burden of "translation" is on the hearer. All listeners are invited to do whatever contextual translating they require to make sense of what the Friend is saying. They do this translating silently, to themselves. They do not need even to say they are doing it.

If it seems too daunting to speak to the entire meeting of the ways the Holy One has personally touched you, it is often quite easy to gather a few folks who seem willing to experiment with such deep sharing. Nearly everyone who has tried it, that is, who has listened carefully to another Friend's experience or had her or his own tenderly heard, reports being energized and drawn closer to the speakers and listeners. Meetings are greatly enriched by creating a climate in which folks are expected to speak of the way God moves in their lives. Isn't this what the Religious Society of Friends has been about—being transformed by the Spirit, and witnessing to it? □

Alia Podolsky

NAMING DIVINITY

by Donna Glee Williams

Ursula K. LeGuin has a very short story entitled "She Un-Names Them" in which Eve removes the names that Adam has hung on all the animals, hands him back her own name, and leaves, walking away into unlabeled, unruly Creation.

Another perspective on naming is offered by Ed Sanders in his essay "Green Economics":

I don't think it's enough
to want to protect it.
You have to study nature
down to molecular specificity.

Learn to name
the plants, the bark,
the algae, the species
in such intricate detail
as to surround them
with your fierce
protective poetry.

These two writings capture two sides of the act of naming. LeGuin's focus is that naming gives the namer a sense of control over the named—a sense of control that may be misguided and unhelpful. That sense of control over nature may

be the foundation stone for the fairy-castle illusion that our society has built: that we are separate from, above, and in power over the rest of nature.

Sanders, on the other hand, focuses on the intimacy and awareness that is gained when we learn the names of things. I often take novices into the woods, and it is striking how much more they perceive when they have learned the names of things. Instead of being surrounded by an inscrutable mass of green, they begin to see individuals—because they have learned their names. "Look, here's some wild ginger!" "You see the bloodroot?" "There's a whole lot of jewelweed here; watch out for poison ivy." They don't see everything but they see much more, and sometimes they wonder about the names of the creatures they haven't met yet. They ask, they look in their books. They notice more and they care more.

Once, on a hike with a friend who was going to co-lead a seminar called "Writing into the Wild" with me, we disputed just this point. She argued against identifying plants for our seminar participants because nameless wonder was a better, truer way of knowing the wildness of the woods. Names would merely mediate, distance, and give that illusion of control that was contrary to the very idea of wildness. I argued that learning the names is like being intro-

duced to any new acquaintance: the beginning of attention and connection, the beginning of relationship. It is almost impossible for humans to perceive something for which they have no names, I claimed.

We never resolved our dispute, but I now see it as a miniature version of a more embracing conflict in my life. If I am torn between naming and not naming the Carolina wren, the kudzu, and the mica in the woods, how much greater the tension about naming, or un-naming, the great creative Mystery to which I give allegiance?

Lao-Tse tells us, "The name that can be named is not the eternal name."

Towards the end of my "atheist age," someone in my Quaker meeting shared with me a quotation about atheism's being an essential developmental stage for a believer. "Huh?" Atheism, he explained, is the stage in which the mental image of divinity is destroyed, and this destruction makes room for the experience of a divinity different from your fantasy of the divine. I've thought a lot about this since then. I think it may be what is behind the prohibitions against making "graven images" in Judaism, Islam, and some parts of Christianity—it is too easy to confuse our own (mental or graven metal) constructs with whatever might really be *there*. That seed of insight sprouted a poem I called "Smashing the Idol." For me, it was a declaration of independence and a new beginning:



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FIRST

No.

I don't believe.

And if there *were* such a god,
honor would oppose him,
not worship him.

Even if he held all the cards,
the heavy artillery
and the keys to hell,
I would join the Underground.

I would study that god,
learn his weaknesses
and fight him, even without hope.
I would not be alone.

No. There are others.
We would fling ourselves at that god,
no single one of us, perhaps,
denting his mighty armor.

But over the ages, perhaps,
even Jehovah would go down,
buried under our tiny souls
like a bull elephant under sand.

And then we might begin.

NEXT

I cannot call you "God."
That word was stolen
by an iron monster
with iron feet
who sewed my lips shut
with wire.

I may listen for you in the barrens.
I may press my ear into the earth.
I may sit silent so that I can hear.

But you will have to have another
name.

I tried other names. Mother names, Goddess names, aboriginal names. But whenever I spoke the name of the great cosmic Whatever, I felt inauthentic, as if I were acting a role or taking a pose. I wonder if this comes from my intensely church-ed upbringing, where religiosity was so mixed with power and manipulation. Perhaps in my deepest places I believe that whoever claims to be on a first-name basis with divinity is ipso facto lying, self-aggrandizing, a hypocrite, and not well-intentioned. Perhaps I believe this even when I myself am claiming that acquaintance.

An interesting case of this discomfort with naming the divine is in the phrase "Great Mystery." I knew a Seneca teacher by the name of Gray Eagle. In prayer, Gray Eagle addressed himself to "Great Mystery." That phrase, simply as a phrase, exactly represents what I understand to be at the root of all being: a mystery, a great one. There is nothing wrong with the *meaning* of the words, and yet I felt queasy using them. "Oh, Great Mystery"—I felt like a little girl trying on her mother's shoes; they didn't fit. Is it because there is, for me, something unsound about the act of naming divinity, the point where the great mystery becomes "Great Mystery": a name, like Joe the Bartender, a shorthand expression for everything that boggles the mind when we take the time to think about it? Does the naming, the shift into capital letters, take away the need to think by representing everything we once thought? By having a handy, bite-sized name for something huge and complex, do we give up our responsibility to relate to that something and then simply relate to our name for it, our image? Or, speaking of relating, is it just that people who comfortably toss off names for the divine (and in the vocative case, no less!) simply have a clearer sense of personal relationship with . . . Whatever?

When I was in nursing school, I invited my roommate and her tiny toddler, Sara, to my capping. Sara sat peaceably through the first part of the ceremonies, but as the stream of white-clad women began to trail solemnly across the stage to be capped, a

sweet voice from the audience demanded loudly, "Where's my Donna Glee?" In that mass of strangers, Sara was interested in exactly one—*her* Donna Glee. She had not heard her parents or me use "my" in that claiming way. She found that word on her own. That little "my" can carry both the power of possession ("it's *mine*, I own and control it and, by the way, you don't") and the care of relationship ("my Donna Glee"). In the same way, naming seems to be a coin with two faces. On the one hand, naming seems to be almost a prerequisite for human relationship: can we get to the I-Thou if we don't have a name for Thou? On the other hand, we name our children, our pets, and the lands we "discover" as we claim possession and control.

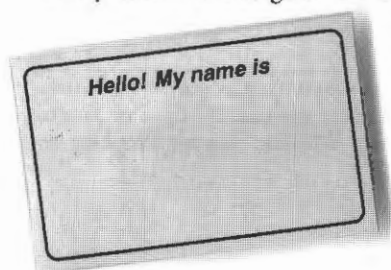
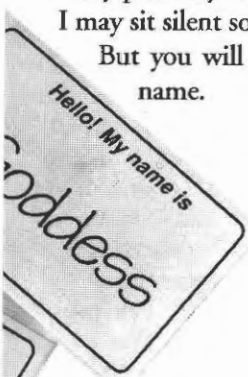
In "The Rule of Names," another short story dealing with this theme, Ursula K. LeGuin tells us, "To speak the name is to control the thing."

Is it possible to relate to a nameless divinity? Is it possible to refrain from the fantasy of owning or controlling a divinity we name?

If shying away from naming divinity has to do with turning away from a kind of idolatry, then it is relevant to consider that idolatry is not the *making* of images but the "rendering unto" the images that which is due to their source. By analogy, the speech act that we call "naming" would not be the problem. The trouble would come when we "render unto" the signifier the awe and respect that is due to the signified.

In the Christian fundamentalist world in which I was raised and still move about, that is just what happens in the taboo against "taking the Lord's name in vain." Saying "Oh, God" is a sin because the syllable "g-o-d" is the name of divinity and must be rendered the same awe and respect that is due divinity itself.

"Taking the Lord's name in vain" is so coupled in my mind with the taboo against swearing that it's hard to imagine what it meant before that interpretation. *The Jerusalem Bible* phrases the commandment: "You shall not utter the name of Yahweh your God to misuse it" (Exodus 20:4). There's more than one way to misuse a name: to hurt, to lie, to wield power over, to create conflict, to tangle and tear the web. Could the ultimate misuse of the name be to attach to it the reverence that is due to, is the natural consequence of, touching divinity itself? □





Young Adult Quaker Ministers

Mary Fisher and Elizabeth Fletcher

by Barbara Luetke-Stahlman

Barbara Luetke-Stahlman, a member of Penn Valley Meeting in Kansas City, Mo., lives in Wilson, N.C. Material for this article is drawn from her book 17th Century Remarkable Quaker Youth. For this essay she has relied heavily on Phyllis Mack's Visionary Women: Ecstatic Prophecy in Seventeenth-Century England (Univ. of California Press, 1992).

"I believe that some young people have old souls and that these young people become seasoned spiritual leaders at an early age if they follow their Guide and have oversight."

—Deborah Fisch

Having Quaker children of my own who are in their teen and young adult years, I began in the winter of 2000 to research the stories of youth and young adults who lived in England at a time when the Religious Society of Friends was in its youth itself. I found short descriptions of young people who accomplished remarkable things compared to others of their age as well as to the adults of the time. Yet I realized that seldom was age mentioned, let alone emphasized, in the recounting of Quaker history, even though George Fox and many of those he attracted were young and living in the homes of their parents when they began to seek or became "convinced" to join this new religious sect.

The first story I found was about a 17th-century youth named Elizabeth Fletcher. I didn't record the source and have since not been able to locate it; however, the few lines I read touched me deeply and filled me with questions. Why would such a young woman be moved to travel and endure extreme pain and misery for her religious beliefs? How did Fletcher's 17th-century faith compare with mine of today?

I continued to gather stories of remarkable Quaker youth in the 17th century and wrote a book about them. It is one book in a planned series of stories from the 17th, 18th, 19th, and 20th centuries. I hope that the stories I share here will encourage Friends to hold me in the Light as I continue this project.

Mary Fisher

In 1651, when George Fox was 27 years old, he traveled and preached throughout Yorkshire in the central part of England. In late December he visited the large home of Richard Tomlinson in the town of Selby and met an indentured maid of unusual character, Mary Fisher, who was a year or so older than Fox.

All the members of the Tomlinson home, including the servants, were convinced during that visit by Fox. They had been taxed all their lives, paying ministers and priests for religious guidance. Now as they talked with Fox they realized that

they did not need another to interpret God's word, but instead could communicate directly with the Divine Spirit. Fox was on fire with this truth, and Fisher, led to preach as well, was released from service with the Tomlinsons to do so.

To heed the call and travel in 17th-century England as a Quaker minister, especially for women, was difficult. The courage she demonstrated might be likened to a woman appearing in public uncovered in Afghanistan today. No one had ever entrusted leadership responsibilities of any kind to Fisher. She was uneducated and certainly unaccustomed to public speaking. According to Phyllis Mack in *Visionary Women*, that Fisher found a public voice was the fruit of her own intelligence and political activism, displaying an understanding of the economic and political issues of the day and turning language into a form of political resistance. In an early letter to a judge she wrote with conviction, "Let the oppressed go free!"

Now freed herself, but without property or political status, Fisher was able to experience a self-realization as she traveled. In a world where female freedom was carefully curbed, the liberty to believe what she willed was the first step to personal independence.

How exciting it was for others to witness servants and free people alike being called to travel and preach as Friends. The message in the action was clear: the Spirit was available to everyone, equally. It was not only the ruling class that could enjoy a personal relationship with the Divine Spirit, as most of Fisher's peers believed, but everyone, rich or poor, man or woman, noble or servant. All persons could listen to the Spirit in their hearts and live a life in accord with the spiritual messages they heard. Thus, they could experience baptism with each challenge to right living, and salvation with each courageous action taken.

Fisher now understood that it was possible for her to experience the pure nature Fox described, as it was for all who were willing to sit quietly and wait upon God. Especially when she was traveling and preaching, Fisher rose above gender and class distinctions and through tests of

faith she gained a spiritual identity more real than simply that of a daughter or servant. As Phyllis Mack writes of Fisher, "The soul of the prophet was as one touched by the magic wand of Divine Light." It was an empowering message that George Fox and the other Friends were preaching!

William Braithwaite, in *The Beginnings of Quakerism*, notes that group life among the early Quakers began inevitably from the first young Friends' finding fellowship with Fox. Fox was fun to be with; he exercised no authority and was loving and compassionate. Fox was ready to forgive; he was an excellent spirit among them; he ate little and slept less. "The inwardness and weight of his spirit, the reverence and solemnity of his address and behavior, the fewness and fullness of his words, have often struck even strangers with admiration," wrote William Penn in his preface to George Fox's *Journal*.

The constables, justices, priests, and ministers were not pleased with Fox and his followers. How could the authorities allow Fisher and others to stand in the market and preach as men were paid to do in churches? And Mary Fisher wore plain clothes for goodness sake! Unlike other

women prophets of the time, she was void of buttons, lace, and trimming. How dare she tell nobles, merchants, and farmers they shouldn't pay taxes to the clergy, that to pay for religious guidance was not a

Mary Fisher had heard the Spirit's command and she had to obey. The personal risk she took in preaching, as well as the conditions she endured after her arrest, are signs of the strength of her conviction.

practice based on Scripture.

The authorities weren't accustomed to having women, indeed servant girls, judging their behavior. It must be, thought most, that visionary women who would stand in the market cross and speak so boldly were witches or whores.

Young Dorothy Waugh, for example, had tried to preach in Carlisle. Magistrates there had put a bridle on her head and a stone weight in her mouth as punishment for speaking out in public. The bridle included a tongue plate and gag. There was a three-inch bit with a bulb at one end and nine pins—three facing up, three facing down, and three facing back. The rusted prongs spiked through the tender tongues of women considered outspoken by the men in community positions of authority. The justices tied Waugh in the market cross, mocking her as villagers shopped and shared opinions of the day. What perhaps saved her life, according to Phyllis Mack, was her persuasive argument that she wasn't purposely acting assertively, but was, in fact, "preaching against her will." Feeling called by God, she could avoid the scrutiny of no one, speaking in church yards, private houses, and before the doors of Parliament. She sought to trigger the audience and propel herself into self-reflection and



inward repentance, proving the authenticity of her message by withstanding being punched, bludgeoned, whipped, and jailed.

Given the harsh punishment for women deemed a threat to the social order, it's not surprising that Fisher was arrested for arguing with the minister of Selby shortly after her conviction by Fox. Fisher believed herself to be a human transmitter of divine knowledge. She had heard the Spirit's command and she had to obey. The personal risk Fisher took in preaching, as well as the conditions she endured in York Castle after her arrest, are signs of the strength of her conviction. Her civil disobedience did not go unnoticed by many commoners. They saw that her inspiration was genuine and they hungered to know more about the Friends.

A year later, in 1653, Fisher traveled with Elizabeth Williams, an older woman who may have taught her to read and write. Quakerism made these women peers, no matter their previous status. Although it is unknown how the women traveled, Stevie Davies, in *Impassioned Clay*, suggested that it probably was on foot, down paths strewn with leaves that could hardly be considered roads. They slept in barns, pig-troughs, and ditches; washed in streams; and ate dark bread and whimberries. Sometimes they had to break pond ice to get drinking water. They wore their hair loose, up under the wide hats of men. They wore men's clothing as well, so they wouldn't be beaten or raped along the roadside.

The two women walked to Cambridge, England, to argue with the young theologians at the Sidney-Sussex College gate, although people in urban areas did not want to hear women preachers. Fisher and Fox had discussed his disdain for those educated to be ministers at Cambridge and Oxford, who thought themselves closer to the Spirit and more likely to go to heaven because of their degrees.

Fisher's trip was probably financed by Margaret Fell with the fund she established for traveling Quakers at Swarthmoor Hall. The freedom to travel, enjoying both financial and spiritual independence, would have been new to Fisher. She and the other traveling Quaker ministers could not have made their journeys without such support. As importantly, Fisher had the spiritual endorsement of Fox and the other Quaker males. "Indeed," wrote Phyllis Mack, "no woman presuming to address a

mixed audience on political issues could have survived without male allies."

Fisher encouraged those in her audiences to avoid ministers and priests and sit quietly instead, seeking the Spirit in their hearts. The Cambridge students rioted against her anarchy! The mayor ordered that the revolutionaries be stripped to the waist and whipped until blood ran down their backs. Sometimes female Friends were put in the stocks with their legs spread apart in an attempt to further humiliate them. Fisher and Williams were the first Friends to be publicly flogged. As they were taken to the stocks they called upon God to strengthen their faith, and in the midst of it all, they sang and rejoiced. Although their skin was badly torn, the spiritual strength Fisher and Wil-

*The traveling youth
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for the future.*

liams demonstrated under barbarous conditions astonished and impressed those who watched.

The Cambridge beating did not stop Fisher; she continued a life of adventure and excitement as a traveling Quaker minister. In 1655 she went to Barbados and then to New England. In Boston she was held prisoner on a ship as hundreds of her books were burned and her body was searched for signs of witchcraft; she was imprisoned for six weeks. Given little opportunity to communicate with those outside the jail, she spent her time convincing her fellow inmates of Quaker beliefs! Finally Fisher was released but forced to leave.

Two years later, Fisher traveled alone to Turkey and reached Adrianople where she preached before Sultan Mohammed IV and his court. Appearing in plain dress, she told the sultan that he was the man in Europe most in need of her message. She was honorably received and departed without incident.

By 1659 Fisher was back in England, working to stop the practice of tithing. Fisher married a few years later and had

three children. Eventually she sailed again to the U.S. and settled in South Carolina. According to Mack, her children and grandchildren remained Friends, and when she died her estate "included some modest property and one black slave."

Elizabeth Fletcher

Elizabeth Fletcher was but 14 years of age when she became convinced by Fox in 1653 and began to travel as an itinerant preacher in the First Publishers of Truth. Around this time, a number of men and women were ready to leave their homes and make long journeys as Quaker ministers. They were ordinary people, not ministers with any special training, who wanted to share their new awareness. They became the heroic pioneers of the new movement, overcoming oppressors and persecutors by their invincible faith.

The youth among them (and many of them were young) had not chosen the religious paths of their parents; nor did they align themselves with one of the numerous radical sects flourishing during the 17th century—the Brownists, Independents, Baptists, Millenarians, Familists, Diggers, and Ranters. Instead, weary of doctrines, fortified with ideals and vision, and ready for the leadership opportunities and independence that early Quakerism offered, the young Friends of the 17th century joined the Quakers, taking action in their faith. An example, so common today, is their idea, novel at the time, of meeting in private homes and open fields.

This group of traveling ministers were first called Publishers of Truth and, later, the Valiant Sixty. They were a closely-knit group united in the Spirit and possessing great confidence. Yet, according to Mack, their "desire for unity cannot be understood as that of total surrender to a charismatic leader. . . ; rather, it was a desire to belong to a family that was both spiritual and material, universal and concrete." The draw was the opportunity to live an authentic life, and they took it.

"Spiritual utopia," Phyllis Mack comments, is "a condition in which the individual had succeeded in moving beyond personal concerns and political relationships and toward a conviction of divine knowledge and a divinely sanctioned union of friends. Power, for these earliest Friends, was everywhere and nowhere. No individual or group 'owned' power; on the contrary, one was 'in' the power only in-

so far as one had transcended individual identity or class loyalty. The word 'freedom,' for them, meant freedom from self and from the bonds between the self and society."

Early Friends were very loyal to each other. They had a profound sense of community. Arrest records mention Friends who were jailed even though they didn't speak but because they accompanied another and stood beside a traveling Quaker minister while he or she worked. Women who traveled together were often from the same villages and remained together for years.

The lives of early Friends, writes Phyllis Mack, "were conducted in a sort of gravity-free zone, in which personal relationships attained a fluidity impossible to achieve 'in the flesh.'" William Braithwaite, in *The Beginnings of Quakerism*, describes their friendships as "intense" as they spoke of a "fresh truth." The traveling youth regarded themselves as "the Seed of God, springing up in the midst of a perverse generation" with a message of hope for the future. The Truth, writes Braithwaite, "burned within them and demanded expression in speech and action."

Sometimes the traveling Quaker ministers worked alone, but as Cecil W. Sharman writes in *George Fox and the Quakers*, they often traveled in pairs, not only to further their work, but to give each other companionship and first aid when assaulted. "They were sometimes impatient, often overeager, and occasionally foolish in the means they took to catch public attention," yet they "remained remarkably clear," avoiding arrogance.

In 1654, Fletcher traveled with Elizabeth Leavens, another young Friend, to preach in Oxford. Little is known about the two, although Mack reports Leavens was poor. Thus we might assume Fletcher's parents were not indebted and she was not working as a servant when convinced. Perhaps, given her reserved personality, Fletcher sought a life away from the scrutiny of her neighbors.

Fletcher and Leavens were the first Quakers to preach in Oxford, and the

trip provided them with a freedom to travel together and to make decisions as they chose. While in Oxford, the two modest, grave young women were led to go naked through the streets, contrary to their will or inclination. "Naked," clarifies Sharman, "meant wearing at least loin-cloth or vest, and sometimes having the company of another Friend formally carrying the discarded garments."

Richard Robinson, Elizabeth Fletcher, Elizabeth Holme, and other young Publishers of Truth took a passage from Isaiah 20 and Micah 1:8 (to walk naked) literally, believing that the most potent example of faith was given to them in their daily lives. Their action was a testimony to Truth by signs and a desire to show that

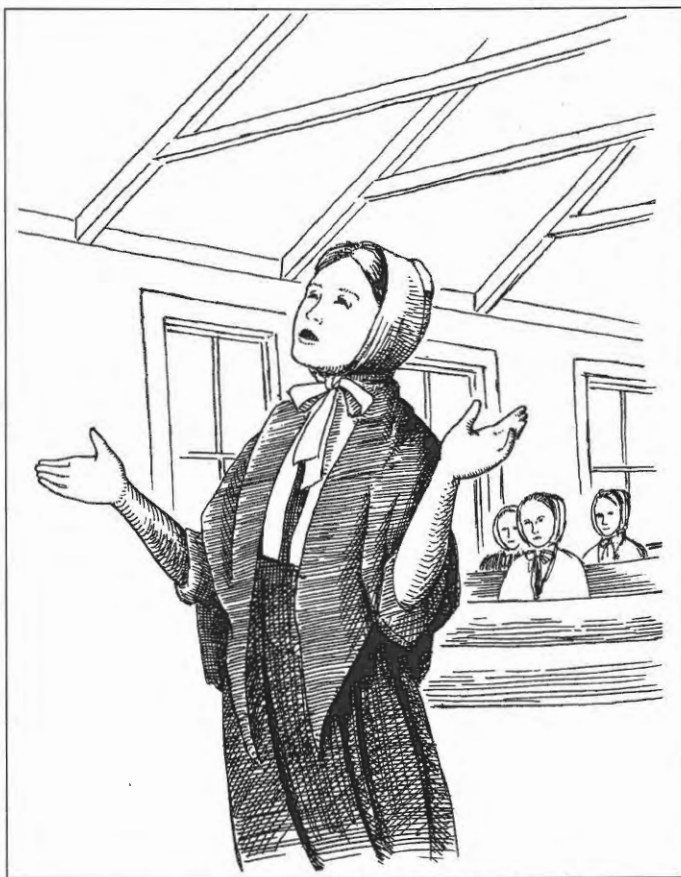
students who flogged, beat, and bashed them, tying them back to back and pumping water over them repeatedly, until they were almost dead. The mayor of Oxford, however, refused to be a consenting party in the brutality. Mack notes that Quaker women "surely suffered more theatrically, if not more harshly, than men, if only because the sight of seeing a woman stripped naked and whipped . . . had a different social and sexual resonance than the sight of a man in the same cruel position."

When Fletcher was 16 years old, she went to work in Ireland with the scars from her brutal flogging still visible. She and her companion were caught by authorities when crossing from England to Ireland and sent to prison. The friendship of the women sustained them while incarcerated as well as in their ministry. Upon release they stayed for a while to preach, but Fletcher never completely recovered from the injuries she received in Oxford. She continued to travel as a minister, however, until the deterioration of her health caused her to be sent home. She died at 19 years of age.

Conclusion

The remarkable 17th-century Quaker youth and young adult Friends demonstrated a compassion that was unusual for others of their age. Elfrida Vipont Foulds, in *The Story of Quakerism*, suggests that they were "enthusiasts"; their conversions, and subsequent actions, "suggesting a state not unlike that of having fallen deeply in love." Margaret Bacon, in *Mothers of Feminism*, writes that the early Quakers were vigorous and enthusiastic young men and women, who

with youthful exuberance endured persecution and kept up their efforts to spread their message wherever they could. They were inspired pamphleteers and issued a stream of faith statements and challenges to their critics. They were also great travelers, going up and down England, Scotland, Ireland, Wales, and over to Holland and Germany. The stories told here were told again and again, the retelling providing inspiration for those, then and now, in pursuit of their spiritual journey. □



Cromwell and his parliament and priests would be stripped of their power because they shrank from obedience to the Spirit. The women believed that their convictions were being tested. They were concerned with proclaiming Truth at all costs; this power of Quakerism, to penetrate the whole of life, was, according to William Braithwaite, "the greatest of its credentials."

For preaching as they did, Fletcher and Leavens were chased down by college

The Quaker Sweat Lodge

My experience growing up in a Quaker meeting has been, in part, the catalyst for my present ministry with youth. Meeting was a wonder for me from as early as I can remember until about age 17. Our meeting, like many meetings during the 1960s, overflowed with kids, and we had a lot of fun while being steeped in a liberal social philosophy of social equity, nonviolence, and simplicity.

By 17, though, this wasn't enough; I needed to explore my spirit. I knew meeting for worship was supposed to be a mystical experience but I was unable to quiet myself enough to appreciate it. I started to experiment with different spiritual disciplines. I was initiated in mantra meditation. I did yoga on the lawn at sunrise. I investigated the "born again" Jesus movement. I learned several different types of breath awareness that helped deepen my meditation.

In 1974 a group of Indians called the White Roots of Peace visited Friends General Conference, held at Ithaca College in New York. There was something about this group that strongly attracted me. I began to read about Native Americans and, over time, found several Indian teachers who graciously taught me about something that caught my interest: the stone lodge, or sweat lodge.

My experience in the sweat lodge led me back to meeting. I have since adopted the sweat, in an honorable manner, into my Quaker practice; for the last 12 years I have been facilitating a Quaker sweat lodge. It has become a ministry for me and is the most important thing I do in my life. Along the way, I discovered a philosophical explanation for my experience, and I found out that ritual exists universally—yes, even Quakers have rituals.

According to Victor Turner, in his essay, "Betwixt and Between—The Liminal Period in *Rites de Passage*," there are three phases in all ritual: separation, liminality,

George Price, a member of Falls Meeting in Fallsington, Pa., studied Native American History and Culture at University of New Mexico and earned a Master's in Social Work from Rutgers University. He currently coordinates several programs for inner city children and families.



and reaggregation (or reentry). The central point and purpose of ritual is liminality, where the rules of normal time and space are suspended. It is a time when everyday constraint and controls are let go in order to connect with a deeper mystical reality. Turner posits that liminal experience is necessary for health in individuals and communities. In many rituals, the liminal period is seen as a kind of death. The Lakota Indians say that the purpose of the sweat lodge is to "die to your spirit." Liminal rituals can serve as a platform for either refreshment or transformation.

The classic example used to explain liminality is the rite of passage for adolescents. This ritual is present nearly universally in so-called "primitive societies" and to some extent in more complex cultures. Initiates are removed from regular activities and are secluded. They become "non-entities," often wearing masks or painting their bodies. Whatever identity the initiate had beforehand must die so that the new can emerge. The child must be dismissed in order to become an adult. The analogy of the larva, pupa, and the butterfly is instructive.

Rituals with a liminal phase also exist

on a societal level, as a form of refreshment. One example is Mexico's *Día de los Muertos* (Day of the Dead). In many villages, on the Day of the Dead many of the normal prohibitions on behavior are set aside. Things can get wild. The next day, everything resumes as before. The ritual acts as a valve to let off steam and

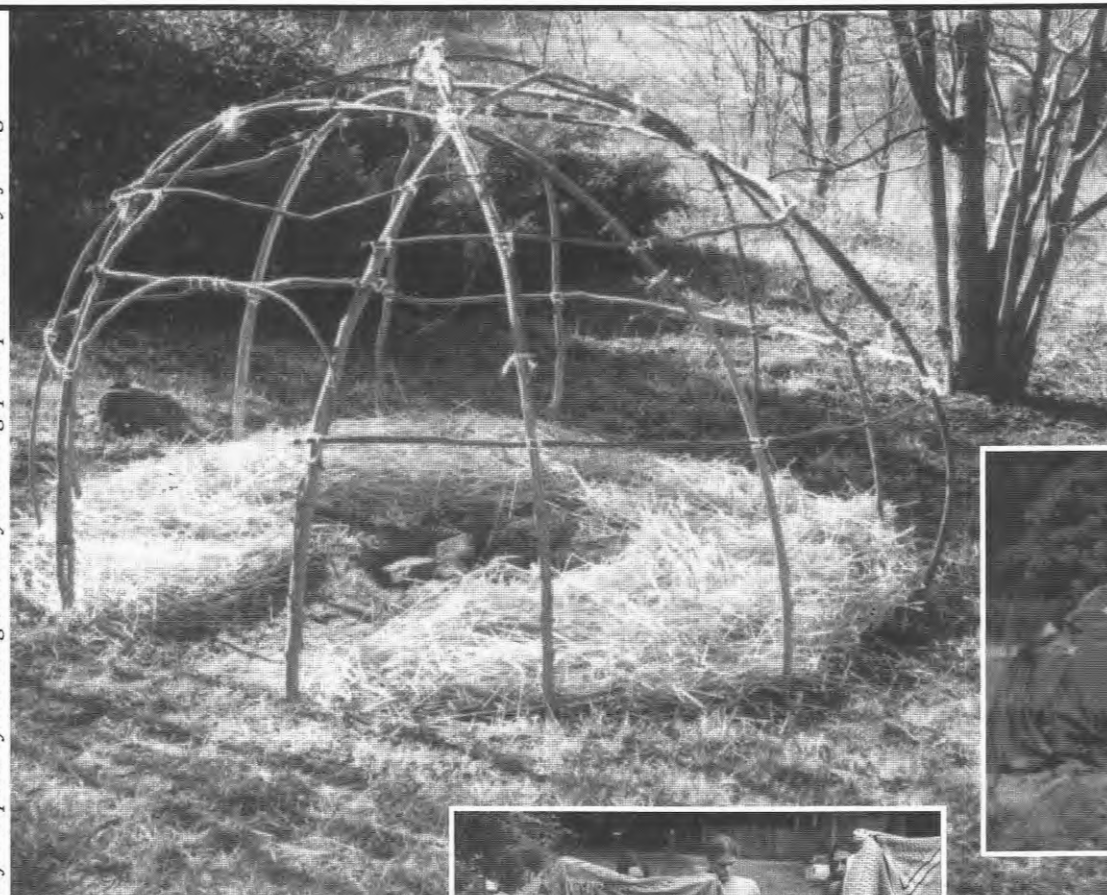
serves as a reminder that everything arises from nothing. There are many simple and complex examples of this kind of social phenomena in different societies all over the world.

The phrase in the title of Turner's essay, "Betwixt and Between," succinctly states the condition of those in a liminal phase. In the midst of this phase, one is neither the old being nor the new one. The pupa is no longer a larva but not yet a butterfly.

There are also liminal beings who assist in this phase. A shaman is an example; a Pueblo Indian sacred clown is another. The purpose of a liminal being is to facilitate transformation. As Walter Williams writes in *The Spirit and the Flesh*, these are often people who spend time investigating liminality and traditionally are often found at the edges of the social order.

I see teenagers and young adults as liminal beings who crave liminal activity. They are "betwixt and between": neither children nor fully adults. They are exploring the edges of society and reality in order to find themselves. They are a source of new ideas and have tremendous amounts of creative energy. Everything—from fash-

by George Price



Photos, left to right: building the fire to heat rocks for a sweat; an orientation circle, July 2001; the sapling frame for a lodge; a lodge structure being covered; the first Quaker-led sweat lodge at Friends General Conference, 1989



ion, art, and music to political movements and technology—draws heavily on the creative energy of young people.

There is also a dark side to liminality; it can be dangerous. The very nature of exploring the edge of reality implies risk. This is why, in many rituals, a theme is death—the ultimate edge. Often adults are put off and can't understand some teenagers' preoccupation with death—for instance, the teens who call themselves "Goths." Some of what they do is intended to shock adults, but some of it is true liminality. The central point of my ministry is that we as elders must provide young people with meaningful, structured liminal experiences; if we do not, they will find their own.

The liminal activity that young people find can be dangerous and unenlightening. Drugs, drinking, driving fast, and unsafe sex are examples of the dark side of liminality. These activities do take one out to the edges of reality, but they have side effects that are, at a minimum, undesirable.

The "just say no" mentality misses the



point; the liminality that young people crave is not the problem. What is wrong is that we as elders need to structure that liminality to be not too dangerous and to serve young peoples' need for spiritual growth.

The sweat lodge is one of these experiences. It is a ritual steam bath. It takes place in a wickiup structure made of saplings stuck into the ground, bent over, tied together, and covered with tarps and blankets. There is a flap door on one side. The participants enter the lodge and sit in a circle. Outside, about 10 to 15 feet from the door, is a fire where rocks are heated until they are red-hot. The doorkeepers bring in the first rocks and place them in a pit in the center of the lodge. Then the

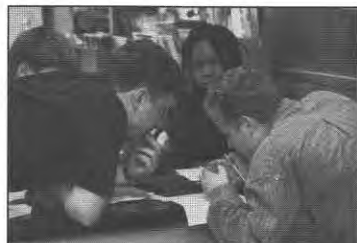
door is closed and it becomes pitch-black except for the glow of the rocks. The water pourer, who is the facilitator of the lodge, pours water on the rocks, creating an intense steam bath. There are four rounds; at the beginning of each, the door is opened and more rocks are brought in. During rounds, songs are sung and prayers are said. The lodge lasts about one-and-a-half to two-and-a-half hours. After the lodge, cool water is poured on each person, and then a feast is served.

Sweat lodges and their kin are found in many parts of the world. The Finnish sauna was originally a spiritual process until Christianity arrived, when the spiritual aspects were labeled pagan—and therefore evil. The Russian *bannia* is similar. Russians use switches called *vennicks* and take turns hitting each other during the bath. The spirit of the bath is also called a *vennick*. (A few years ago, a friend of mine who visited Russia with a workcamp had the opportunity to participate in a backwoods *bannia*. According to him, the spiritual aspect was still alive.)

In 1986, we held a sweat lodge at FGC,

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this time at Carlton College in Minnesota. Ken Miller, the conference coordinator, arranged with me for some Indians from Twin Cities Native American Center to come to the Gathering and lead a sweat.

Then at the 1988 FGC Gathering, at Boone, North Carolina, Hawk Littlejohn and his student, David Winston, led two sweats. David is my teacher, and Hawk is the last traditionally trained Eastern Cherokee medicine man. He truly is one—he uses herbs and other traditional Cherokee medicine. His demeanor is powerful, and he was very inspiring to me in developing the Quaker Sweat.

In 1989 I asked David if he or Hawk could come to the Gathering again. He replied that they were both involved with something else that week, but he added that since I had been involved with sweats for several years, maybe it was time that I led one. There is a saying in Native American spiritual circles, "You don't choose Spirit—Spirit chooses you." So, that summer at St. Lawrence College in Canton, New York, I led our first Quaker Sweat Lodge.

It was very popular with the High School Program participants. So the next year, back at Carlton College again, we had two sweats. For the last 12 years, we have had sweats at almost every FGC Gathering, the exceptions being a couple of years when I could not attend. The sweat has developed a strong following among teenagers, young adults, and some older adults. Each year we have an overflow of people wanting to be involved.

I plan each year to have two sweat lodges of 40 to 50 participants each. I have also been invited for the last ten years to lead sweats at Philadelphia Yearly Meeting's annual gathering of Young Friends at Camp Onas, in Ottsville, Pennsylvania.

We have held sweats on Snipes Farm in Morrisville, Pennsylvania, where I live, nearly every month for the last 11 years. Young Friends from all over the country travel here to participate. Last summer, a group of young Friends from Wales and England did so. Their older brothers and sisters, who had come three years ago as part of an exchange program with Gwynedd (Pa.) Meeting, had told them the sweat was the highlight of their visit, so this group had come for the same. A group of young Friends from Haverford College have come each year for sweats, and George School has sent groups for the last couple of years.

Several yearly meetings and quarterly meetings, including Southern Appalachian Yearly Meeting and Association and Baltimore Yearly Meeting, have invited me to lead sweats for their young Friends. I led a sweat a couple of years ago for Illinois Yearly Meeting in downtown Rockford. (Since I was afraid that I wouldn't be able to find igneous rocks out on the plains, I brought a few in a duffel bag. This was *not* a good idea; the rocks were heavy and put holes in my bag! I also got some strange looks from the baggage handlers.)

**The Quaker sweat lodge is
an exercise in syncretism—
the melding of different
spiritual traditions, one that
offers the healing of the
Earth and humanity.**

It is difficult to explain the power of this ritual. What I have come to believe is that the Earth calls us to be in relation with her, and that the sweat lodge is a vehicle—a portal and a vortex of energies. We enter the lodge in bathing suits, close to the Earth, on our hands and knees. We sit in the mud. The four basic elements (earth, fire, water, and air) are combined to create a healing modality. We take rocks and put fire into them by heating them. Water is poured onto them, and it immediately heats and mixes with the air. The steam is called the grandfathers' or grandmothers' breath. This is the healing medium.

We entered a new phase this past year in the evolution of the Quaker Sweat; two young adults have become formal students of the sweat, and a couple of others have become not-so-formal students and are learning to be water pourers. This is an exciting time, as the Quaker Sweat now may be passed on to future generations. We feel as though we are at the beginning of a new tradition within Quakerism. It is an exercise in syncretism—the melding of different spiritual traditions, one that offers the healing of the Earth and humanity.

As I usually say during our orientation for the lodge, everything is a circle. We can look at the examples of an atom, or a tree, or our arms—all circles. The Earth is a circle; so are the solar system and the galaxy. A circle in time is a cycle. The hours of the day and the seasons of the year make up circles. The circle is the

strongest geometric shape, because every part of it bears an equal share of the stress. The work of healing is essentially the mending of a circle. If I have a cut on my arm, for example, it is a break in the integrity of the circle of my body.

Our strength to survive and thrive is related to our realization and honoring of the circles of which we are a part. The Lakota say, "Me-tak-e-oh-ay-sin," which means "To all my relations"; this is the prayer that is used when entering or leaving the sweat lodge, to remind us that we are in relationship with everything.

We humans have a wound in our relationship with the Earth. As humans, we have an ability to think abstractly; that is, we can separate things and analyze them. This enables us to put them back together in different ways to create houses, cars, airplanes, etc. But we have become lost in our own creations and are wounded; there is a break in the integrity of our relationship with the Earth. Air pollution, wars, and the dangers of radiation are examples of this wound. Atomic energy is created by fission, the breaking of the circle of an atom. Although it has created tremendous power, its dangers are overwhelming.

Another wounded circle is that of relationships through generations. Older people are often afraid of and distrust young people. Younger people often resent the hypocrisy they perceive in older people. Deeper than that, though, I believe young people resent not having the spiritual mentors they need during their adolescence.

We are healing the wound of the generations in the sweat today. I am providing several young people with the spiritual mentoring they need. There are many ways to fill this need—the Quaker Sweat is one.

Healing the circle is the work of the sweat, whether it is the circle of ourselves, our families, our communities, or of all of life. It is important to humble ourselves and become grounded in simplicity.

As a young Friend, I went on a spiritual journey outside Quakerism. The mysticism I experienced in the sweat lodge led me back to my people—to Quakers. The dynamic quieting I learned in the sweat gave me access to the gathered meeting.

I hope that this article will be read as a call to action for mentoring our youth. There is much work to do, to heal ourselves and our human race. The sweat is an invaluable tool in this work. □

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Friendly Queries and Advices for Activists

by David Trumper

QUERIES:

1. In contemplation on our inner guidance toward action, do we search the Bible and other sources of spiritual wisdom before—and while—taking action?
2. Do we diligently study the application of deep and balanced truths to the area of our action? Do we thereby generate Truth afresh, avoiding superficial and hurried action or response by rote?
3. In avoidance of a rush to judgement throughout proposed action, do we maintain simplicity in our thoughts but not naiveté? Are we free of simplistic views?
4. Is our group's concern consistent with our own conduct and our own lives?
5. Will our actions be peaceful?
6. Do we maintain care for the reputations of others?
7. Are we careful to avoid outrunning our Guide? If we do not now attain deep unity, do we allow for doing nothing until the action to take becomes clear?
8. Are we clear about our group organization? Do we exercise good order in coordinating our various supporting and leading members?
9. Are we mindful of our own human frailty, and do we avoid being sanctimonious, derogatory, or self-righteous? Do we avoid being part of the problem rather than part of the solution?

David Trumper, a member of Valley Meeting in Wayne, Pa., is a retired technology equities analyst and technical writer. Susanna Thomas, intern for FRIENDS JOURNAL, edited these queries and advices and contributed Query 8.

10. Do we listen to our quieter members' words and attune to their behavior?
11. Do we, prior to a public meeting, consult with those who may be opposed to us, seeking to enlarge and deepen the outcome?
12. Have we tried to state the differing parties' words and feelings to ourselves and to others, and have we reflected on them, making their concerns part and parcel of our own developing concern?
13. Do we take time to determine where creative justice lies, rather than assuming it resides with the weaker party, or the stronger one, in a conflict?
14. Do we reliably discern and attune to the source "where words come from," both in speaking and in listening, as we seek to avoid and resolve conflict? Do we share ideas and feelings at the level of the whispering of the "still, small voice," rather than merely sharing pronouncements of the ego?
15. If after taking a position, we amend it or change our minds, do we make a public correction?
16. Can we be both moral and humorous; both prophetic and joyous? Can we "let go" and become empty, so that creative outcomes can fully emerge?

ADVICES:

1. Undertake loving reflection in humility—so that your ways and means may be, or become, consistent with your true objective.
2. "Anything, even a spiritual concept, must be laid aside if it hinders love, for God is love." (Hugh Prather, *The Little Book of Letting Go*.)

3. "You don't have to be surprised into laughter; it can be chosen anytime, by anyone. It is a gift of the Spirit." (Same source.)

4. "You have learned that they were told, 'Eye for eye, tooth for tooth.' But what I tell you is this: Do not set yourself against the man who wrongs you. If someone slaps you on the right cheek, turn and offer him the left. . . ." (Matt. 5:38-9, NRSV.) □

M.C. Morris, of Moorestown (N.J.) Meeting, was a faithful witness for peace seen often in front of the local post office. These photos were taken in 1991.



FJ file photo.

Quaker Profiles

Phil Lord

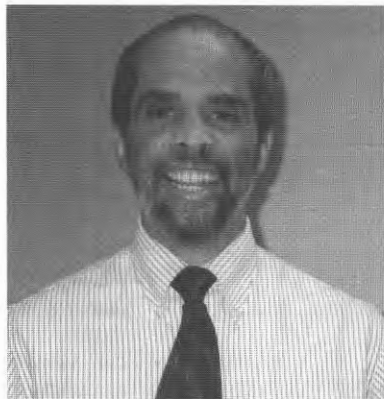
by Kara Newell

Convinced Friend? Phil Lord, a Philadelphia lawyer, describes himself as "hooked." "When I started private practice with Hal Commons, our office was on Germantown Avenue, around the corner from Germantown Meeting and Germantown Friends School. Hal was attending meeting and telling me about it. It sounded interesting so my wife and I went and enjoyed it; we became members. I was hooked! And I've stayed hooked. I love Quakerism.

"It wasn't so different from what I knew in Brooklyn, New York, where I was born and grew up, in the Bedford-Stuyvesant area. I was deeply involved with my church (Plymouth Brethren) as a youth. There was no pastor. Only men could speak—very different from Quakerism! But in terms of structure, and a democratic feel to worship, it resembled Quakerism. As a youth I felt that Christianity called me to do good works in the world. Quakerism gave me the nexus between faith, social action, and political consciousness. And meditation was a bonus.

"My parents, immigrants to the U.S. from Barbados, are no longer alive. I was the youngest of their four sons and received lots of attention and love. My brothers, now all deceased, were important in my life. I learned so much from them, even though their lives were much more troubled than mine.

"Twenty-two years ago I met my wife, Meldine, in her native Barbados, and we were married six months later. She is a writer as well as the bookkeeper for our firm. Our top priority is our two sons, whose education has been at both Friends and public schools—I think they got the best of both. Our older son is pre-med in his second year at Morehouse College. Our younger son is in high school and loves football. Both are excellent writers, unpublished novelists, and poets. They're both very verbal; we have frequent debates in the house—all in fun—they're good thinkers and analysts. My family and my work are my greatest joys."



Phil Lord

Phil graduated from Boston University Law School. "I started practicing law here in Philadelphia with the Northwest Tenants Organization, a legal services project, helping tenants form tenants' councils. It combined my social consciousness and legal work in a special way. After the tenants' organization lost its funding, I worked for legal services for seven or eight years.

"Then I started private practice with Hal Commons—we had the fortuitous circumstance to have the name Commons and Lord, which everybody thought was British! I have built my practice representing groups that do community development, which is about 80 percent of my work.

"When I look at people who have steered me in different ways than I would normally have gone, I realize Hal Commons was very important. He introduced me to Quakerism; and I wouldn't have gone into private practice without his encouragement. He is still my good friend; we have lunch every month or so."

Phil has much to say about his chosen faith. As a professional, a logical thinker, and a compassionate, sensitive human being, he finds the Quaker Peace Testimony central to his faith. He tells a poignant story of why that is true. "It was in college, at Brown University, that I began thinking about pacifism. I applied to be a conscientious objector during Vietnam, and in my struggle I visited one of the elders of my Plymouth Brethren meeting and told him I was concerned about what it meant for a Christian to be going out and killing people. He told me that I shouldn't be afraid, that some people are cowardly but I wouldn't be one of them. After that 'encouragement' from the most respected member of my meeting, I decided I would resist rather than be a conscientious objector—I would just not go. As it turned out, I had asthma and a deferment so I didn't have to go at all.

"When I learned about the Peace Testimony in Quakerism, it was an interesting lens through which to see how a testimony can influence and inform your spirituality. My vegetarianism is, for me, also an expression of the Peace Testimony.

"The Equality Testimony is more natural for me, but also more troubling. Quakerism in the U.S. is not as diverse as I would like it to be. One of my big disappointments is not having a community in which my children felt comfortable. I had a really good experi-

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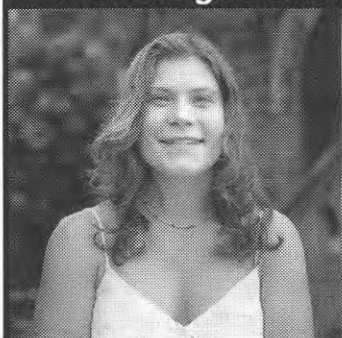
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Kara Newell is a member of Reedwood Friends Church in Portland, Oregon.

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ence growing up in my church when I was a young person, and I'm sorry my kids haven't had that experience." But as a founding member of the Fellowship of Friends of African Descent, formed in 1991, Phil has enjoyed its biennial gatherings, which "have been tremendously enjoyable, a good part of my life."

The September 11 event brought Phil some new insights. "I came to the worship at my meeting that day. There was a peace vigil just before the meeting. When I saw the 'peace' sign, I thought, 'Wait a minute, we don't want to say 'peace' because that sounds like the opposite of war; war is the wrong perspective.' That was a surprising insight to me. To me, it was a heinous crime."

"I was also frustrated by the lack of diversity in the meeting. I had listened to the 'terrorists' saying that U.S. cultural hegemony around the world was oppressing their ability to have an Islamic theocracy, really a different kind of hegemony. And I realized that the real problem was in not valuing differences as opportunities to learn and grow. Quakerism does it better than any other faith I know about, but I wish we could open it up a bit more."

Phil nurtures his spiritual life in several ways. "When I was growing up quiet time was emphasized, and I still like to do that. And running. I run 30-45 minutes through the park and it really is meditation for me—the beautiful scenery all seasons of the year and just breathing help me de-stress, reflect, and get in touch."

"I am a Christian Quaker. I know there are a lot of different folks in Quakerism, especially among unprogrammed Friends. I'm open. I think all religions have much to contribute to Christianity and Christianity to them. I appreciate insights from other faiths, but my commitment to Jesus and Christianity has always been part of my life."

Phil is disarmingly self-revealing. He struggles with stress as a result of his tendency to overcommitment, which he is gradually getting under control. Some of his stress comes from working with people whose body rhythms are different from his own. "I'm a morning person, so I like to work around morning people." On a lighter note, he says, "I'm a terrible flute player—you don't want to hear me! I got a flute, took one lesson, and I really enjoy it a lot. You know I'm in a good mood if I'm playing the flute."

About his chosen hometown, Phil likes the trees here in Philadelphia. "After Brooklyn, it is sort of rural in Philadelphia!" He thinks deeply and speaks his beliefs softly but strongly; his smile is always at the ready; and his sense of humor is never far from the surface. Convinced or hooked, he's a Quaker leader whose voice we can trust. □

Young Friends

My Answer to September 11

by Peter Croce

My name is Peter Croce and I am 11 years old. I am a member of DeLand Worship Group, which is under the care of Orlando (Fla.) Meeting in South-eastern Yearly Meeting. I am working on a project in which I think other Friends might be interested.

After September 11, when many people flew flags, I wondered what it meant to them. To some people I think it meant that they were supporting military action, and to some just that they wanted to keep the country united. I wanted a sign that said what I feel. My American flag peace sign says "be peaceful" to America.

When I first had the idea, I took it to my meeting, and a Friend suggested that I have it put on T-shirts. I drew it with oil pastels and we had the first shirts made. Our friends who made the shirts suggested that we put my signature on it, too. The day that we got the shirts was 11/9, the opposite of 9/11, and I thought that was cool.

I wanted the profits from the shirts to go to a place that would help the victims of 9/11

and also the victims of the war, because everyone suffers in a situation like this. I chose American Friends Service Committee because they are helping both groups of victims. The "No More Victims" campaign is giving food, support, and aid in New York and in Afghanistan. All the money we make from the shirts will go to AFSC.

Less than a week after we got the first shirts, they are all sold and we have orders for many more. Two stores in my town are selling the shirts and my family has sold them in an arts festival. Many people are giving them to their families as gifts. People really like the shirt because it gives an alternative to the encouragement of violence. Also, people see different things in it; one person said it looks like the globe.

Individuals and meetings who would like to order the shirts may do so by calling (386) 736-8306 or contacting Peter Croce at 320 West Minnesota Avenue, DeLand, FL 32720. All sizes are available, from children's large (14-16) through adult XXL; children's shirts are 50/50 and adults' are 100 percent cotton. □



Peter Croce in his American flag peace sign shirt

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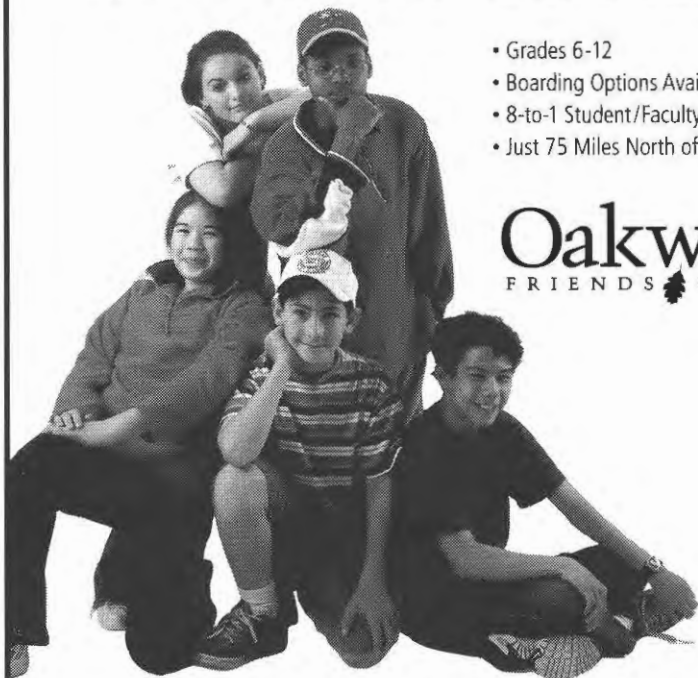
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Reports and Epistles

Lake Erie Yearly Meeting

Lake Erie Friends felt God's covering presence as we gathered in Bluffton, Ohio, June 14-17, to face the joys and challenges within our meeting of "Individual Will, Corporate Worship, and Corporate Decision Making." In order to provide spaciousness for the working of the Spirit in our committee and business meetings, we started our yearly meeting a half-day earlier than in the past. As we began we were reminded of the centrality of the worship with which we surround our business and of the need to let love bring clarity to our discernment. Reading of epistles from other yearly meetings, as is our custom, brought us a sense of oneness with Friends elsewhere.

Our children enticed us to fun, to carry our burdens lightly. The leader of our youth and children's program provided artful, hand-colored T-shirts for all of the young people and their adult helpers this year. These glorious spots of color were a continuing pleasure, reminding us always of the joy among us. We were blessed to be serenaded by the children and entertained by a couple of expert young joke-tellers as part of our Talent Show. This year, for the first time, our high school group was our largest group of young people. We look forward to integrating more of our adult and young people's programs in future years.

In her plenary talk, our good friend Marty Grundy reminded us that the Religious Society of Friends has been likened to a three-legged stool. The first leg is the individual's personal relationship with the Divine and the personal spiritual practices that support that relationship. The second is the meeting as a faith community in which we grow and are formed spiritually. The third is our witness out into the larger world. Each individual Friend, over the course of his or her life, and each meeting needs to pay attention to each of these three legs. If we ignore one or more of them, the entire Religious Society can become unbalanced and precarious. Marty helped us focus our attention on the relationship between the first two, the individual and the meeting. This theme had been addressed during the previous year through queries distributed by the yearly meeting Ministry and Oversight Committee and responded to by monthly meetings. It was also addressed by three of the four workshops during the annual meeting, and by the daily Bible study. Daily worship sharing provided a vehicle for Friends to voice personal joys and concerns arising from their experiences in their home meetings.

In our business meeting we struggled with issues that prompt us to examine the sturdiness of the leg representing the yearly meeting



*Making
"Inner Light"
lanterns at
Lake Erie
Yearly
Meeting*

itself. We faced unfilled vacancies on important committees, especially affecting the youth program, but the Spirit opened the way for many to respond, and we face the coming year with new energy. The cost of Friends' travels on behalf of the yearly meeting may need to be scaled back due to a financial shortfall. Our numbers at this annual gathering are smaller this year than in several years. A concern for broader participation in our annual meeting led us to consider the possibility of changing our meeting time, place, and the duration of the meeting. These matters are being explored. We tenderly hold a concern regarding the faithfulness with which Lake Erie Yearly Meeting is listening to the promptings of the Spirit. Where are we being led by God? What are we being called to? How are we to discern that leading? Who among us will respond?

We are reminded by the words of our recently departed friend, Ruth Taber, that "all shall be well." We trust that the Spirit, in loving persistence, is leading us through our challenges into a deepened life together.

Early Elementary School Epistle

Dear Friends everywhere:

There is a bit of Jesus in each of us. We call this the Light within. The Light within gives us a leading. A leading is when God tells us to do something. Some people and their leadings we learned about were Noah and the ark, Thomas Lurting and the pirates, and the story of Miss Rumphius that reaches us to help make the world a more beautiful place.

We learned about each other. We learned that everyone is different from any other in one or two ways. We got to know each other better. We loved each other even though we are different. We helped each other. For example we made "Inner Light" lanterns for the others who had not arrived yet. We liked being in a group with other Quaker children.

The Inner Light is good. Love,

*Jody Pratt-Harrington,
Shannon Pratt-Harrington,
Meaghan Diffenderfer, Sara Turner,
Sam Spry, Brittany Crowley,
and Trevor Coble,
with Joyce Marie Callahan,
Carla Pratt-Harrington,
and Connie McPeak, adult leaders*

Aotearoa/New Zealand Yearly Meeting

About 100 Friends met at a school hostel in Hamilton from July 6 to 9, 2001, for Aotearoa/New Zealand Yearly Meeting.

Preliminary planning for the 2004 FWCC Triennial was described. We look forward to the opportunity to meet Friends from around the world and from different traditions.

In a worship-sharing session we considered the processes involved in discerning which of the many concerns brought before us we are called to act upon. We have been reminded that the outward journey will be accompanied by an inward one when we follow a true leading.

We have heard of the groundbreaking work with nonviolent training for the Indonesian police and of the progress on a campaign for medical supplies for Iraq. Both these initiatives reflect the faithful and painstaking work of Friends acting through our Quaker Peace and Service group.

Our diminishing membership is accompanied by a steady rise in the number of attenders, and we were challenged to consider the role of attenders in our yearly meeting and monthly meeting affairs.

Valerie Joy, representing Australia Yearly Meeting, told us of the work being done by Quaker Service Australia, and of the development of a new Australian *Quaker Faith and Practice*.

Some Young Friends have taken part in our sessions, and we value their contributions.

A lively discussion followed a talk by a conservation ecologist, who argued that conservation, including sustainable use of resources, is preferable to preservation and can achieve a better partnership with Maori.

One hit of computer technology that many of us found helpful was to have the minutes, as they were being typed into the computer, simultaneously shown on a large screen.

Our Sunday worship took place in the beautiful chapel at the University of Waikato. At this and at other times during our yearly meeting, we felt truly gathered. The feeling as we came away from our yearly meeting was that we had been richly blessed.

—Philip Macdiarmid

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April 12-14

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Books

Constantine's Sword: The Church and the Jews

By James Carroll. Houghton Mifflin
Company, 2001. 756 pages. \$28/hardcover.

Constantine's Sword makes the case that the Christian Church's history and dogma have been decisively influenced by its attitude toward Jews, and that the roots of Christian anti-Semitism reach back to the New Testament.

It is also a fascinating chance to listen in on one man's struggle with his religious tradition—Roman Catholicism—and a powerful call to dialogue and reflection about fundamental aspects of our own tradition. Whether you think of yourself as a Christian or not, Quakerism is a kind of Christianity, if only historically; so when someone talks about "the Church and the Jews," (or "the Church and the state," for that matter) they are in some measure talking about thee and me.

As a Christian, I remember humbly John Woolman's dream, in which Woolman describes himself as being "carried in spirit to the mines, where poor oppressed people were digging rich treasures for those called Christians, and heard them blaspheme the name of Christ, at which I was grieved, for his name to me was precious . . . these heathens were told that those who oppressed them were the followers of Christ, and they said amongst themselves: 'If Christ directed them to use us in this sort, then Christ is a cruel tyrant.'"

This book calls the reader to ask oneself: What Christ is mine?

The Church as we know it was decisively shaped by Constantine's co-optation of Christianity as an instrument of state power. Until this point, the Church was a disenfranchised movement. During the first centuries, the Church's survival had been facilitated not only by the bravery of martyrs, but, he argues, by the progressive distancing of Christianity from Judaism.

Where the Romans were massacring Jews, there was selfish interest for Christians in making a distinction between themselves and Jews. In the early years, this was not so easy since Roman observers at first saw Christians as a fanatical fringe movement within Judaism. Paul's letters and the Acts of the Apostles show that this view was held by many within the Christian movement itself. This anti-Judaizing movement became dominant as Christianity became predominantly Gentile. When Constantine made Christianity "mainstream," the difference between Christian and Jew gained a new dimension wherever Christians chose to wield power against their enemies.

Yet how did Jews become the enemies? Carroll argues that the Jews' refusal to ac-

knowledge Jesus as messiah was a challenge to the legitimacy of the favored Christian story of salvation, whereby the Covenant of Sinai was replaced by the New Covenant and the Law of Moses rendered obsolete. Eventually, as the Church community grew and shaped the Gospels, what had started out as a factional dispute within Judaism became a struggle between Christians and Jews and was reinterpreted as a struggle between Light and Darkness.

Carroll traces the subsequent history of Jew-hatred within Christianity, and especially within the Catholic Church through the centuries. He explores changing views of the Atonement, opposing Abelard's "Christ redeems us by his teaching and example" to the mainstream view built up by Paul, Augustine, and their successors, that the Atonement is to be seen as a sacrifice, a sin-offering: Jesus' death is the price God demands for Adam's original transgression.

Carroll also argues that the cross did not emerge as a symbol of Christianity until after Constantine's conversion—and when it did, the focus on Jesus' passion made the story of the Sanhedrin trial and Jewish guilt a pivotal element of dogma that allowed the Church to use or abuse Jews under its power for the next 1,700 years.

Moreover, there is supersessionism: that is, the doctrine that the Covenant of Sinai (usually referred to as legalistic) is obsolete and replaced wholesale by the Gospel dispensation. George Fox's language is quite clear in the several tracts he addresses to the Jews, such as "A Declaration to the Jews." Fox here asserts that any unbiased reading of the Prophets would make it clear that Jesus was the Messiah; Jews should open their eyes and accept the obvious truth. Similar direct appeals can be found in tracts of Isaac Penington, who seems to have had a special concern for the Jews.

The theme of Jews as Christ-killers is also present: Fox, in the tract mentioned above, says that "you had killed him by a shameful death upon the cross." The import of this theme in Quaker thinking is complex, since the usual point of such assertions was to claim that Friends' persecutors are reenacting Jesus' persecution: "And now, as the Jews cried, 'crucify him, away with him' in the flesh . . . do not you cry 'away with the light that enlightens every man . . . that is the life of Christ?'"

Much of this will seem unrelated to Quakerism, but upon reflection, a potent residue of Carroll's questions remain relevant to Friends. In fact, it is sobering to explore how much Quaker rhetoric in the past is based upon stereotypes of Judaism, and the deeply antagonistic rhetoric of the New Testament.

Although Friends have not countenanced persecution of Jews, a survey of early Quaker writings makes clear that some of the anti-Jewish thinking Carroll writes about was a living part of early Quaker thinking.

Importantly, Friends asserted that the only way to convert anyone to Truth was to ensure that Friends' lives preached, to awaken an awareness of the Inward Teacher. They saw that Christians in general had done anything but make Christianity attractive: "The usual saying of the Jews is, 'when the Messiah is come, he will make all things new' . . . But the Jews say, 'most of Christendom . . . are in the old things, like the heathens, as their life and practice doth demonstrate . . . how do the Christians think we should turn to them, whose conversations, many of them are . . . in uncleanness, which the law of Moses forbids?'"

Carroll ends his book with a call for a reconstruction of Catholic theology about the cross and the Atonement.

What do these observations say to Quakers? It seems to me that Friends engage too little in dialogue about ideas of salvation or atonement, and meetings might well profit from honest conversations about this set of issues, as long as our inward maturity grows as a result. Our acquaintance with the light of Christ within provides a radically different view of God's work among us and the meaning of Jesus' revelation, and allows us to explore the conundrum that Jesus posed: a life in the Spirit that yet is lawful, accessible to anyone who wishes to enter into covenant with God.

Read Carroll's book as history, as biography, and as a stimulus to a richer seeking, both in study and in dialogue with the Inward Teacher—in whom we can rely if we seek honestly and listen obediently.

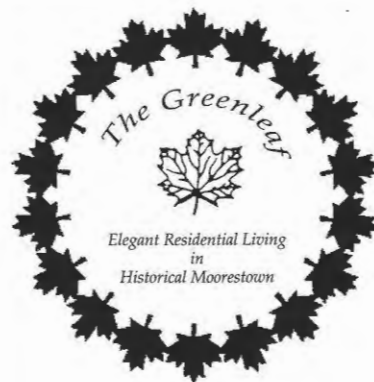
—Brian Drayton

Brian Drayton, a member of Weare Meeting in Heniker, New Hampshire, is a recorded minister in New England Yearly Meeting.

Quakers and Nazis: Inner Light in Outer Darkness

By Hans A Schmitt. University of Missouri Press, 1999. 309 pages. \$29.95/hardcover.

Quakers and Nazis is a unique historical account that tells the story of Friends' work in Europe, primarily Germany, between World War I and the rise of Adolf Hitler and World War II. It was woven together by historian Hans Schmitt from fragments of individual memoirs and records of both Quakers and the German bureaucracies of the period. It contains a rich treasure of bibliographic references and notes.



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Three institutions were central to the Quaker effort to ameliorate the pervasive and intense suffering in Hitler's Germany: Berlin Quaker Center, American Friends Service Committee, and the Quaker boarding school at Eerde castle in the Netherlands. Schmitt is a graduate of the Eerde school, and received his Oxford Certificate in 1937. Founded in 1933-4 by the clerk of Netherlands Yearly Meeting, Piet Ariens Kappers, the school educated children and instilled Quaker virtues until 1970, except for the period of Nazi occupation of the Netherlands, when the yearly meeting ceased support of the school.

As Schmitt writes, "Quakers could not prevent catastrophes, they could merely intervene, where possible, to mitigate their impact." Intervene they did, and in remarkably courageous and profound ways. Maintaining international connections provided immense leverage in doing humanitarian work in the midst of a fanatical, dehumanizing political agenda. Beginning with the Nuremberg Laws that deprived Jews of German citizenship, through Kristallnacht and on to the gas chambers and crematoriums of the concentration camps, Quakers went about their work. Conflicts with officialdom were inevitable and were handled with grace and dignity. The fact that Friends managed to respect that of God within those they encountered is reflected in Schmitt's decision to title his book *Quakers and Nazis*, rather than *Quakers against Nazis*.

Indeed, the maintenance of Quaker religious integrity seems to have won the respect of even the Gestapo, in whose headquarters Friends held silent worship on at least one occasion. As a result, they were sometimes called upon to mediate political issues. The city of Memel (now part of Lithuania and renamed Klaipeda), a settlement of many German Jews, is an example. The Minority Department of the League of Nations and the German authorities in East Prussia called on Berlin Quaker Center to send a British or U.S. Quaker to observe election balloting. The elections proceeded uneventfully, as Friends worked with local officials. A year later, British Friend Corder Catchpool returned to do prison ministry.

Quakers and Nazis is exceptionally compelling in several dimensions. The integrity and strength of Quakers during that period was profound. Quakers fed, clothed, and housed many suffering people. They were also somewhat effective at mitigating suffering and evil at the level of the oppressed and imprisoned. But the inability of Quakers to mitigate Hitler's overall agenda is depressing. They failed to make much difference in Hitler's political agenda, and, as Schmitt points out, essentially "the distinctiveness of the Quaker presence in Germany lay in their dogged sup-

port for the lost causes of religious tolerance and international conciliation."

One wonders whether Hitler could have come to power if Quakers and other German intellectual leaders had been writing, speaking, and teaching religious tolerance and egalitarian economics in the German media prior to National Socialism's coming to power. The mystical, inward focus of Quakers sometimes leads us to a sense of being in the world, but not of it. Yet we *are* of the world, just as we are certainly in it. *Quakers and Nazis* documents this paradoxical relation of spiritual life and how it plays out under extreme conditions.

I cannot recommend this book strongly enough for all Quaker groups, traditional peace churches, and others who are engaged in peace work. It merits study not only for its portrayal of the Peace Testimony at work, but for study of what works and what does not work to bring peace in genocidal political systems. Peace within does not guarantee peace without, but peace without will not happen without peace within. That is, peace within is a necessary but not a sufficient condition for peace in the world.

—John Bryant

John Bryant is a member of Plainfield (N.J.) Meeting.

In Brief

No One Can Stem the Tide: Selected Poems, 1931-1991

By Jane Tyson Clement. Plough Publishing House, 2000. 179 pages. \$10/paperback. Jane Tyson Clement discounted her gift as a poet, and most of her writing languished unpublished in personal notebooks until her death in March 2000. With the publication of this anthology, her works can now reach the wider audience it deserves. Although she grew up in Manhattan, the inspiration for much of her poetry came from the family's summer home at Bay Head, New Jersey. This is reflected by the many images and metaphors drawn from the natural world, especially the seashore. The poems are written in a spare language, deceptively simple yet with measured directness. I found these poems ones to savor and mull, not just quickly breeze through. It is poetry that seems to well out of the quiet of a centered being.

—Joy Pile

Joy Pile, a member of South Starksboro (Vt.) Meeting, is a librarian at Middlebury College.

News

Ramallah Friends Boys School was hit by an Israeli Defense Forces (IDF) rocket. Colin South, one of the directors of the school, contacted AFSC to report that on Thursday, December 13, at approximately 7:15 P.M., a building in the upper school was struck by one of seven Israeli rockets launched in the general vicinity. The western end of the school borders a Palestinian Authority police station in Ramallah-El Bireh that had been targeted recently by IDF. According to Colin South, "the direction of the attack meant that inevitably the school would be hit." No one at the school was hurt. Because of the lateness of the hour, classes were not in session. Staff living on school grounds were not harmed. Two classrooms have been destroyed, and the building has suffered structural damage. Colin South reports there has been "at least \$20,000 damage at first inspection . . . furniture, fittings, glazing, and structural damage to the supporting wall of the classroom block and some damage to glazing in the chapel." The school has announced intentions to submit claims in a U.S. court for damages. Friends United Meeting, administrator of the school, has a web page with details about the missile attacks: visit the FUM home page at <www.fum.org>, then go to the World Missions page and look for the section on Ramallah Friends Schools. The page will include status updates as well as suggestions for how meetings/churches can support the schools and become more involved in working for peace in the region. FUM has also established a fund for repairs; send contributions to: FUM-RFS Building, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374. — *Retha McCutchen, Friends United Meeting; FCNL; FWCC*

Members and attenders of Friends Meetings from Maine to Hawaii gathered spontaneously to worship, grieve, and pray for peace in the days following the acts of terror on September 11. Subsequent monthly meeting newsletters carry expressions of affirmation for the statements by national Friends organizations witnessing Quaker commitments to work for healing, justice, and peace. Some newsletters feature minutes, approved in meetings for worship with attention to business, calling for peace and reconciliation in response to the terrorist attacks. Newsletters also contain statements by individuals speaking of the need to wait on the leading of the Spirit and to answer to that of God in everyone in response to these terrible acts of violence.

Radnor (Pa.) Meeting was host to Friends from several meetings on September 23. "Once again Friends are challenged to put our faith into practice as our country's leaders talk of war. . . . Initial actions will be to publicize

the statement signed by the leaders of PYM, AFSC, FGC, and FWCC; and to reach out to the local Islamic community. We will continue to educate ourselves about the effect of our country's actions and keep in close touch with each other," Winnie Shaw Hope and Judy Love Keogh, co-clerks, reported in Radnor Meeting's Monthly Bulletin for October.

At Bloomington (Ind.) Meeting, "23 friends, including three high school age and one younger," attended a meeting for worship in the meetinghouse at 8 P.M. in the aftermath of the tragedy on Tuesday, September 11. "The silence was profound, a needed respite from the constant news of the day," Jim Morgan, clerk, reported in the Bloomington Meeting newsletter for September. "Several people spoke. We expressed our need for peace and the need to comfort the afflicted, and one speaker mentioned that Muslims in our community have need of special help during this time of trouble. Overall the meeting was a reminder of the power of our corporate worship," Jim Morgan said.

Friends Meeting at Cambridge (Mass.) also experienced a special meeting for worship on the evening of September 11. On the next two Sunday mornings, according to the October issue of Cambridge Friends Bulletin, "the meetinghouse was full, and overflow meetings for worship were held; . . . despite the numbers worship was centered, with moving vocal ministry." In a reconvened session on September 16 of the meeting for worship with attention to business, Cambridge Friends approved a minute proposed by the Peace and Social Concerns Committee. As revised, the minute affirms, "Our hearts go out to those who so tragically lost their lives, were injured, or lost loved ones due to the shocking manifestation of violence and terror in our midst this week. We utterly reject the violence. . . . We urge our country not to heed the call to march down the road to war. As Friends (Quakers), we are called to seek guidance from God to root out the causes of war from our own lives and from the political and social structures about us. We urge all to join us on this path."

In a called meeting for business, held on September 23, Burlington (Vt.) Meeting approved a statement expressing profound grief "at the loss of life, the pain, and the sorrow that have resulted from the September 11 terrorist attacks. We feel the suffering of our brothers and sisters, mothers and fathers, sons and daughters, friends and colleagues. At the same time, we call on the leaders of the United States to cease their threats and their preparations for war. . . . We ask our leaders not only to seek to bring to justice through interna-

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tional law those who are responsible but to address the injustices worldwide that may be contributing to terrorism." The statement by Burlington Meeting appeared in the *Burlington Free Press* on September 27.

Friends in Summit Meeting in Chatham, N.J., feel called to work for peace in a number of areas in their local community. According to the October issue of the Summit Meeting newsletter, two goals for members of meeting are the formation of a relationship with members of the Arab/Islamic community or with a mosque, and the distribution of tolerance literature and websites on tolerance to principals of schools in the area. Summit Meeting is also reinstituting a midweek meeting for worship on Wednesdays "to minister to ourselves and others who feel the need of community."

The October newsletter of Twin Cities (Minn.) Meeting includes a letter from a member of meeting with a concern in reaction to the terrorist attacks. "I need to express a concern regarding our meeting's possible response to the sad events on the East Coast," the letter states. "There is a thread in our conversations that troubles me, . . . that is, the sense that these attacks were somehow the outcome of our hypocrisy and belligerence as a world power. . . . The recent attacks were not caused by us, but by those who planned, knowingly supported, and carried them out. . . . I hope that our meeting, in a spirit of love and compassion guided by clear thought, can offer some counsel to the greater community, without laying blame and putting Americans even more on the defensive."

Recent newsletters of Pima (Ariz.) Meeting and Albuquerque (N.M.) Meeting carried the statement approved by New Mexico Regional Meeting of the Religious Society of Friends. The statement affirms, "As children of God, as citizens of the United States, and as Friends, we call for: calmness in response to this tragedy; . . . actions that sow the seeds of compassion and forgiveness; . . . formulation of a powerful response that honors and affirms life; . . . commitment of resources and energy devoted to global acts of kindness, generosity, and support of an unprecedented magnitude to those in need; . . . a response that affirms that of God in all humankind; . . . creation of a just world so that people do not act from desperation and hopelessness."

Finally, a sentiment of many Friends across the country in response to the attacks by terrorists on September 11 appears in the October issue of *Ka Makamaka* ("The Friend"), the newsletter of the Religious Society of Friends in Hawaii. At the bottom of

the page, below the joint statement issued by PYM, AFSC, FGC, and FWCC, is the line, in bold caps: "Friends everywhere seek God's Love and Light at this time."

The events of September 11 and their aftermath dominated recent news coming out of Quaker organizations across the world. A sampling: Trish Carn, editor of *Quaker Monthly* from Nottingham, England, reported that she was editing the October issue when her husband came into the room and told her to turn on the television. "I am left with the question of, yes, bring the perpetrators and those behind them to justice, but, what is justice in the case of so many dead?" she asked.

The Oct. 12 issue of *The Friend* reported that Friends who gathered at German Yearly Meeting approved an emergency epistle stating, in part: "We seek strength to overcome our helplessness, strength to counteract violence and ideas of retaliation in a constructive way and to contribute towards eliminating the manifold causes of violence." The issue also noted that Medicins Sans Frontieres, the humanitarian organization that recently won the Nobel Peace Prize, condemned the U.S. action of dropping food into Afghanistan at the same time other U.S. and British airplanes were dropping bombs.

Peace Piece, compiled by Haddonfield (N.J.) Peace Field Secretary Priscilla Adams, issued a special edition in October devoted entirely to the terrorist attacks and their aftermath. The newsletter noted that all meetings in New Jersey have been contacted to ask for volunteers to accompany Muslims who are afraid to do errands.

Penn Notes, the newsletter of the William Penn House in Washington, D.C., notes that the house is working to coordinate Quaker activities in the D.C. area. Director Errol Hess expressed fear that the nation may be transformed into a "security state" following the attacks. The newsletter also notes that by mid-September the house had lost more than \$3,000 in cancellations because of travel disruptions.

NAFTA is having a negative impact on both sides of the U.S.-Mexican border, according to the Fellowship of Reconciliation. There has been a 9.5 percent average decline in real income of Mexican salaries in the manufacturing sector since NAFTA, while eight million Mexican families have dropped from the middle class into poverty. The Mexican environment is also at risk from the 44 tons of hazardous waste dumped in Mexico daily since NAFTA was created. The U.S. has lost 400,000 jobs due to plant relocations since then, and the average pay of displaced U.S. workers has dropped 23 percent compared to their previous salaries. —FOR



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Bulletin Board

Upcoming Events

- February—Junta Anual de la Iglesia de los Amigos (Cuáqueros) en Cuba
- February 9—Western Association of the Religious Society of Friends, Whittier, Calif.
- March 14-17—Friends World Committee for Consultation, Section of the Americas, Philadelphia, Pa.
- March 21-24—Philadelphia Yearly Meeting
- March 27-31—Southeastern Yearly Meeting
- March 28-31—South Central Yearly Meeting
- March 31 (Easter)—Iglesia Evangélica Amigos Central de Bolivia, La Paz; Iglesia Nacional Evangélica Los Amigos de Peru (INELA-Peru), Illave, Peru

Opportunities

Peace Vigils

Many people are joining together in prayer and silence, seeking guidance from the Light during this time of crisis. Following is a sampling, not exhaustive, of peace vigils taking place across the country.

Illinois: Silent Presence for Peace, Tuesdays 8-9 A.M., Federal Plaza, Dearborn & Jackson, Chicago. Contact: Eighth Day Center for Justice, (312) 641-5151, <8thday@claret.org>, <www.8thdaycenter.org>. For other Chicago-area peace events, visit <http://grassrootsvoices.org> or call (312) 427-2533, ext. 28.

Iowa: Every Wednesday from 5-6 P.M., local human rights and social justice organizations, including AFSC, meet at Nollen Plaza to hold signs and bring the message of nonviolence to Des Moines. Call (515) 274-4851 for further information.

Massachusetts: Weekly Vigil for Peace at Park Street Station, Saturdays noon-2 P.M., sponsored by the Boston Committee for Peace and Human Rights; for more information call Virginia Pratt at (617) 464-7488.

New Hampshire: Weekly vigils are being held in Concord, Dover, Durham, Henniker, Keene, Plymouth, Peterboro, Portsmouth, and West Lebanon. Please visit <http://www.afsc.org/nero/nh/nomorenh.htm> for locations and contact information.

Rhode Island: Peace Vigils, at Newport War College in Providence, Tuesdays 7-9 A.M.; at Undersea Warfare Center in Middletown, Thursdays 3:30-5 P.M.; contact Rhode Island Mobilization for Peace and Justice, POB 23157, Providence, RI 02903-4102.

Texas: All women are welcome to join the Women in Black (WIB) who will meet every Wednesday from 12:00 noon to 1:00 P.M. in silent witness for peace at the south side of the state capitol in Austin. WIB is a loose network of women worldwide committed to peace with justice and actively opposed to war and other forms of violence. It is not an organization, but a means of mobilization and a formula for action. WIB demonstrations are always women only, and usually take the form of women wearing black, standing in a public place in silent, nonviolent vigils at regular times and intervals. WIB vigils were started in Israel in 1988 by women protesting against Israel's occupation of the West Bank and Gaza, demanding peace between Israelis and the Palestinians.

Resources

•*In a Time of Broken Bones: A Call to Dialogue on Hate Violence and the Limitations of Hate Crimes Legislation* is a new publication of AFSC that describes the body of current hate crimes legislation as "seriously flawed" and in need of further review. "We are concerned that many of these laws go in the wrong direction. They expand the scope of the criminal justice system, rather than strengthen civil and human rights," says author Katherine Whitlock, special representative for Gay, Lesbian, Bisexual, and Transgender Programs for the AFSC Community Relations Unit. "We believe the emphasis on penalty enhancements could produce consequences that are directly opposite to what was intended." Copies of the report are available on the AFSC website <www.afsc.org/JusticeVisions> or from AFSC Literature Resources Unit, 1501 Cherry St., Philadelphia, PA 19102, for \$5 plus \$3.50 shipping and handling.

•*Going Public: Conscientious Objectors of the Gulf War* (24-page booklet) reports on a February 2001 gathering of U.S. military resisters from the Gulf War. Like the gathering, the booklet is forward-looking, not nostalgic. Available for \$2 from Harold Jordan, AFSC, 1501 Cherry St., Philadelphia, PA 19102.



Len Munnik

Milestones

Births/Adoptions

Viavant—*William Thadis Viavant*, on August 24, 2001, to Christopher and Emily Viavant. Christopher is a member of Salt Lake (Utah) Meeting.

Marriages/Unions

Mesner-Haworth—*Grayce Haworth and Neil Mesner*, on September 9, 2001, near McNabb, Ill., under the joint care of Clear Creek (Ill.) Meeting and Central City (Nebr.) Meeting. Grayce is a member of Clear Creek and Neil of Central City.

Deaths

Atwater—*Alice Weitz Atwater*, 83, on December 22, 2000, at Foxdale Village, a Quaker-directed retirement community in State College, Pa. Alice was born on October 2, 1917, in East Orange, N.J. She attended Manchester College in Indiana and Penn State University, majoring in Childhood Education. A nursery school teacher, she taught at Friends Cooperative Playschool in State College for many years. After transferring from Friends Meeting of Washington (D.C.) in 1946, she was a faithful member of State College Meeting, serving on many committees until ill health prevented her from active participation. In addition to her role as an educator, she was active in the Centre County Chapter of the Association for Retarded Children (now the Association for Retarded Citizens), serving on its board of directors and as president, and helping to establish Woodruff House, the first group home for severely retarded children in State College. Alice was a founding member of the State College League of Women Voters. She is survived by her husband, Elton Atwater; her children Ellen Neff and David, Andrew, and Kevin Atwater; seven grandchildren; and a great-grandchild.

Dailey—*Frances Wallace Borton Dailey*, 87, on June 8, 2001, in Medford, N.J., after a brief illness. She was born in Philadelphia on May 4, 1914, to Samuel Lippincott Borton and Sarah Elma Fogg Borton, overseers of Norristown (Pa.) Meeting, in which Frances was raised. After graduating from Westtown School in 1931, she worked for AFSC and studied at Hartford Seminary. In 1938 she married James Albert Dailey Jr. of Haverford, a classmate of her brother, the late Samuel Lippincott Borton Jr., through whom the couple met. Frances supported James, who was ordained to the Congregational ministry in 1941, in a series of New England pastorates distinguished by an open commitment to social action causes, including pacifism and the counseling of conscientious objectors. Following James's death in 1974, after a 20-year term at the College Street Church in Burlington, Vt., Frances returned to her roots, living for a short time in Moorestown, N.J., then in Malvern, Pa., as a member of Willistown Meeting. In 1987 she became a resident of Medford Leas and a member of Medford (N.J.) Meeting. Although in the last few years she was handicapped by largely failed eyesight, she was nonetheless able to join in a Philadelphia demonstration against capital punishment. Frances was predeceased by a son, Timothy Borton Dailey, who died in 1991. She

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is survived by a son, Wallace Finley Dailey; a daughter, Sarah Elizabeth Dailey Kuzmanoff; and three grandchildren.

Kriebel—John A. Kriebel, 77, on August 20, 2001, in Medford, N.J., after a long illness. He was born on December 17, 1923, in Lansdowne, Pa. He graduated from Westtown School, in 1943 and, after serving in the Navy from 1943 to 1946, from Earlham College. He received his master's degree in Elementary Education from Temple University and began teaching in 1953 at Newtown Friends School in Newtown, Pa. Throughout his life, John wrote poetry, including children's poetry, sonnets, and free verse. His work was published in journals, newspapers, and poetry collections. Over the years, a number of his pieces were published in *FRIENDS JOURNAL*, most recently this past summer. He was a poet in the schools for the New Jersey Council for the Arts, and he conducted poetry workshops and readings for children and adults in Maplewood, N.J., and Chambersburg, Pa., where he later lived. Out of his deep concern for poverty, homelessness, and the environment, he developed a project funded by the Fellowship of Quakers in the Arts to write and publish small books of verse to benefit nature centers and homeless shelters. In 1999 he moved to Medford Leas Continuing Care Retirement Community in Medford, N.J. A lifelong Quaker who belonged to the Chambersburg (Pa.) and Mount Holly (N.J.) Meetings, John is survived by his daughter, Leslie Kriebel; his son, David Kriebel; and brother and sister-in-law, Howard and Dorothea Kriebel.

Lawrance—Kingsley Lawrance, 75, of heart failure, on June 10, 2001. Kingsley was born into a Quaker family on July 22, 1924, in London, England, the only child of Henry and Elsie Ruth Lawrance. One of Kingsley's early recollections was swinging his feet under his chair during meeting for worship at Bun Hill Meeting in London. As a boy, Kingsley attended Highgate, a boarding school in London. At the start of World War II, the school was evacuated to Devon, but Kingsley chose to stay with his parents in London during the Blitz. He began his medical training at St. Bartholomew's Hospital (Bart's), and in 1940, while still a medical student, he went to the coast to assist the wounded from Dunkirk. Later, the medical students were evacuated from London, and Kingsley was sent to Queen's College in Cambridge, where he completed his medical degree in 1945, then served as a medical officer and squadron leader in the Royal Air Force. He reconciled his Quaker beliefs with his military service by insisting that he not bear arms and that he would care for any person regardless of national or political background. After the war, Kingsley continued his training at Bart's, specializing in general and thoracic surgery and, in 1951, becoming a Fellow of the Royal College of Surgeons. In 1952 he married Alison Mallett, a Bart's nurse. Three years later, with their son Simon, they moved to Leeds, Yorkshire, where Kingsley continued his training at the General Infirmary there. In 1957, the family, now including their second son, Nicolas, traveled to Bethesda, Md., where Kingsley was a visiting scientist at the National Heart Institute and participated in research on open-heart surgery. On the family's return to England, he continued his work in Leeds. In 1961, the family emigrated to

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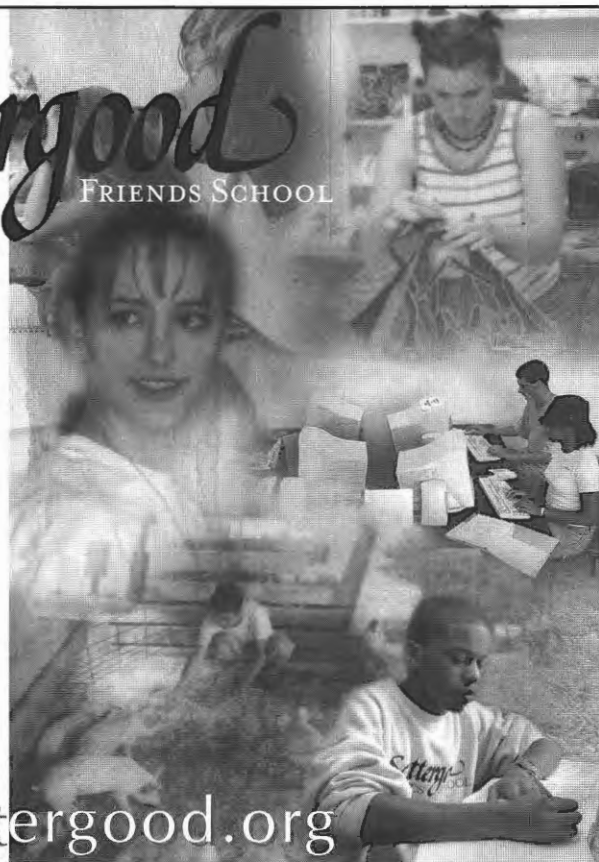
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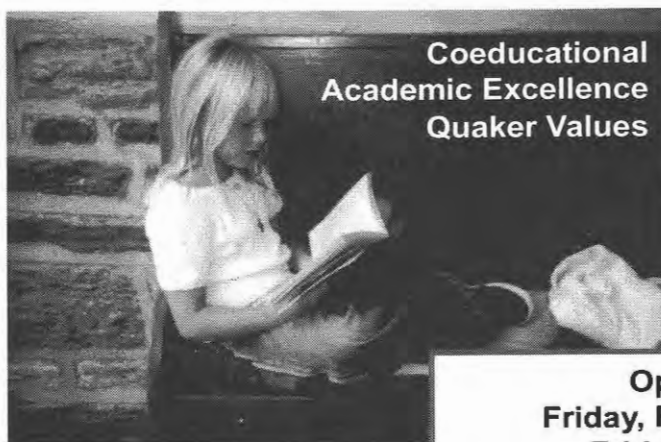
Indianapolis, Ind., where Kingsley became the director of the new heart research laboratory at Wishard Memorial Hospital. Here he led research on open-heart surgery using bypass machines and repaired congenital defects in children's hearts. In 1963 their third child, Karen, was born, and in 1967 the family became U.S. citizens. Kingsley became a Fellow of the American College of Surgeons and moved the family to San Diego, Calif., where he set up a private practice in thoracic and cardiovascular surgery. His first marriage later ended in divorce. In 1984, suffering from alcoholism, Kingsley entered Freedom Ranch, a recovery center in Campo, Calif., and began 16 years of sobriety. In 1987 he became board certified in the new field of Addiction Medicine and began working at various San Diego-area clinics, including the psychiatric unit at the Veterans Affairs Medical Center. He also served on the Freedom Ranch Board of Directors, supervised their medical admissions, and helped mend lives that had been ravaged by addiction. He was committed to the traditions and to the 12 steps of Alcoholics Anonymous. In 1991 Kingsley married Patricia Nelson and became stepfather to Evan Nelson. Although the marriage ended after only one year, Kingsley maintained a great interest in both Trish and Evan's well-being. A dedicated member of La Jolla Meeting, he served as clerk, treasurer, recorder, archivist, and on various committees. An elder of the meeting, Friends admired his style of ministry, a wry mix of intelligence and humor. He went out of his way to be with people in need of comfort, company, or medical insight. During the last year of his life, Kingsley became a single parent at the age of 75, when Evan came to live with him. Kingsley is survived by his first wife, Alison Lawrance; and their children, Simon Lawrance, Nicolas Lawrance, and Karen Lawrance; by his second wife, Patricia, and his stepson, Evan; and three grandchildren, Henry, Hayley, and Jessica Lawrance.

Masterson—Sean Masterson, 71, on June 5, 2001, in Los Angeles, Calif. He was born on July 13, 1929, in Athenry, County Galway, Ireland, the youngest child and only son of Ellen Louise and Michael Masterson. He lived his last 21 years in the U.S., where he used his background in civil and industrial engineering to work in real estate appraisal for the County of Los Angeles. He was a member of Santa Monica Meeting. His immigration to the U.S. helped him to realize his dream of writing narrative fiction. Publishing short stories in the U.S. and Ireland, he strove to write about his spiritual growth, a journey in seeking the God of his understanding. Just before his untimely death, he completed his memoirs, *Wandering Angus*. Sean is survived by his wife, JoAnn Taylor; four children from an earlier marriage, Eoin, Eamon, Ann, and Conor Masterson; and a sister, Una Arrigan.

Norman—Jean Price Norman, 83, on September 21, 2000, at Wailuku, Maui, Hawaii. She was born on May 7, 1917, in Elizabeth, N.J., and was a student of William Vitarelli at George School. Jean had superb talent in the visual arts and excelled especially in the rendition of children. Her drawings depicting Hawaiian culture were featured on Honolulu Meeting's directory in the 1990s. She was a founding member of Tempe (Ariz.) Meeting in 1976, a member of Maui Worship Group in 1986, and of Honolulu Meeting since 1986. In March 2000, when Maui Worship

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Group attendance was declining, the meeting place was moved to Jean's home; she became an anchor for the group, and it began to grow again. She enriched the lives of all who had the good fortune to share the fun and joy of her friendship. She is survived by her daughter, Betsy Youngren; sons Bob, Charles, and Chris Horne and Tim Newfields; and her sister, Beth Price.

Schuster—*Eleanor Ann Schuster*, 71, on August 7, 2001, at Hospice-by-the-Sea in Boca Raton, Fla. Eleanor was born on July 25, 1930, in Camden, N.J., and was raised in Haddonfield. From age 20 to 30, she lived as a Roman Catholic Sister of Mercy. She trained as an intensive care nurse but became disillusioned with traditional medicine and devoted the rest of her life to challenging traditional medicine and promoting alternative health methods. She received her doctorate, and in 1985 she began teaching at Florida Atlantic University, specializing in holistic healthcare. In her lectures she presented many challenges to standard procedures and thinking. She was concerned about sustainability, and she helped Palm Beach Meeting make environmentally sound decisions about such concerns as carpeting, light bulbs, and paint. A member of the meeting for ten years, she served as recording clerk and on the Ministry and Overseers Committee, and she liked to send books or articles to people she thought would enjoy them. Eleanor is survived by several cousins, three cats, and many devoted friends, colleagues, and students.

Thompson—*Martha (Sonja) Bowditch Weyl Kenworthy Thompson*, 93, on March 18, 2001, in Amherst, Mass. She was born Martha Jeanette Bowditch on March 11, 1908, in Reading, Mich., to Martha Willets Bowditch, a Quaker, and John Bowditch Jr. With five little brothers, Martha learned responsibility early, a quality she linked a little ruefully with her Biblical namesake. College years at Oberlin gave her the chance to stretch her wings, and she loved it. She majored in English, made lifelong friendships, and distinguished herself as the set designer for the Drama Club. After graduating from Oberlin in 1929, Martha studied library science at Carnegie Institute of Technology in Pittsburgh, Pa. She became a children's librarian in Queens, N.Y., and had a brief marriage to musician Romaine Mansfield. In September 1937, on a steamer returning from England, she met F. Joachim (Achim) Weyl, a Swiss-born doctoral student in Mathematics at Princeton whom she called "the miracle of my life." He called her "Sonja," giving a name to her imaginative and intellectual side to accompany the "Martha" of her responsible side. They were married on September 2, 1940, the day before he was naturalized as a U.S. citizen, and remained deeply committed to each other until his death from cancer in 1977. Achim's work took them to Bloomington, then during the war years to Washington, D.C. In 1950 Sonja and Achim moved to London, where Sonja studied bookbinding. They returned to Washington in 1952, and Sonja became an active member of Friends Meeting of Washington, serving as librarian of the meetinghouse and on the board of directors of Davis House, a Quaker guest house where diplomats and visitors of color could find accommodation. She also took a job at the Smithsonian Institution and designed a book of walking tours of Washington. She was proud to



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have been in the crowd that heard Martin Luther King Jr.'s "I Have a Dream" speech in 1963. In 1966 Sonja returned to New York where she joined the bindery of longtime friend Carolyn Horton. At this point Achim's health worsened. Facing life without him, Sonja bought a house on West 20th Street in Chelsea and had her daughter Nina renovate it as a dwelling-cum-rooming house. Here, for 11 years, she housed art students from Cooper Union and visiting Friends. On New Year's Eve of 1987, on the verge of her 80th year, she married her Oberlin friend, Pulitzer-Prize winning New York Times journalist Edwin W. (Ned) Kenworthy. Ned had known her as Martha, and so she was called Martha once again. She moved to Ned's home in Washington, where she began the sequence of radiantly designed quilts that she continued to create for the rest of her life. When Ned died four years later, Martha decided to move to Amherst, Mass., where daughter Nina was raising her two children. Here she joined Mt. Toby Meeting. On February 20, 1998, on the verge of her 90th birthday, she married her Oberlin beau, Harlan M. Thompson, who had taken her to her senior prom. Martha and Harlan spent three years together, until he died on July 6, 2000. Eight months later, she died too. She is survived by her two daughters, Annemarie Weyl Carr and Nina Weyl; two grandchildren, Joachim and Laura Weyl; and four of her siblings, John Bowditch, Ben Bowditch, Elizabeth Bennett, and James Bowditch.

Ward—William Joseph Ward, 79, of ALS (Lou Gehrig's Disease), on September 5, 2001, at his home in Malvern, Pa. He was born on January 2, 1922, in Cape May, N.J., the son of Joseph A. and Bessie Entriken Ward. His childhood fascination with flying and airplanes would remain with him throughout his life. William moved to Drexel Hill, and in 1939 he graduated from Upper Darby High School. In 1941 he received a degree in Flying and Aeronautical Engineering and a pilot's license from Tri-State College in Angola, Ind. He joined the Army Air Corps in 1942, completing flight school, then teaching advanced flying and aerobatics before a transfer to active duty, where he was a captain in the 71st Fighter Squadron based in Salsola, Italy. He flew 43 missions in his P-38 plane, the Kitty Lou, including a mission to provide air cover for President Roosevelt during his trip to Yalta to meet with Stalin and Churchill. In 1946 he was one of two dozen young veterans who returned to Cape May to establish the loosely organized International Clam Shell Pitching Club. Bill continued to compete with this group well into the 1970s. On June 18, 1955, he married Mary-Jane Brooke Bricker, whom he had met at Cape May. He obtained a commercial pilot's license, but he chose to focus his career on missile and rocket design as an aeronautical engineer and program manager in the Aerospace Division at General Electric, where he worked for 30 years. An avid golfer, he was a member of the Niblicks, a group of Quaker golfers. He was a devoted family man and active member of Willistown (Pa.) Meeting. He is survived by his wife of 46 years, Mary-Jane Brooke Ward; three children, William Joseph Ward Jr., Constance Jane Ward, and Elizabeth Brooke Somers; and four grandchildren.

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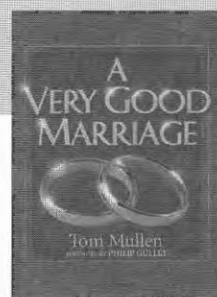
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FRIENDS JOURNAL

Continued from page 7

have said that up front. No doubt most of our fellow citizens share this faith with him. One only has to briefly encounter the productions of the war served to us by our media to gather that. Nevertheless, there are those who do not share this faith and who believe that it is the arrogance of this faith that has brought us to the circumstance that Scott Simon faces with such dismay.

When it comes to "ideological consistency" those who embrace Scott Simon's faith are without parallel. They imagine that wars end in the victory of one side and that then there is an end to the matter. It was never so, least of all in the case of the "unambiguous surrender in a small-town courthouse" the repercussions of which are still echoing in our society. It is the dream of those of Scott Simon's faith that safety can be found and enforced through military power. There is no "safety" in the life we in the U.S. have been living—and there never was. There can be no physical safety for any of us unless we act in ways that make every "sacred and irreplaceable" person safe; and, yes, "psychotics" who hate us also are sacred.

Pacifists do not believe that other citizens should be "defending" them or that if they do that, that is considered a "blessing." Neither do we believe that a pacifist approach to conflict will result in no loss of innocent lives. Of course it will. It always has. Sacrifices will be made either way (though the war way has come to be founded on the secret hope that for our side it will mostly cost money). A "peace" imposed by war is merely a temporary cessation of hostilities. The hope to teach our enemies a lesson is a vain hope, because hate is an unavoidable part of that lesson.

I do not expect this letter to change Scott Simon's faith. Once an ideology is embraced it is very hard to let go until one encounters that which can change us. I only want him to know that there are those whose faith is placed elsewhere.

Robert Griswold
Denver, Colo.

We need to ask hard questions

I was deeply troubled by Scott Simon's article "Reflection on the Events of September Eleventh" (*FJ* Dec. 2001). He is a shrewd journalist who is expert at pushing the right buttons. I was struck by his unquestioning acceptance that we are "at war" and reduction of our choice to a "world such blind souls would make for us, . . . or America, with all its faults." That's



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close to saying "America, right or wrong." Moreover, he is disingenuous (I can't believe he is that naïve) to portray people, hiding in the holds of ships to enter this country, as admirers of our way of life. Most immigrants I have met are here escaping hunger and destitution, not because of cultural admiration. The "31 flavors of ice cream" was a gruesome touch, when one recalls that two-thirds of the world goes to bed hungry every night.

But the clincher came for me when he said, "I covered conflicts in Central America and the Caribbean, the Middle East, and Africa." Then he is no stranger to Guatemala, El Salvador, and Nicaragua, where the Catholic Church and human rights groups have documented that from 1975 to 1985 more than 450,000 innocent, defenseless civilians were killed by death squads and military forces, led by officers trained at the School of the Americas at Fort Benning, Georgia. I would like to read his comments on that.

Before these atrocities there was Iran in 1953, Cuba in 1959–60, Congo in 1960, Brazil in 1964, Indonesia in 1965, Vietnam in 1961–73, Chile in 1973, the Philippines in 1960–80, Iraq from 1991 to the present. In every one of the countries mentioned, our government supported the dictators who ran them at least some of the time, and the CIA armed, trained, and financed their armed forces. The CIA trained the police departments of those countries and many more on how to torture without killing the victim. No one is better at the "down and dirty" than we are when we want to be. The "commercial broadcasters," who Scott Simon claims are so responsible and professional today, have kept that history a secret from most people in the U.S. for 40 years.

The painful truth that Scott Simon misses is that many in the world who hate us are not psychotic, although this condition may apply to bin Laden. As observers of our civilization, via television, they perceive how driven we are by money, as a suffocating cornucopia of individual wealth and power is constantly displayed on the screen. The destitute of the world, who survive on less than a few dollars a day, have intuited correctly that our obscene consumption is in direct proportion to their wretched poverty.

We consider ourselves generous, but tolerate hunger and homelessness in our own country while consuming 40 percent of the world's natural resources. That amounts to the generosity of a millionaire who drops a quarter in a tin cup. We consider ourselves just, but execute prisoners without benefit of a fair trial. We say we are alarmed about the

environment, but turn our backs on the Kyoto protocol, despite being the leading source of greenhouse gas emissions that cause global warming. We consider ourselves law abiding, but refuse to join the International Court of Justice. We think our strength is the only virtue that matters, our power to retaliate and crush the designated enemy.

It is difficult to love, like, or respect what our nation has become. We appear to believe that the goods of this world are infinite, are set aside for us, and completely capable of satisfying the desires of the human heart. In reality, no amount of wealth will ever bring about a decent, loving, and just world, any more than will all the "intelligent" weapons presently in our arsenal.

Scott Simon's article is based on the assumption that God is sometimes wrong and that we have to put things right. Thus, kill we must. That is nothing more than the glorification of the "I" in ourselves over the existence of God. For my part, I choose the spirit and power of love, no matter how righteous, well-intentioned, and moderate the sword claims to be. Nothing can justify the attacks of September 11, but flag-waving, blind patriotism, and the suspension of civil rights cannot resolve it. We need to ask some hard questions about who we are and how we have treated the world.

Roy Herrera Jr.
Kissimmee, Fla.

"They hate us because they are psychotics"—no!

I do not wish to argue with the content of Scott Simon's article (*FJ* Dec. 2001), with one exception. I speak as a fellow Quaker and as an advocate for persons suffering from mental illnesses (brain diseases such as schizophrenia, for instance) that can produce temporary psychotic symptoms in those individuals unlucky enough to suffer from such terrible and undeserved afflictions.

Of those who physically attacked the U.S., Scott Simon said, "They hate us because they are psychotics." *No!* This is an incorrect use of the term. Although not intending harm, Scott Simon's misuse of the word "psychotics" does do harm by perpetuating public misunderstanding of this term, and by stigmatizing yet another minority group—persons who suffer from neurobiological brain disorders. Such persons are no more to be blamed for their condition than those suffering from other brain disorders, such as epilepsy or

Alzheimer's Disease.

"Psychosis" and "psychotic" are clinical terms. I quote from *Information for Writers*, a pamphlet published by the National Alliance for the Mentally Ill for use by the print and broadcast media: "Psychosis is the inability to distinguish real from unreal experience and it generally responds to antipsychotic medication. Psychopathy [or sociopathology] describes a pattern of irresponsible and often unlawful behavior and generally does not respond to antipsychotic medication."

"Psychotic" and "psychopathic" are just *not* the same thing. It is inaccurate and offensive to the mentally ill and their families to describe the Taliban terrorists as "psychotics." Elsewhere Scott Simon more acceptably uses the term "blind souls" to describe the terrorists and I propose "fanatics" as another term that legitimately could be applied to them.

I have enjoyed Scott Simon's public radio work for many years, and I now respectfully request him not to repeat his misuse of the term "psychotic." As a person quick to recognize the stigmatization of gays, for instance, Scott Simon is too smart to be inadvertently contributing to the stigmatization of another group—persons with mental illness (and yes, who sometimes suffer from psychotic symptoms). These are perhaps our last suffering, unrecognized, and neglected minority.

Madeleine M. Goodrich
Concord, Mass.

Religious pacifism encompasses that of God in all

I write in response to the article by Scott Simon (*FJ* Dec. 2001). As a journalist, he points out that while he covered the conflicts in Central America, the Caribbean, the Middle East, and Africa, his pacifism was not shaken. Now, because our country has been attacked, his beliefs have fallen to the wayside. Being juxtaposed between the articles by Carol Reilly Urner and John Paul Lederach, along with the poem by Phil Lord, one is prompted to think about the fallacy of Scott Simon's support of the U.S. war plans on September 25. His pacifism appears to be something he supports only when it is comfortable to do so—that is, when it applies to the victims of other conflicts, but not those in our country. As a Quaker, my religious pacifism encompasses our central theological belief of that of God

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in every person, with no exceptions. War-making is always a sinful activity because it denies the divine in our so-called enemies.

Scott Simon supports his argument with the specious statement that "half of the draft-age Quakers and Mennonites in North America enlisted in World War II, on the idea that whatever solutions nonviolence had to offer the world, it was without a response to Adolf Hitler." He does not identify his source of information, nor does he make any mention of whether these "enlistees" were combatants. Was this an intentional oversight to support his argument? I checked with Center for Conscience and War (formerly NISBCO) and the folks there say that Simon's statement is wrong. Approximately half of these groups did not enlist, although they did accept military service when *drafted*. His statement is not justified since he ignores that these were primarily veterans who registered as 1AO and thus were among the 25,000 noncombatants.

He goes on to assert that pacifism's "fatal flaw" doomed Bosnia's effort to become the Costa Rica of the Balkans. The comparison is an ill fit, at best. Costa Rica was not threatened by its neighbors, nor did it have similar ethnic problems. Perhaps Bosnia and Herzegovina can try demilitarization again in the future, with the help of the UN, as that region stabilizes.

Simon notes that the terrorists "hate us because they are psychotics." That may be. But to summarily dismiss them as not to be taken seriously is dangerous. Osama bin Laden and al-Qaida are an organized crime network, and should be dealt with as such. To equate them with a foreign military power against which to retaliate is a mindset that could easily lead us down a spiral of endless violence. The suggestions given in John Paul Lederach's article ("The Challenge of Terror: A Traveling Essay," *FJ* Dec. 2001) are much more thoughtful and reasonable than blindly going to war to "defend" (i.e. killing for) our country.

Scott Simon stated that he was impressed with President Bush's statements regarding the treatment of Muslim Americans. I was as well on September 25. But since that time, with the passage of the USA Patriot Act, the signing of the executive order regarding the assignment of suspected terrorists to military tribunals, along with the secretive detention of immigrants through racial and religious profiling conducted by the Justice Department and the Immigration and Naturalization Service, one sees that Bush's actions belie his words.

Scott Simon "can conjure" but not see "a score of reasons why this war should not be

fought." I wonder if he knew of Lederach's essay, which was written on September 16. If not, would his words have changed? I doubt it because throughout the article he belittles pacifists as if we are passive in the face of violence, terrorism, and war. Reading about the Uners, and knowing of the work of such groups as American Friends Service Committee, Christian Peacemaker Teams, Fellowship of Reconciliation, Mennonite Central Committee, and Peace Brigades International, contradicts that premise entirely.

A violent, war-making response to terrorism is expedient, but does not solve the problem. Eliminating the cause of terrorism and pursuing justice for everyone is the hard, but necessary, path to follow.

Daniel G. Cole
Middletown, Md.

Let's do the unexpected

It was so refreshing to read the article "The Challenge of Terror: A Traveling Essay" (FJ Dec. 2001) by John Paul Lederach. Wouldn't it be wonderful if our government did the unexpected and reversed the cycle of revenge and violence? As we know, this is not a traditional war, and we must change the game plan.

However, to think of this as a "game" seems frivolous to me. It is a challenge we must face with diplomatic, dynamic exploration that will build from the heart and soul of our religious traditions. Our challenge is to sustain a genuine engagement that encourages all people to seek that which assures them the respect for life that every religion sees as an inherent right and gift from the Divine. In response we need to build a political and social life that is responsible for fundamental human needs.

May we all pray that these ideas take root.

Ruth P. Kirk
Philadelphia, Pa.

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

Coming to London? Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: +44 (0207) 636-4718. Fax: +44 (0207) 636-5516.

Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Assistant Director, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066.

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: <drpennhouse@pennsnet.org>. Telephone: (202) 543-5560. Fax: (202) 543-3814.

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

Assistance Sought

Accepting Contributions for a Quaker comic book. Send SASE to Kerman Enterprises, PO Box 18061, Portland, OR 97218-0061 or e-mail <comics@kermanenterprises.com> for contribution guidelines.

Books and Publications

Inspirational and spiritually written **The Village Poet and Collection of Writings** by Leon Newton. <www.1stBooks.com>.

New book especially written for youth and AYFs: **17th Century Remarkable Quaker Youth** by B. Luetke-Stahlman. Packed with 25 stories, graphics on every page, headlines and photos of contemporary youth, queries and discussion questions. Perfect for Quaker Studies or history buffs. Now \$13.00 from the author @ 3653 Longleaf Dr., Elm City, NC 27822. Workshops possible: <barbls@msn.com>.

Quaker Books: Rare and out-of-print journals, history, religion, inspirational. Contact us for specific books or topics. Vintage Books, 181 Hayden Rowe Street, Hopkinton, MA 01748. (508) 435-3499. E-mail us at <vintage@gis.net>.

Forthcoming Book

We seek the names of Friends to be considered for inclusion in the upcoming Quaker Press of FGC publication **Friends of African Descent**. Please send suggestions with a few lines of information—approximate age or birth/death dates, meeting membership or attendance, contribution to Quakerism and/or to the wider world and how you can be contacted. One of the book's co-editors (Donna McDaniel or Vanessa Juley) will contact you. Send the information to: Barbara Hirschowitz, FGC, 1216 Arch Street, 2B, Philadelphia, PA 19107. Or e-mail: <barbarah@fgcquaker.org>.

Read Quaker Theology, the exciting journal from QUEST (Quaker Ecumenical Seminars in Theology). And watch for our next weekend seminar on Quaker Theology. Details from: QUEST, P.O. Box 82, Bellefonte, PA 16823; E-mail: <QUEST@quaker.org>; Web page: <www.quaker.org/quest>.

Quaker Life (succeeding American Friend and Quaker Action)—informing and equipping Friends around the world. Free sample available upon request. Join our family of Friends for one year (10 issues) at \$24. For more information contact:

Quaker Life
101 Quaker Hill Drive
Richmond, IN 47374, or call (765) 962-7573;
e-mail: <QuakerLife@fum.org>,
or check out our website: <www.fum.org>.

Become a Published Author. 80-year tradition of quality book publishing, promotion, distribution. "Author's Guide to Subsidy Book Publishing"—(800) 695-9599.

Friends Bulletin, magazine of Western Independent Quakers, free samples, subscription \$15. A Western Quaker Reader, Writings by and about Independent Western Quakers: \$23 (including postage). Friends Bulletin, 5238 Andalusia Court, Whittier, CA 90601. <www.quaker.org/fb>. <Friendsbul@aol.com>.

You're in good company with Friends United Press authors, including Douglas Steere, Howard Thurman, Daisy Newman, John Punshon, Tom Mullen, Doug Gwyn, Louise Wilson, Wil Cooper, T. Canby Jones, D. Elton Trueblood—and, of course, George Fox, John Woolman, and William Penn. Inspiration, humor, fiction, and history that take you to the roots of Quaker beginnings, belief, and beyond. Write 101-A Quaker Hill Drive, Richmond, IN 47374 for a free catalog or call (800) 537-8839. <www.fum.org>.

For Sale

Peace Fleece yarns and batting in 35 colors; kits, buttons, needles. Sample card \$3.00. Yarn Shop on the Farm, 1235 Red Run Road, Stevens (Lanc. Co.), PA 17578. (717) 336-5860.

Opportunities

Selected Pendle Hill Winter Programs

February 8–10: **Religion and Social Issues Forum: Earning, Spending, Saving and Sharing Money**, with Richard Barnes

February 15–18: **A Yoga Retreat You Can Take Home**, with Robert Butera and Dawn Mehan

February 15–17: **God The Trickster?** With Michele Tarter, Jane Orion Smith and Marge Abbott

February 17–22: **Quakers and Pastoral Care**, with Judy Guerry

February 22–24: **Making Our Voices Heard: A Weekend for People of Color**, with Emma Lapsansky and Minerva Carmen Velez-Glidden

February 24–March 1: **Soul and Spirit: Blending Suffering and Prayer into Compassion**, with Dan Snyder

March 3–8: **A Jewish-Quaker Dialogue: Making a Dwelling for God**, with Marcia Prager and Rebecca Kratz Mays

March 8–10: **Quaker Testimonies and Mindfulness Meditation**, with Susan Murphy and Richard Brady

March 17–22: **Sound and Fury: Late Great Romantic Composers**, with Karl Middleman

March 22–24: **Resurrection Living**, with Curt Shaw and Warren Cadwallader-Staub

March 22–24: **Art as Soul's Journey**, with Jennifer Elam
For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 142. <www.pendlehill.org>.

Costa Rica Study Tours: Visit the Quaker Community in Monteverde. For information and a brochure contact Sarah Stuckey 011-506-645-5436. Write: Apdo. 46-5655, Monteverde, Costa Rica, email: <stuckey@racsa.co.cr> or <www.crstudytours.com>.

Small (15) Intergenerational Groups
To Ghana—Work-camp, Teaching Opportunity June 22–July 31, 2002 - \$2550.00
To Nepal—Work-camp, Hiking, Home stays. Tentative dates: March 3–31, 2002 and December-January (5 weeks)
 Contact: Rich Hiller, 1641 Lee Road, Guilford, VT 05301. (802) 254-4746.

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.qhaa/>.

Friends may well enjoy, learn, and deepen from a week-long experience in facilitated personal awareness groups. Nonsectarian; our 36th year. **The La Jolla Program**, (760) 789-4794; e-mail <lajollaprogram@yahoo.com>.

Learn About the UN at the UN
Quaker United Nations Summer School
 July 7–19, 2002, Geneva
 Do you have an active interest in international affairs? Would you appreciate studying the UN at first hand? Do you want to meet people from all over the world? Are you aged 20–26?
 Yes?... Then write today for an application pack to: Julian Hodgkin (QUNSS), Friends House, Euston Road, London, NW1 2BJ, UK. E-mail: <julianh@quaker.org.uk>
 Find out more: <www.quno.org>.

The Young Adult Leadership Development Program at Pendle Hill: a service-learning and spiritual enrichment internship for 12 young people ages 18–24. Experience community life at Pendle Hill, explore service opportunities both individually and as a group, participate in workshops, with experienced Friends, worship and reflect together. June 16–Aug. 4, 2002. Modest stipend.
Social Action and Social Witness Internships: a 9-month service & Ceterism for young adults and seasoned activists. Room, board, tuition, and health insurance provided. Ground your activism in spiritual community!
 Contact: Julian O'Reilly, (610) 566-4507 / (800) 742-3150, ext. 129; <youthprogram@pendlehill.org>.

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: \$22/year. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: <fqqa@quaker.org>. Web: <http://www.quaker.org/fqa>.

To consider mountain view retirement property, near a Friends center, visit <arizonafriends.com> or write Roy Joe and Ruth Stuckey, 6567 N. San Luis Obispo Drive, Douglas, AZ 85607.

Friends Center with unprogrammed Christian orientation at Barnesville offers personal retreats with spiritual consultation available. Also weekend retreats: March 8 **Listening to the Holy Spirit** with Katherine and Ken Jacobsen; April 5 **Intentional Living and Mindful Dying** with Connie McPeak; April 26 **Understanding Robert Barclay** with John Smith. For information write Bill Taber, 61357 Sandy Ridge, Barnesville, OH 43713 or phone (740) 425-1248.

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

Personals

Concerned Singles

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

Seeking position. Friend, more than 20 years of Quaker service, offers management, publicity, and teaching experience. I reside in Downingtown, Pa., and must use public transportation. Can telecommute, but would prefer not to do so full-time. Phone: (610) 269-6548. Address: 510 Sunset Drive, Downingtown, PA 19335.

Positions Vacant



Position Announcement

Assistant Editor
 FRIENDS JOURNAL is seeking a part-time assistant editor to help produce the magazine, focusing on the departments section, but also copyediting and proofing each entire issue. This individual will work closely with the senior editor and production staff, and will supervise the work of numerous volunteers who prepare several of the departments. This position is half-time (17.5 hours per week) and offers flexible hours, a warm collegial work environment, and the deep satisfaction of involvement with an important vehicle of Quaker communication. Please send résumé and three references by **March 1** to: Susan Corson-Finnerty, FRIENDS JOURNAL, 1216 Arch Street, Suite 2A, Philadelphia, PA 19107.

Cooks, Nurses, and Counselors needed for Summer. Camp Dark Waters, a Quaker led camp celebrating its 75th year is now hiring. We're looking for RN's, experienced cooks, and counselors at least 18 years old to make this summer a great one! Please call Travis at (609) 654-8846 or send resume to P. O. Box 263, Medford, NJ 08055.

Friends Camp located in South China, Maine, seeks counselors with skills in pottery, photography, crafts, music, sailing, sports, and lifeguards. Kitchen assistant and maintenance staff are also needed. A nurse, physician assistant, or EMT is of major importance to us. Maine state licensing will be required. Apply to Susan Morris, Director, Friends Camp, P.O. Box 84, East Vassalboro, ME 04935. Tel: 207-923-3975. <smorris@pivot.net>, <www.friendscamp.org>.

Scattergood Friends School is currently accepting applications for various positions for the 2002–2003 school year. Scattergood is a rural, primarily boarding high school located near the University of Iowa. Learn more about the school at <www.scattergood.org>.

Volunteer Internship at Ben Lomond Quaker Center, a retreat and conference center near Santa Cruz, Calif. Residential, one year beginning August. Great opportunity to grow spiritually and work in all areas of this Quaker nonprofit. Mountains, redwoods, housing, stipend, and benefits provided. Singles and couples both welcome. Application deadline: April 1; call (831) 336-8333. E-mail: <mail@quakercenter.org> for info.

Farm & Wilderness is a nonprofit educational foundation that operates five residential summer camps for children ages 9 through 17, a day camp, and year-round outdoor education experiences for school children and adults. F&W is located high in the Green Mountains of Vermont in the town of Plymouth. Our program is grounded in Quaker values of simplicity, honesty, self-reliance and respect for all persons. We facilitate people developing a deep regard for one another and exploring a style of life that is simple, rugged, and exciting. See our website at <www.fandw.org>. We believe our community is strengthened through diversity. Therefore, we encourage people of any race, background, religion, sexual orientation, or economic status to apply to our camps as campers or staff.

Farm & Wilderness is seeking a **Development Director** who will report to the Executive Director. This position requires hands-on experience in all aspects of fundraising and community development. Our first Development Director will be responsible for creating and implementing a comprehensive community development and fundraising plan that integrates our annual fund, a Board-approved capital campaign, major gifts, grant writing, and planned giving. This is a senior management position, with participation in leadership decision making and strategic planning.

Prospective applicants must have a bachelor's degree (or equivalent) and significant, proven experience in development including capital campaign and major gifts. Candidates need to be self-motivated and team-oriented. Understanding of and empathy for Quaker values and business practices will be important. Our development strategy is oriented to the long-term and toward community growth, with aggressive annual goals. Salary and benefits are designed to attract experienced applicants who understand the intangible benefits of living in rural Vermont for an organization that values simplicity as well as sustainable work.

To Apply: Please send letter of interest and résumé to Rob Schultz, Executive Director, Farm & Wilderness Foundation, 263 F&W Road, Plymouth, VT 05056 or by e-mail to <rob@fandw.org>.

EARLHAM

Director of Campus Ministries and Quaker Relations
 Posted: December 2001

Earlham College, a four-year Quaker liberal arts and sciences college, invites applications for the position of Director of Campus Ministries and Quaker Relations. This position provides overall leadership, support, and advocacy for all Religious Life programs for the College community. This position also supports and enhances relationships with all Earlham Quaker constituents. This is a full-time position reporting to the Associate Dean of Student Development. This position enjoys full college benefits. Located in Richmond, Indiana, Earlham College is a selective, private, coeducational, four-year liberal arts college of approximately 1,100 students, affiliated with the Society of Friends (Quakers). Earlham values respect for every person, a commitment to social concerns and peacemaking, and a dedication to the integration of intellectual, emotional, moral, and spiritual growth of all members of the community. Global awareness and respect for cultural diversity are important values at Earlham. Students come from a wide variety of religious backgrounds, and religious pluralism is valued.

Responsibilities include:

- * Providing leadership and support in the coordination of all student faith and worship programs/services serving a diversity of student religious denominations;
- * Coordinating college meeting for worship and special holiday services;
- * Coordinating several large ecumenical events/worships and holiday services for various faiths;
- * Providing pastoral support to students and, to a lesser extent, faculty in times of crises;
- * Providing leadership for the college community in the area of Quaker ministries. Encouraging and supporting efforts on the part of other college offices to involve Quakers in the life of Earlham and to facilitate initial organization for clearness and support committees;
- * Provides education and development opportunities for students to learn about other religious traditions;
- * Developing and supporting relationships with other denominations/faiths in order to offer a referral source to a diverse student community;
- * As a member of the College community, serving on college and student development committees;
- * Developing and conducting creative visionary programs to integrate Principles and Practices into campus life;
- * Seeking out ways to nurture spiritual and leadership development;
- * Supporting students in faith exploration and commitment and vocational discernment; and
- * Supervising Lilly Grant positions for Campus Minister for Spiritual Formation.

Qualifications: A graduate degree in ministry. Experience in campus ministry and higher education very desirable. This position requires a person who is a coordinator, program manager, and facilitator who reaches out to learn what the campus needs are for religious expression, religious study, vocation and finds ways to facilitate their occurrence. This person should have a living faith and ability to articulate it, deep and generous understanding of Friends' faith and practice and diversity, ability to listen with care and depth, experience in working with young people whose faith journeys vary widely from one another, and skills in preparing and leading worship and helping others to do so.

To Apply: Please send a cover letter, résumé, three professional references to: Linda R Tyler, Associate Dean of Student Development, Drawer 195, Earlham College, 801 National Road West, Richmond, IN 47374.

Applications will be accepted until the position is filled. Affirmative Action: Earlham College continues to build a community that reflects the gender and racial diversity of the society at large, and therefore we are particularly interested in inviting and encouraging applications from African Americans and other ethnic minorities, women, and members of the Religious Society of Friends. Earlham is an AAEEO employer.

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.

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.

Arthur Morgan School. A small junior high boarding school seeks houseparents and teachers for 2002–2003 school year. Positions also include a mix of other responsibilities: teaching, leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send résumé with cover letter to: Hiring Committee, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.



Section of the Americas

Friends World Committee for Consultation, Section of the Americas, seeks a Friend for appointment as **Executive Secretary** beginning Summer 2002. The Section of the Americas administers a portion of FWCC's worldwide work of developing communication and cooperation among Friends of varying backgrounds and traditions. The Section's executive secretary employs and supervises staff in the Philadelphia, Pennsylvania, U.S.A., office and elsewhere in the Americas to assist Friends in their worship and work together. The position requires close coordination with FWCC offices and Sections around the world and considerable travel. Spanish-language skills desirable. Applicants should have deep experience of the life of their own yearly meetings or groups and an active awareness of Quaker faith and practice among other groups. Deadline for applications: April 30, 2002. Job description and application form available from: **FWCC Section of the Americas, 1506 Race Street, Philadelphia, PA 19102**, phone (215) 241-7250; fax (215) 241-7285; <americas@fwcc.quaker.org>.

Pendle Hill High School Youth Camp Leaders (3): Facilitate and be a part of the planning process for a weeklong Quaker service-learning program for ages 15-18. Lead service projects, field trips, discussions, games; teach Quaker values and history. Dates: July 6-15, 2002, plus planning weekend in May. Room, board, and honorarium.

Summer Youth Programs Co-Coordinator: Plan and co-lead 6-week young adult service and spiritual enrichment program, provide administrative support for week-long high school program. Starts late May, ends early August. Room, board, and salary provided. **Contact:** Julian O'Reilly, (610) 566-4507 / (800) 742-3150, ext. 129; <youthprogram@pendlehill.org>.

Intern Position-AFSC Washington Office: Starting September 1, 2002, this full-time, paid, nine-month position is usually filled by a recent college graduate. The intern will assist in varied program, interpretation, and advocacy tasks arising from AFSC work on peace and social justice issues and also with Davis House, an international guest house. **Applications close on March 18.** Full job description and application form from: AFSC, 1822 R Street, N.W., Washington, D.C. 20009.

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 resumes to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Avenue, NW, Washington, DC 20016.

Real Estate

Our Neighborhood Blends Old, Young, and In-Between

Come live in Neighborhood Design/Build's premier "green" cooperative neighborhood near Asheville, N.C., in the Blue Ridge Mountains. Own a quiet, sun-filled, comfortable, health-supporting, energy-efficient, low-maintenance townhouse with radiant floor heat, low energy bills, and high bandwidth communications. Use the large Community Building for optional shared meals, guest rooms, laundry, discussion groups, and other resources and services. Large creative playground, permaculture gardens, water features. Enjoy nearby urban and recreational amenities. Townhouses \$125,000-\$250,000. <www.ndbweb.com>.

Rentals & Retreats

Mid-Maine Clapboard Cottage. Distinctive family retreat in three acres of woodland, near Washington Pond. Sleeps 4-6. Sunroom, woodburning stove, washer, canoe. Half-hour drive to coast. \$430/wk. (207) 845-2208.

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

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

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

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

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.

Retirement Living

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, wood shop, computer lab. CCAC Accredited. Reasonable fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. For more information, call Lenna Gill at (800) 253-4951. <www.foxdalevillage.org>.

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

Continuing care retirement communities:

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

Kendal at Lexington • Lexington, Va.

Communities under development:

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

Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

Nursing care, residential and assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

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

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



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.

Schools

Rancocas Friends School: Pre-K, half and full day, after school care, quality academic and developmentally appropriate program with Quaker values. Affordable tuition, financial aid. 201 Main Street, Rancocas (Village), NJ 08073. (609) 267-1265. Fax: (856) 795-7554.

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.

Friends Meeting School. Serving more than 100 students on 50+ acres in southern Frederick County between I-270 and I-70. Coed, pre-K to grade 8. Strong academics, Quaker values, small classes, warm caring environment, peace skills, Spanish, and extended day program. 3232 Green Valley Road, Ijamsville, MD 21754. (301) 798-0288 <friendsmeetingschool.org>.



Orchard Friends School. A school for children, grades K-7, 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.

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.ssf.org>.

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

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

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.

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

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

Services Offered

Connections

we organize anything

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Meetings

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

♿=Handicapped Accessible

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

Notice: A small number of meetings have been removed from this listing owing to difficulty in reaching them for updated information and billing purposes. If your meeting has been removed and wishes to continue to be listed, please contact us at 1216 Arch Street, Ste. 2A, Philadelphia, PA 19107. Please accept our apologies for any inconvenience.

AUSTRALIA

All Australian meetings for worship are listed on the Australian Quaker Home Page (www.quakers.org.au). Meetinghouses in Brisbane, Sydney, Melbourne, and Perth offer overnight accommodation. Further details from Yearly Meeting Secretary (quaker@netpace.net.au), or phone +61 (0) 3 98278644.

BOTSWANA

GABORONE-phone/fax (267) 347147, gudrun@info.bw.

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).

WOLFVILLE, N.S.-Sundays 10:30 a.m. (902) 542-0558.

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.

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

Summer Camps

Night Eagle Wilderness Adventures, in Vermont's Green Mountains, is a unique primitive camp designed to build a boy's self-confidence and foster a better understanding of native peoples and their relationship with the earth. Activities tend to spring from the natural environment and teach boys to rely on their own ingenuity. Through community living and group decision making, campers learn to live and play together in a spirit of cooperation rather than competition. For 40 boys, ages 10-14. Two, four and eight week sessions available. We invite you to look at our website: www.nighteaglewilderness.com or contact us for a full brochure: 802-773-7866

Pendle Hill's High School Youth Camp, for ages 15-18, July 7-14, 2002. Join 20 young people from all over the country in service projects, Quaker community life, exploration of social justice issues, sessions in our art studio, field trips, and fun. Call (610) 566-4507 / (800) 742-3150, extension 129; or write youthprogram@pendlehill.org.



Camp Woodbrooke, Wisconsin.

Make friends, experience community, develop skills, and learn about the environment. Quaker Leadership. Ages 7-12, 34 boys and girls, 2-3 wk sessions. Brochure (608) 647-8703, www.campwoodbrooke.com. Also seeking staff.

Make friends, make music at Friends Music Camp. Musical growth, Quaker experience, caring community. July 7-August 4. Ages 10-18. Video, brochure: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311 (or 1818). musicfmc@yahoo.com.

Summer Rentals

Provence, France. Beautiful secluded stone house, village near Avignon, 3 BR (sleeps 5), kitchen/dining room, spacious living room, modern bathroom. Terrace, courtyard, view of medieval castle. Second house also available sleeps 4. \$1,800-2,900/mo. www.rent-in-provence.com. Marc Simon, rue Oume, 30290 Saint Victor, France, msimon@wanadoo.fr; or J. Simon, 124 Bondcroft, Buffalo, NY 14226. (716) 836-8698.

Prince Edward Island (Canada): Seaside Cottage. Three bedrooms, two baths, large deck. Three acres. July and August: \$700 per week. June and September: \$500 per week. Call (902) 838-5013 or (610) 520-9596. www.vrbo.com/vrbo/10301.htm.

GERMANY

BAD PYRMONT-Every Sunday, 11 a.m. Quäkerhaus, Bombergallee 9, 31812 Bad Pyrmont.

BERLIN-Every Sunday, 11 a.m. Quäkerbüro, Planckstraße 20, 10117 Berlin.

COLOGNE/BONN-Every Sunday, 11 a.m. Koernerstr. 27, 50823 Köln (Schürig). Phone 0221-9524672.

FRANKFURT a.M.-Unprogrammed meeting 1st Sunday, 3rd Saturday, 4 p.m. Mennonitenhaus, Eysenckstr. 54, Frankfurt a.M.

GOETTINGEN-Unprogrammed meeting 11 a.m., second and fourth Sundays. Görtitzer Str. 51, 37085 Göttingen (Caspers). Phone 0551-7906830.

HAMBURG-Unprogrammed meeting 10:30 a.m., second and fourth Sundays. Moorluthweg 9e, Hamburg.

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 Loren at 849-5510.

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) 429-3086.

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.

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.

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 8:15 and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 323-2208.

Arkansas

CADDO-(Ark., La., Okla., Tex.). Unprogrammed. Call (El Dorado, Ark.) (870) 862-4179, (Mena, Ark.) (870) 394-6135.

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

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

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 Berkeley Alternative High School, Martin Luther King and Derby Street, Berkeley.

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.

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

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.

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

MENDOCINO-Worship 10 a.m. at Caspar Shul, halfway between Mendocino and Ft. Bragg. (707) 937-0200.

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/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. 890-57th Street. Phone: (916) 457-3998.

SAN DIEGO-Unprogrammed worship, First Days, 10:30 a.m. 3850 Westgate Place. (619) 687-5474.

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-Two worship groups in area: (805) 239-9163, 528-1249, or 528-6487.

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. Garzol/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 First Day, AFSC Center, 445 West Weber. For information, call (209) 478-8423.

VISALIA-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (559) 734-8275.

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

Colorado

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

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at Pikes Peak Justice and Peace Commission, 29 S. Institute St., 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.

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: (860) 354-1346.

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, 698-3324.

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

HOCKESSIN-Worship 10:45 a.m. 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 and third Sundays, 11 a.m., W. Main Street.

WILMINGTON-Worship and First-day school 10:30 a.m. 4th and West Sts. Phone: 652-4491.

District of Columbia

WASHINGTON-Friends Meeting of Washington, 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., 10:30 a.m., and 6 p.m. Sundays, also 7 p.m. Wednesdays. First-day school at 10:50 a.m.

QUAKER HOUSE-2121 Decatur Pl., next to meetinghouse. Worship at 10:30 a.m. with special welcome for Lesbians and Gays.

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 7:30 a.m. seven days a week.

Florida

CLEARWATER-Clerk: Priscilla Blanchard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 786-6270.

DAYTONA-Ormond Beach-Halifax Friends Meeting for Worship, 2nd and 4th First Days at 10:30 a.m. 87 Bosarvey Dr., Ormond Beach. (386) 677-6094, or (386) 445-4788.

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.

FT. PIERCE-Stuart Area Worship Group, 10:30 a.m., Fall-Spring. (561) 460-8920 or 692-2209.

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.

LAKE WALES-Worship group, (863) 676-2199.

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

MELBOURNE-9:30 a.m. (321) 777-1221 or 676-5077. Call for location.

MIAMI-CORAL GABLES-Meeting 10:30 a.m. 1185 Sunset Dr., 661-7374. Clerk: Gerry O'Sullivan, (786) 268-0556.

ORLANDO-Meeting and First-day school 9:30 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

ST. PETERSBURG-Meeting, First-day school, and Teen Group 10:30 a.m. 130 19th Ave. S.E. Phone: (813) 896-0310.

SARASOTA-Worship 10 a.m., discussion 11 a.m., Sudakoff Hall, New College. For directions, call (941) 358-5759, or Fern Mayo, clerk, (941) 955-1974.

TALLAHASSEE-2001 S. Magnolia Dr., 32301; hymn singing 10 a.m., worship 10:30 a.m.; weekly Bible study; midweek worship. (850) 878-3620 or 421-6111.

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

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

Georgia

ANNEEWAKEE CREEK-Worship Group—30 miles West of Atlanta. Unprogrammed Worship 11 a.m. Discussion following. 5525 Dorsett Shoals Lane, Douglasville, GA 30135. Call for directions Janet or Free: (770) 949-8079.

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

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

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

<cpjay@mindspring.com>.

AUGUSTA-Worship 10:30 a.m. (706) 796-0970 or (803) 278-5213.

ST. SIMONS ISLAND-Meeting for worship. For information, call (912) 638-4671.

Hawaii

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

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

MAUI-Friends Worship Group. Contact: George R. Harker, (808) 879-4160, P.O. Box 1137, Kihei, HI 96753; or (808) 572-9205 (Vitarelis).

Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 344-4384.

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

SANDPOINT-Friends Meeting, unprogrammed worship at 1025 Alder St., 10 a.m. Sundays. For information 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 872-6415.

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

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

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

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

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

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

OAK PARK-Worship 10 a.m. (First-day school, childcare), Oak Park Art League, 720 Chicago Ave., P.O. Box 3245, Oak Park, IL 60303-3245. (708) 386-6172—Katherine.

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.

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 and US 40. I-70 exit Wilbur Wright Rd., > 1 1/4 mi. S., then 1 mi. W. on 700 South. Contact: (765) 987-1240 or (765) 478-4218.

<wilsons@voyager.net>.

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, on the campus of Earlham College, unprogrammed, 9:15 a.m. (765) 935-5448.

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. Sunday. 121 S. Maple. (515) 232-2763.

DECORAH-Child and adult First-day school 9:30, worship 10:30. Childcare available. Meetinghouse, 603 E. Water St. (563) 382-3922. Summer schedule varies.

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

Kansas

♣ **LAWRENCE**-Oread Friends Meeting, 1146 Oregon. Unprogrammed 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. Our Web address is: <http://heartland.quaker.org>.

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.

LXINGTON-Meeting for worship and First-day school 10:30 a.m. Sundays. 649 Price Ave., Lexington, KY 40508. Telephone: (859) 254-3319.

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

Louisiana

BATON ROUGE-Unprogrammed worship 11:30 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (225) 665-3560.

NEW ORLEANS-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave. (504) 865-1675.

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

SHREVEPORT-Unprogrammed. Call: (318) 459-3751.

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) 338-6823.

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

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

LEWISTON-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, U.S. 202). No meeting July-August. Telephone: (207) 786-4325.

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.

♣ **OXFORD HILLS**-Unprogrammed meeting, worship 9:30 a.m. 52 High St. Hope Ripley Ctr., So. Paris. (207) 583-2780.

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

VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. (207) 923-3572.

WATERBORO-Unprogrammed worship, First-day school 9 a.m. For details call (207) 636-4149, 490-7113.

WHITING-Cobscook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2191.

Maryland

ADELPHI-Worship 10 a.m. Sunday. Sunday school 10:20 a.m. (Fourth Sunday at 10 a.m.). Additional worship: 9-9:40 a.m. 1st, 2nd, 4th, and 5th Sunday. 7:30 p.m. each Wednesday. Singing 9-10 a.m. 3rd Sunday. Nursery. 2303 Metzertott, near U. of Md. (301) 445-1114.

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

♣ **BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. Sept.-May (except 3rd Sunday-10 a.m.), 10 a.m. June-August. 3107 N. Charles St. (410) 235-4438. Fax (410) 235-4451. E-mail: sparkle@clark.net.

BALTIMORE/SPARKS-Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (410) 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: Winslow Long, P.O. Box 1005, Chestertown, MD 21620. (410) 778-1503.

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) 749-9649.

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-Preparative Meeting 11:30 Kerr Hall, Boyds. Children's program and weekly potluck. (301) 540-7828.

SOUTHERN MARYLAND-Patuxent Friends Meeting. Worship 10 a.m. 12220 H.G. Trueman Rd., P.O. Box 536, Lusby, MD 20657. (410) 394-1233.

<www.patuxentfriends.org>.

TAKOMA PARK-Preparative Meeting. Unprogrammed worship 10 a.m. Sunday at Crossings, 1 Columbia Ave. (at Pine). P.O. Box 11365, Takoma Park, MD 20913. (301) 991-8887.

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: Jim Thoroman, (978) 263-8660.

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**-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 Main Rd. (Rt. 23). Phone: (413) 528-1230.

♣ **LENOX**-Friends Worship Group. 10:30 a.m., Little Chapel, 55 Main St. (413) 637-2388.

MARTHA'S VINEYARD-Unprogrammed 10:30 a.m. Hillsdale 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. Falw. / Rte. 28A. (508) 398-3773.

WESTPORT-Worship Sundays 10 a.m. 938 Main Road. (508) 636-9663.

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-Pine River Friends. Unprogrammed meeting 10 a.m. Clerk: Nancy Nagler, (517) 772-2421.

ANN ARBOR-Unprogrammed meeting for worship 9 a.m. and 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Clerk: Claire Tinkerhess, (734) 663-9003.

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**-First Day meeting 10:30 a.m. Call 341- 9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

♣ **EAST LANSING**-Red Cedar Friends Meeting, unprogrammed worship and First-day school, 12:30 p.m. All Saints Episcopal Church lounge, 800 Abbott Road. Worship only, 9:30 a.m. except first week of month, Sparrow Wellness Center, 1200 East Michigan Ave., Lansing. Both accessible. Call (517) 371-1047 or 371-1754.

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.

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

MT. PLEASANT-MIDLAND-ALMA-Unprogrammed meeting 10 a.m. Discussion 11 a.m. 1400 S. Washington, Mt. Pleasant. Clerk: Nancy Nagler, (989) 772-2421.

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.

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-worship First Day 9:30 a.m. Assisi Heights (1001 14 St. NW) in Cantic Hall at the back of the building. First-day school. Phone (507) 287-8553.

ST. PAUL-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (651) 917-0383 for more information.

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 second Friday of month at 7 p.m. (651) 699-6995.

STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.

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.

HEARTLAND-Monthly Meeting:

BOZEMAN-(406) 587-8652, or 556-8014
DILLON-(406) 683-6695, or 683-5545
GREAT FALLS-(406) 453-2714, or 453-6372
HELENA-(406) 442-3134, or 447-5400
YELLOWSTONE VALLEY-(406) 254-0178, or 259-7484
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: 848-4178.
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) 615-3673.
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 at 10 a.m. Corner of Pickering Rd. and Quaker Lane. 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: Judith Pettingell. (603) 643-2164.

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.

NORTH SANDWICH-10:30 a.m. Contact: Webb, (603) 284-8215.

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.

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.

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

CROWELL-Meeting for worship 10 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 **CROWELL**.

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: (973) 744-8320. 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. Sundays. Haddon Ave. and Cooper St., Camden. Frank Goodfellow-Jones (856) 429-4653.

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

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

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

RANCOCAS-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship 10 a.m. only, 6/15-9/15. 201 Main St., Rancocas (Village), NJ 08073. (609) 267-6152 or (609) 654-3625. E-mail: <jrancio@aol.com>.

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

SALEM-Meeting for worship 10:30 a.m., First-day school 9:30 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 9:15 a.m. Meeting for worship 10:30 a.m. 104 N. Main Street. (856) 769-9839.

New Mexico

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

LAS CRUCES-Meeting for worship 10 a.m. 622 N. Mesquite. Contact: David Richman (505) 525-8322, Jean McDonnell (505) 647-1943.

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, 538-9565, 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. Call (505) 758-8220 for location.

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.

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 vicinity/surrounding counties. Unprogrammed meeting and First-day school. Call for time and place: (716) 526-5196 or (607) 243-7077.

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

CLINTON-Mohawk Valley Monthly Meeting. New Swarthmoor Meeting House, Austin Rd., Clinton, NY 13323. (315) 853-3035.

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

EASTON-Unprogrammed worship and First-day school 11 a.m. Rt. 40, 20 miles N of Troy. (518) 664-6567 or 677-3693.

ELMIRA-10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 962-4183.

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 W of Smyrna. Phone: Chris Rossi, (315) 691-5353.

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 E.M.-Southampton College and Southold

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

Contact us at <longislandquaker@netscape.net> or (631) 271-4672. Our website is <www.nyim.org/llqm>.

NEW PALTZ-Worship, First-day school, and childcare 10:30 a.m. 8 N. Mannheim. (845) 255-5791.

NEW YORK CITY-Brooklyn Meeting at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; Fifteenth Street Meeting at 221 East 15 Street (Rutherford Place), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and 11 a.m. and every Wednesday at 6 p.m.; Manhattan Meeting at 15 Rutherford Place (15th Street), Manhattan: programmed worship first, third, and fifth Sundays at 9:30 a.m.; Morningside Meeting at Earl Hall, Columbia University: unprogrammed worship every Sunday at 11 a.m.; and Staten Island Meeting: worship Sundays at 11 a.m. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information.

OLD CHATHAM-Meeting for worship 11 a.m. Powell House, Rte. 13. Phone (518) 794-0259.

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. (845) 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**-84 Scio St. (one block N of East Avenue across from East End Garage downtown). Meeting for worship Sundays at 11 a.m. school year; 10 a.m. summer (ASL-interpreted). Religious education for children and adults 9:45 a.m. (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, 2nd Sundays 10 a.m., all other Sundays 11 a.m. year-round except August, when all worship is at 11 a.m. First-day school, third Sunday in September through second Sunday in June, at meeting for worship times. 133 Popham Rd. (914) 472-1807 for recorded message and current clerk.

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.

WESTBURY (L.I.)-Worship, First-day school 11 a.m. 550 Post Ave. at Jericho Turnpike. (631) 271-4672.

North Carolina

ASHEVILLE-Unprogrammed meeting for worship and First-day school 10 a.m., forum and childcare 11 a.m. 227 Edgewood Rd. (828) 258-0974.

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

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (828) 299-4889.

BOONE-Unprogrammed meeting for worship 10 a.m. First Days. 171 Edgewood Drive, Boone, NC 28607. Michael Harless, clerk, (828) 263-0001.

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: Carolyn Stuart, (919) 929-2287. 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. John Young, 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

FARGO-Unprogrammed meeting, 10:30 a.m. Sundays, Call for current location. (701) 237-0702.

Ohio

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

ATHENS-10 a.m., 22 Birge, Chaucery (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 9:30 a.m. 1516 Salem Ave., Rm. 236. Phone: (937) 643-9161.

DELAWARE-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call (740) 362-8921.

GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (740) 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 and Third Sundays 10:30 a.m., Betsey Mills library, 4th and Putnam Sts. Phone: (740) 373-5248.

OBERLIN-Unprogrammed worship Sundays, 10:30 a.m., A.J. Lewis Environmental Center, 122 Elm St., Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Phone (440) 774-6175 or Mail Box 444, Oberlin, OH 44074.

OXFORD-Unprogrammed meeting and First-day school, 10 a.m. (513) 524-7426 or (513) 523-1061.

WAYNESVILLE-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-8959.

WILMINGTON-Campus Meeting (FUM/FGC), Thomas Kelly Center, College St. Unprogrammed worship 10:30 a.m. year-round.

WOOSTER-Unprogrammed meeting and First-day school 10:45 a.m. SW corner College and Pine Sts. (330) 345-9343 or (330) 345-8664.

YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Diane Chiddister, (937) 767-5921.

Oklahoma

OKLAHOMA CITY-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays in parlor at 2712 N.W. 23rd (St. Andrews Presb.). (405) 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-South Mountain Friends Meeting. Each First Day at 543 S. Mountain Ave. Business, adult ed., and singing 9:30 a.m. Children's program and silent meeting for worship 11 a.m. Hospitality and child care available during all activities. Bill Ashworth, clerk, (541) 482-0814.

BEND-Central Oregon Worship Group, unprogrammed worship. (541) 923-3631 or (541) 330-6011.

CORVALLIS-Meeting for worship 11 a.m.

3311 N.W. Polk Ave. Phone: 752-3569.

EUGENE-Meeting for worship 9 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

FLORENCE-Unprogrammed worship (541) 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) 328-0213.

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

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

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

Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E of York Rd., N of Philadelphia.) (215) 884-2865.

BIRMINGHAM-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S of West Chester on Rte. 202 to Rte. 926, turn W to Birmingham Rd., turn S 1/4 mile.

BUCKINGHAM-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Rte. 202-263), Lahaska. (215) 794-7299.

CARLISLE-252 A Street, 17013; (717) 249-8899. Bible Study 9 a.m. Meeting and First-day school, 10 a.m.

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 S of Rte. 1.

CORNWALL-Friends worship group, unprogrammed meeting for worship and First-day school 9:30 a.m. each First Day. Call (717) 964-1811 for location and directions.

DOLINGTON-MAKEFIELD-Worship 11-11:30 a.m. First-day school 11:30-12:30. E of Dolington on Mt. Eyre Rd.

DOWNTOWN-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile E of town). (610) 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 N of Daniel Boone Homestead, Exeter Township, Berks County, near Birdsboro. Worship 10:30 a.m. Clerk: Winfield Keck (610) 689-5509.

GAP-Sadsbury Meeting. Unprogrammed worship 10:15 a.m. First-day school. Simmontown Rd., off Rte. 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. Summeytown Pike and Rte. 202.

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

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

HAVERTOWN-Old Haverford Meeting. 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 1/2 mi. S of Chadds Ford, 1 1/4 mi. N of Longwood Gardens. Alice Erb, clerk.

KENNETT SQUARE-on Rte. 82, S of Rte. 1 at Sickles St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.pym.org>.

LANCASTER-Meeting and First-day school 10 a.m. 110 Tulane Terr. (717) 392-2762.

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

LEHIGH VALLEY-BETHEHEM-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 10:30 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.

MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. W 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.-May, 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, Thomas Swain (610) 399-1977.

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

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

NEWTOWN (Bucks Co.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. except summer months. 219 Court St. (off S. State St.); 3 mi. W 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. Bruce Grimes, clerk: (215) 234-8424.

PHILADELPHIA-Meetings for worship Sunday 10:30 a.m. unless specified otherwise. *indicates clerk's home phone.

BYBERRY-3001 Byberry-Southampton Rd., 19154. (215) 637-7813. Worship 11 a.m. (June-Aug. 10 a.m.)

CENTRAL PHILADELPHIA-15th & Cherry Sts., 19102. (215) 241-7260. Worship 11 a.m. (July-Aug. 10 a.m.)

CHELTENHAM-Jeanes Hosp. grnds., 19111. (215) 342-4544. Worship 11:30 a.m. (Jul.-Aug. 10:30 a.m.)

CHESTNUT HILL-100 E. Mermaid Lane, 19118. (215) 247-3553.

FRANKFORD-1500 Orthodox St., 19124. (215) 533-5523.

GERMANTOWN-47 W. Coulter St., 19144. (215) 951-2235. (August at Green Street.)

GREEN STREET-45 W. School House Lane, 19144. (215) 844-4924. (July at Germantown.)

MM OF FRIENDS OF PHILADELPHIA-4th and Arch Sts., 19106. (215) 625-0627

UNITY-Unity and Wain Sts., 19124. (215) 295-2888. Worship 7 p.m. Fridays.

PHOENIXVILLE-Schuylkill Meeting, Rt. 23 and Whitehorse Roads, Phoenixville, PA 19460. (610) 933-8984. Forum 9 a.m., worship 10 a.m.

PITTSBURGH-Meeting for worship 9 a.m. and 10:30 a.m. First-day school 10:30 a.m.; 4836 Ellsworth Ave. (412) 683-2669.

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

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

QUAKERTOWN-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m.

& **RADNOR**-Meeting for worship 10 a.m. year-round. First-day school also 10 a.m. except summer. Conestoga and Sproul Roads (Rte. 320), Villanova, 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. Sugar Rd., 2 miles NW of New Hope. (215) 297-5054.

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

SPRINGFIELD-Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2425.

STATE COLLEGE-Worship and children's programs 11 a.m. Also, on most Sundays, early worship at 8:45 a.m. and adult discussion at 10 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

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

TOWANDA-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. At Barclay Friends School, off Rte. 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.

WELLSVILLE-Warrington Monthly Meeting, worship 11 a.m. Rte. 74 east. Call (717) 432-4203.

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, 19390.

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

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

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

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

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

Rhode Island

PROVIDENCE-Meeting for worship 10 a.m. each First Day. 99 Morris Ave., corner of Olney St. (401) 331-4218.

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. Stern Student Center (4th floor student community room), 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 at the First Christian Church or in homes, at 4 p.m. EST, i.e., 4 p.m. EST or 5 p.m. EDT, when it is in effect. For directions call Lewis Shalloss at (864) 895-7205.

HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-6654.

South Dakota

RAPID CITY-(605) 721-4433.

Tennessee

CHATTANOOGA-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (423) 629-2580.

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. Rt. 8, Box 25. Gladys Draudt, clerk: (931) 277-5354. Meetinghouse: (931) 484-0033.

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-Meeting for worship (unprogrammed) and First-day school 10 a.m. Adult sharing 11:30 a.m. on second and fourth Sundays. 2804 Acklen Ave., (615) 269-0225. Thais Carr and Pam Beziat, co-clerks.

WEST KNOXVILLE-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (865) 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) 538-6214 or (806) 655-0446.

AUSTIN-Meeting for worship, Sunday 11 a.m., Hancock Recreation Center, 811 E. 41st (W of Red River), Austin, Tex. Supervised activities and First-day school for young Friends. (512) 452-1841.

DALLAS-Unprogrammed meeting for worship Sundays 10 a.m. 5828 Worth St. (214) 821-6543. <www.scym.org/dallas>.

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) 531-2324 or 299-8247.

GALVESTON-Worship, First Day 11 a.m.; 1501 Post Office St. Andrew McPhaul, Clerk, (409) 744-4214.

HILL COUNTRY-Unprogrammed meeting 11 a.m., discussion 10 a.m. Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, Tex. Catherine Mallock (830) 257-5673.

HOUSTON-Live Oak Meeting. Unprogrammed worship 8:30 and 10 a.m. Sunday and 7 p.m. Wednesday. First-day school 11:15 a.m. Childcare provided. 1318 W. 26th St. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning at 10:45. 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 7052 N. Vandiver. 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) 753-1299.

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 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.

& **MIDDLEBURY**-Worship 10 a.m. at Parent/Child Center, 11 Monroe Street, Middlebury. (802) 388-7684.

PLAINFIELD-Each Sunday at 10:30 a.m. Call Alan Taplow, (802) 454-4675.

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

SOUTH STARKSBORO-Unprogrammed worship and First-day school Sundays 9:30 a.m. Singing 9 a.m. Call Robert Turner (802) 453-4927.

WILDERNESS-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Chris O'Gorman, (802) 775-9552.

Virginia

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S of Alexandria, near U.S. 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 FM, discussion at 3 p.m., worship at 4 p.m. (434) 223-4160 or (434) 392-5540.

FLOYD-Unprogrammed meeting and First-day school 10:30 a.m. Call for directions. (540) 745-2365 or 745-6193.

HARRISONBURG-Valley Friends Meeting. 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 Friends. Unprogrammed worship Sundays 10 a.m. First-day school 10:20 a.m. Child care. 10 mi. W of Lexington off W. Midland Trail at Waterloo Rd. Info: (540) 464-3511.

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. Lynchburg College Spiritual Life Center, info: Owens, (434) 846-5331, or Koring, (434) 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) 598-1676.

ROANOKE-Worship 10:30 a.m. Usually at Hollins Meditation Chapel. 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, childcare and First-day school, 104 W. Kingswood Dr., (757) 253-7752.

WINCHESTER-Hopewell Centre Meeting. 7 miles N 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. Clerk: (540) 667-9114. E-mail: <abacon@visualink.com>.

Washington

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 641-3500.

BELLINGHAM-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m.

Children's program. (360) 752-9223; clerk: Susan Richardson, (360) 733-5477.

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) 385-7981.

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 Mininger (304) 756-3033.

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

PARKERSBURG-Mid-Ohio Valley Friends. See Marietta, Ohio, listing.

Wisconsin

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

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

GREEN BAY AREA-Fox Valley Friends Meeting, Sundays 11 a.m. September-May meetings at St. Joseph's Church in Oneida. June-August meetings in members' homes.

Call (920) 863-8837 for directions.

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

MENOMONIE-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 658-1042.

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

OSHKOSH-Meeting for worship 10:30 a.m. on Sunday. (920) 233-5804.

PENDLE HILL

A Campaign for a New Century



A QUAKER CENTER FOR
STUDY AND CONTEMPLATION

The great need today, as it was in Jesus' time, is a great conviction that the spirit and attitudes of men (sic) can be changed; that human nature is plastic and can be formed into something other than that which we see at this moment.

Clarence E. Pickett, unpublished journal, January 3, 1937

To live in that state of tension which enables us to be at the same time critic and friend of government, to study its workings sufficiently to be able to help religious insight become political action, remains part of our duty and call. And withal and beyond all, to maintain an abiding faith in the power of good to overcome evil, to live in that way of loving service for which we all most deeply yearn: nothing less than this kind of energetic commitment of our whole lives can satisfy the inner sanctuary of the human spirit.

Clarence E. Pickett, *For More Than Bread*, p.420

Clarence Evan Pickett was born in 1884, both of his parents coming from a long line of Quaker ancestors. The youngest in a family of eight children, he grew up on a farm in Glen Elder, Kansas. His personal growth was influenced by the rigorous demands of farm life, the visits by traveling lay Quaker ministers, and the opening of a window to the wider world by an older sister working for Friends in Japan.

The first in his family to go beyond high school, Clarence graduated from Penn College in Oskaloosa, Iowa, and then went to Hartford Theological Seminary for three years. Following his graduation he and Lilly Dale Peckham, of Union, Iowa, were married and moved to Toronto, Canada, where Clarence was pastor of the local meeting. It was in this Canadian setting that Clarence, a strong pacifist, was confronted by the challenges of wartime.

In 1917 he felt called to be pastor of Oskaloosa Friends Church. The United States was already at war. Clarence refused to buy any Liberty Bonds. Penn College students sought his counsel on issues relating to the war.

Then, following five years as secretary of the board of Young Friends Activities of the Five Years Meeting, Clarence became professor of biblical literature and church history at Earlham College in Richmond, Indiana. His liberal views, theologically and politically, were disquieting for many trustees.



In 1929 he moved to Philadelphia to be executive secretary of the American Friends Service Committee. It was during his tenure as executive secretary (and then as honorary secretary and executive secretary emeritus) that the AFSC achieved national and international stature. He was close to Eleanor Roosevelt and through her had access to the President. It was Clarence who suggested that a Quaker delegation be sent to Germany following the infamous Kristallnacht, the "night of broken glass." Clarence Pickett was the first chairman of the American Council on Race Relations. In 1947 the AFSC and the Friends Service Council in Great Britain, on behalf of the Religious Society of Friends as a whole, received the Nobel Peace Prize.

The above information was compiled by Lawrence McK. Miller, author of *Witness for Humanity*, a biography of Clarence Pickett.

As part of Pendle Hill's Campaign for a New Century, we honor Clarence Pickett, who was involved with Pendle Hill from its very inception. In 1929, he served on the organizing committee of the "New School" that was to open with the name of Pendle Hill in the fall of 1930. Indeed, Waysmeet, the Pickett home from 1937 to 1950, is now part of the Pendle Hill campus.

For information on how you can honor a special person by making an investment in Pendle Hill, please contact:

Barbara Parsons
Director of Development
Pendle Hill
338 Plush Mill Road
Wallingford, PA 19086
1-800-742-3150, ext. 132 or
E-mail: contributions@pendlehill.org