

June 2001

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



DILEMMAS OF OUR  
PEACE TESTIMONY

GRIEVING IN THE LIGHT:  
FRIENDS MINISTRY  
TO THE DIVORCED

U.S. QUAKERS:  
HYBRID CORN?

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



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**Among Friends**

**Working for Peace**

Perhaps one of the most difficult dilemmas presented by our Quaker testimonies is the tension between seeking to address that of God in every person and those times when we feel clear that speaking Truth requires advocacy for justice in active confrontation with one constituency or another. One of the compelling challenges of Quakerism—not always realized—is to find the higher Truth that speaks to the condition of all parties concerned.

In “Dilemmas of Our Peace Testimony” (p. 11), Judith Reynolds Brown addresses some of these issues. She reminds us that peace and justice are inextricably bound together and that we must work for worldwide peace in community with others who share this aspiration. But she also recognizes that there is a place for confrontation and dialogue about differences. In the spirit of this latter insight, we offer you a collection of letters in the Forum (p. 4) received in response to our March issue, which focused on the Palestinian perspective in the current conflict in the Middle East. Judith Brown asks if it isn’t healthy “to air . . . reservations, deal with those tensions rather than complacently to leave them lying? Dialogue can bring out our differences, give life to our meetings, and tolerance to our hearts. We need it.” I hope that you will dialogue about the issues raised by our letter writers and share your thoughts with us.

This month we also touch on the work of two remarkable Friends whose lives were committed to the pursuit of peace, freedom, and social justice. Margery Post Abbott’s “Emily Greene Balch, Pioneering Peacemaker (1867-1961)” (p. 9) gives a wonderful profile of the first secretary/treasurer of Women’s International League for Peace and Freedom (WILPF), one of two women with Quaker connections to win the Nobel Peace Prize. It is interesting to note that a person of Balch’s stature in the peace movements of her day struggled deeply herself with the dilemmas presented by our Peace Testimony.

On page 25 a book review of *Peacemaking in South Africa: A Life in Conflict Resolution* by H.W. van der Merwe lifts up the life work of this South African sociologist whose 24 years as director of what is now the Centre for Conflict Resolution played a significant part in bridging the gap between the apartheid regime in South Africa and elements of the African National Congress in prison and exile. As Judith Brown points out (p. 11), van der Merwe believed that “peace and justice are complementary,” and his obituary (p. 36) tells us that he emphasized not only justice in his peacemaking work, but forgiveness as well.

On a separate note, I am delighted to announce that FRIENDS JOURNAL has just launched a new website at [www.friendsjournal.org](http://www.friendsjournal.org). We are pleased to offer sample articles from numerous issues and to give readers and interested seekers an opportunity to learn about us and about Quakerism. We’re also pleased to offer another means to contact us with questions, concerns, manuscripts, graphic art, subscription orders, and online pledges of gift support for those who prefer communicating through the Internet. We editors have begun to dream about useful features that we might add to this site. (Check out our online Readership Survey, for instance.) I’m also delighted to announce that Martin Kelley has joined us as our new web manager. Martin spent six years at New Society Publishers, working in the production and editorial departments. Since 1995 he has worked with Nonviolence Web, designing and hosting the websites of 15 peace and social justice organizations. For the past two years he has worked (and will continue to work) as webmaster for Friends General Conference. Martin will keep our site refreshed and will assist us in adding new features to it. I’d love to hear what you think of this new means of communication with you and to hear your suggestions for ways we might improve it or add new features to it.

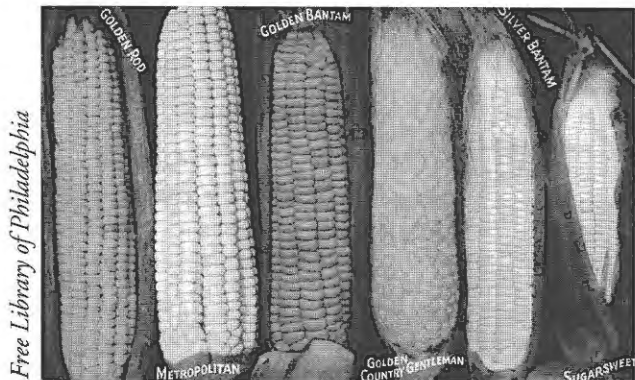
# FRIENDS JOURNAL

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Cover art by Lucy Sikes

## Thanks for Middle East coverage

I want to commend you for your series of articles on "Crisis in the Middle East" (*FJ* Mar.). As Quakers we recognize that justice is an essential prerequisite for peace. Israel has subjected the Palestinians to military occupation for 33 years since the UN Security Council called for its withdrawal from Palestine. Moreover, Israel has committed gross violations of international humanitarian and human rights law as described by Mary Ellen McNish and Jean Zaru. Can security for Israelis be based on these violations? While we do not condone the acts of terrorism committed by the Palestinians, we must recognize the frustrations they must feel by the repressive and prolonged nature of military occupation. How would we react if put under those circumstances? While as the editor suggests we must pray for those caught in this struggle, that is not enough. As Quakers, both individually and in our monthly and yearly meetings, it is my hope we shall appeal to our Congress men and women, and our President and Secretary of State (1) to do everything we can to stop the immense physical, social, psychological, and economic harm that Israel (with multi-billion-dollar U.S. aid support) is inflicting upon the Palestinians, (2) to suspend the sale of U.S. weapons that are being used upon civilians and civilian property in violation of U.S. and international law, and (3) to support (not oppose as the U.S. has done recently) a UN peacekeeping mission in the Palestinian territories. The recent Department of State human rights report on Israel recognized these violations by Israel, but they are yet to have any meaningful implication for U.S. policy.

*John P. Salzberg*  
Washington, D.C.

## More balanced reporting please: where is the Israeli viewpoint?

I am disturbed by your articles on "Crisis in the Middle East," in the March 2001 issue. When analyzing or approaching any conflict, one can either become an advocate for one side or recognize that both sides have valid points of view and try to be a mediator or facilitator for peace. With regard to the Palestinian-Israeli conflict, unfortunately Friends organizations in general, and AFSC in particular, have always

taken the advocacy role.

When you have a series of articles on the subject, would it be asking too much for FRIENDS JOURNAL to run one article giving the pro-Israeli point of view?

Israel, with a population of 6 million, is surrounded by Arab neighbors, with a population of over 200 million, who would like to wipe them from the face of the earth. Israel is the only true democracy in the region. In many of these Arab countries, no Christian church or Jewish synagogue is tolerated.

While the Palestinian refugee situation is a problem, please remember two things: no Arab country wishes to welcome any of them, and in 1948 there were 800,000 Jews in the neighboring countries and now (2001) there are 8,000.

You do not mention that every Israeli crackdown is preceded by a Palestinian suicide bombing or terrorist attack. The Palestinian school curriculum emphasizes hate against Jews and does not even show Israel on the map of the region. Many of the Arab countries surrounding Israel practice terrible religious and gender discrimination. Iraq, Iran, Libya, and Syria are on the State Department list of nations that sponsor terrorists.

Please give more balance in reporting.

*Bob First*  
Olympia, Wash.

## Peace in Israel should not be from the barrel of a gun

Sincere gratitude is most certainly due to FRIENDS JOURNAL for giving U.S. Friends the privilege of reading and contemplating upon the four Palestinian-Israeli conflict articles written by Mary Ellen McNish, Jean Zaru, Colin and Kathy South, and Maia Carter. It is indeed refreshing to read factual and on-site reports on the plight of the Palestinians, absent the spin applied by the daily press and the wire services. The four articles strip naked the hypocrisy of U.S. foreign policy toward this situation.

When one looks back over the past five decades, the Palestinians are suffering a plight very similar to the Jews in prewar Europe, particularly in Germany. The role reversal however, puts the right-wing Israeli governments and the Israeli army in the position occupied by the Nazi Gestapo and S.S. at that time. The invasion of Lebanon by Sharon, shelling of a UN refugee camp in Lebanon, bulldozing of Palestinian homes and olive groves, dispossession of

Palestinians from lands with optimum access to water aquifers, pogromization of Palestinians in the Gaza Strip and the settlements; the list is long indeed. The Israelis will have collected over \$1 billion from Germany in reparations for the Holocaust when payments are complete, and recently with U.S. help have collected on both slave labor claims from German corporations and Swiss insurance and safe-keeping claims, yet fob off the Palestinians' claims for compensation by saying "that's to be negotiated."

U.S. hands are equally as bloody as the Israeli's military on the deaths of Palestinians—who can forget seeing the TV image of U.S.-supplied Blackhawk helicopters rocketing Palestinian buildings in retaliation to youths with slingshots? The U.S. continues to supply billions each year to Israel in both military materiel and direct cash payments plus satellite intelligence, all under the fig leaf of helping "stabilization" and "peacemaking" in the Middle East.

Quakers and many others of faith and conviction protest each year at the U.S. Army's "School of the Assassins" at Fort Benning, Georgia, and rightly so, where our neighbors to the south have their military trained in ways and means of repressing their own citizens. Are there similar protests over the Israeli brutalities to the Palestinians, for instance in protest of one uprising when over 500 Palestinian youths were killed? No, and not likely to be; the right-wing Zionist lobby is a well-oiled political machine firmly clamped on our senators and congressional representatives.

And yet, there is a strong peace faction in Israel, and it is to be hoped that U.S. foreign policy in the future may be vectored towards supporting those courageous women and men instead of the "terminator" types whose policy seems to be "peace" from the barrel of a gun. These human rights violations would not be tolerated elsewhere, nor condoned by the political leadership in this country.

*Phillip Hartley Smith*  
Pittsburgh, Pa.

## Where is the Israeli perspective?

I am most disappointed with the March issue of FRIENDS JOURNAL.

Once again it has presented a jaundiced view of the Middle East conflict, presenting two articles that are virulently pro-Palestinian and anti-Israeli. I believe that FRIENDS JOURNAL has a responsibility to present more than one side of such a provocative issue. Surely the editor could



have asked a Friend to write an article from the Israeli perspective.

Allan Kohrman  
Newton, Mass.

## A shared memory of Ramallah

Thank you for your March issue with the cover stories on the crisis in the Middle East. I appreciated all the written accounts—especially that of Jean Zaru, who writes with both facts and fervor. Long ago, when Jean was my student at Friends Girls' School, teachers and students went caroling on a starlit night in Ramallah. It breaks my heart to know that the Ramallah of my childhood has been deeply wounded by the reality of war and occupation.

May Mansoor Munn  
Houston, Tex.



## Why no Israeli photographs?

The touching photograph of two Palestinian women on the front cover of the JOURNAL's March 2001 issue illustrates only half the story. Why not give equal photographic billing to pensive Israeli women?

Irving Barnett  
Sonia Blumenthal  
Clinton Corners, N.Y.

## Blood still cries out from the ground

I've "slept on it" a.k.a. prayed and sought guidance from God about it. I know I must at least write this letter whether it gets included in the Forum or not. The March 2001 issue of FRIENDS JOURNAL focuses on "Crisis in the Middle East."

I too have made a group trip to the Holy Land—one sponsored by Pax World Fund in which I'd invested decades ago. I also fulfilled an obligation on my return to talk about it to as many as would listen.

My Quaker roots go back to the 1640s when England was torn by religious upheaval and an ancestor left there for the New World on Long Island—where the natives helped out and celebrated at a Thanksgiving feast with the white men (and of course, women and children!).

History as I know it did not start at the

*Continued on p. 37*

## Viewpoint

# Nonviolence: The Law of Love

Mention the Middle East, the Congo, or Northern Ireland, and eyes roll, shoulders rise, and expressions of helplessness take over as people contemplate what seem to be irreconcilable conflicts.

The talk begins and can go something like this:

"Well, it's built into human beings to fight back when they're attacked. Call it a takeover by the hunter-gatherer genes they carry. The code says they can't survive if they don't shoot down the tiger or the

grizzly bear. When it comes to life on the streets, some people are so far out, so bubbling over with rage that a bullet is the only answer."

"Maybe so, but aren't there other ways to deal with out-of-control types?"

"What do you mean? Guys like Hitler or Stalin or Pontius Pilate deserved

to die. If we'd gotten to them before they did all that damage, the world would be a different place."

"People let them be in charge. Suppose the overlords tried giving a war and no one came. Citizens could begin to line up behind all kinds of passive resistance like sit-ins, boycotts, efforts to negotiate with those in charge. They could stand up and refuse to carry out orders."

"They'd be shot, wouldn't they?"

"What if there were too many to shoot down?"

"That doesn't sound practical."

"How practical is all-out death and destruction?"

This imagined conversation grows out of seeing the PBS program, "A Force More Powerful: A Century of Nonviolent Conflict" and a replay of the movie *Gandhi*. They both challenged the idea that humans are inherently aggressive and have no choice but to act on that instinct. To bear this out, there have been societies where the word "war" was not in the lexicon. In our time, Costa Rica gave up its standing army and urges other countries to do the same.

For ourselves, we can be sure that violence leads to more of the same. Whether it occurs in households, on the streets of cities and towns, or on the preplanned battlegrounds our leaders devise to ward off threats, it will build in intensity. No matter where it occurs, we need to understand that

whoever is injured carries the trauma of that for life. Whoever inflicts the injury is acting out of fear that isn't relieved by the violent act, but only gathers strength. Very soon, his or her world seems to grow more disobedient and chaotic in answer to a closing down of parts of the personality that provide a balanced view of every situation.

It's said that the two primary emotions are fear and love. If people perceive that they are not taken seriously and if they're deprived of material and emotional supports, they begin to feel like nonplayers in their particular surroundings. As time passes and their fates seem more and more out of their control, fear gives way to resentment and can change to anger so that measured, constructive responses to what is happening are lost in the shuffle.

Psychologists say that it's harder for a child to be ignored than to be yelled at. To wonder if he even exists is a fearsome experience and can translate into behaviors that range from depression to all-out assault. If whole populations feel overlooked or taken advantage of, resignation can be countered by gathering rage that demands an outlet. People begin to abuse each other with words, fists, and guns.

Mahatma Gandhi said that violence springs from seven root causes:

- Wealth without work.
- Pleasure without conscience.
- Knowledge without character.
- Commerce without morality.
- Science without humanity.
- Worship without sacrifice.
- Politics without principles.

All of these speak to a lack of regard, respect, and caring for one another even as these qualities provide the essence of love. To counter them calls for living lives that take others' fates into account, that hear the drumbeat of sorrow and loss and can, at the same time, celebrate our commonalities and special gifts.

As this occurs, lethal outbursts would fade. In time, nonviolence would seem as natural a choice as a walk on the beach or hugging a needy child. This isn't something that can be prescribed by others, a convenient pill to be swallowed when threats to our equilibrium arise. It's an inner process, a lengthy prayer that can lead us toward fearless acceptance of the law of love.

Ready everyone?

Cynthia Fisk  
Gloucester, Mass.



# U.S. Quakers: Hybrid Corn?

by William Edgerton

in the 1880s and 1890s because so many of them were lifeless. She said she was one of the young radicals who had helped to introduce such things as prepared sermons, music, and systematic Bible study into North Carolina Friends

**Y**ears ago I heard our gifted Quaker economist-philosopher-poet Kenneth Boulding compare U.S. Quakers to hybrid corn. His interesting observation was that, just as highly productive hybrid corn can be created by cross-fertilizing two less productive strains, so has much of the leadership in U.S. Quakerism come from the cross-fertilization of the theologically conservative, Bible-oriented, Christ-centered, programmed meetings of the Midwest, Far West, and South with the more traditional unprogrammed meetings of the eastern United States.

Among all the different strains in the cornfields of U.S. Quakerism, none can produce an entirely satisfactory crop by itself. The strengths of the evangelical, programmed, pastoral meetings are their ability to give the next generation a good solid preparation for life, with a stable family environment, often in a rural setting; a fairly thorough acquaintance with the Bible; and a sturdy set of values to live by. Their weakness is their tendency to lose sight of their distinctively Quaker

heritage and become a kind of homogenized Protestant. The strengths of the liberal unprogrammed meetings are their intellectual vitality and their social concern; their weaknesses are their occasional lack of spiritual depth, their difficulty in holding their children within the Religious Society of Friends, and frequently—and most serious of all—their loss of contact with the Christian roots of Quakerism. The extremes in this religious spectrum tend at one end toward Billy Graham and fundamentalists, and at the other toward a type of Unitarian humanism that some wisecracker has called “the belief that there is at most one God!”

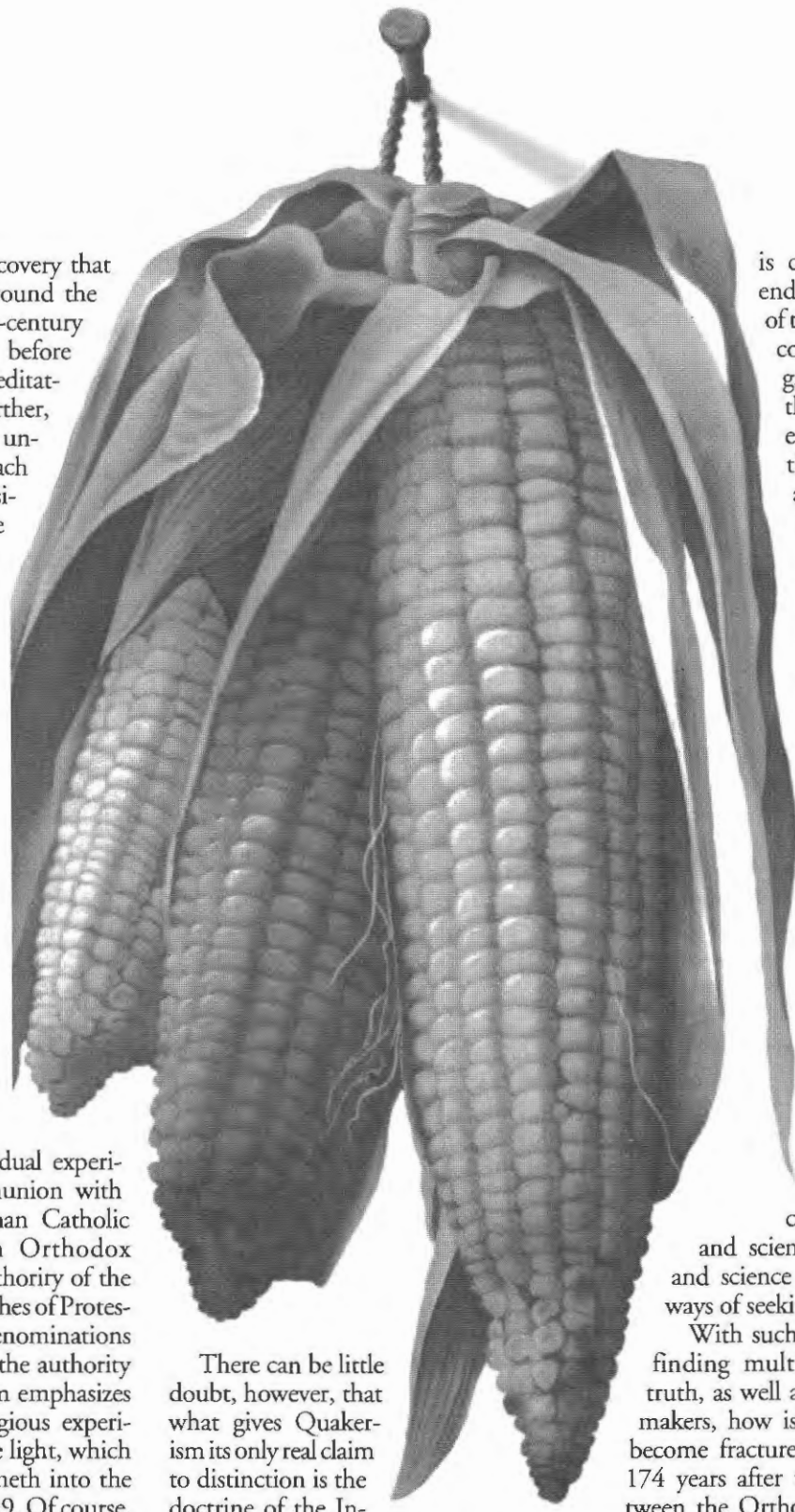
After growing up in a pastoral meeting in North Carolina and then spending more than half my life in various nonpastoral meetings, I have sympathy and appreciation for both, and a sense of distress that we no sooner make progress in healing old divisions in Quakerism than we find new ones appearing. My first acquaintance with an unprogrammed Friends meeting came in 1934, right after graduation from Guilford College in North Carolina. I spent a year working for an M.A. at Haverford College and went every Sunday with Douglas and Dorothy Steere to Radnor (Pa.) Meeting, which they were in process of resurrecting after many years, during which that fine old meetinghouse had stood empty. I remember coming home full of enthusiasm for this new experience and talking about it with my aunt Annie Edgerton Williams, who was a recorded minister and had spent seven years in India as the first Quaker missionary from North Carolina Yearly Meeting. She put my new enthusiasm into historical perspective with an account of her own rebellion against unprogrammed meetings

meetings in an effort to keep them from dying out entirely.

Even after this history lesson from my aunt it took me some time to realize that the most important thing in the Religious Society of Friends is neither the programmed, pastoral type of meeting, against which I had rebelled, nor the unprogrammed meeting based on silence, in which I have since felt so comfortable. Both of these forms of worship are nothing more than that—outward forms. They have value not in themselves but only to the extent of their usefulness in helping human beings discover spiritual reality.

Neither unprogrammed nor programmed worship should pose a threat to the other. In the same way, religion need not be threatened by science. Jesus said: “Ye shall know the truth, and the truth shall make you free” (John 8:32). When the Italian astronomer Galileo in 1632 refuted the old belief that the sun revolved around the earth and proved that the earth revolved around the sun, this filled the leaders of the Church with alarm. Galileo was arrested by the Inquisition, threatened with torture, forced to recant, and sentenced to prison. This controversy did not shake the followers of George Fox and Robert Barclay, because their religious convictions were rooted in vital personal experience. As Barclay said: “The scriptures . . . are not to be considered the principal foundation of all truth and knowledge. . . . We know them only by the inward testimony of the Spirit. . . . The Spirit is the primary and principal rule of faith.” I find it interesting to imagine how reassuring Barclay would be if he had been born in our time, when some of our fellow Christians are still as disturbed by what we know now of evolution as others were in

*William Edgerton is a member of Bloomington (Ind.) Meeting. Gratefully dedicated to the memory of Kenneth Boulding (1910–1993), Quaker economist, philosopher, poet, and spiritual leader.*



the 17th century by the discovery that the sun does not revolve around the earth. I can imagine the 21st-century Barclay expressing his awe before God's creative power and meditating in wonder about the further, spiritual evolution that God undoubtedly has in store for each of us after the end of our physical existence on this earth. The Quaker proceeds on faith that beyond the physical reality of the universe is a greater reality that is spiritual, and that all human beings have the possibility of growing spiritually and knowing the will of God through meditation and prayer, which are a kind of mystical equivalent to the experimental methods of the scientist.

This comparison with science leads naturally to what is distinctive in our Quaker heritage. There are three great sources of authority in religion: the authority of the group, the authority of a sacred book, and the authority of individual experience through direct communion with God. In general, the Roman Catholic Church and the Eastern Orthodox Churches emphasize the authority of the group. Islam and most branches of Protestantism—especially such denominations as the Baptists—emphasize the authority of a sacred book. Quakerism emphasizes the authority of direct religious experience, coming from "the true light, which lighteth every man that cometh into the world," as we read in John 1:9. Of course, it would be a serious oversimplification to assume that these three kinds of authority are separate pigeonholes, and that you have to put all your faith into only one of them. For most religious groups it is a matter not of choosing between the three but of relative emphasis of each of the three.

There can be little doubt, however, that what gives Quakerism its only real claim to distinction is the doctrine of the Inner Light. If there is a spark of God in every single human being on earth, the implications of that are breathtaking. It implies the equality of all races and nationalities. It implies the equality of men and women. It implies that God's revelation to human beings has existed as long as the human race has existed, and that it

is continuous and never-ending. Under the guidance of the Light Within, we discover new evidence of the greatness of God in everything that history and science reveal to us about the universe. When the astronomers' telescopes show us that our earth is only one tiny speck in a universe so vast that the light from some of the more distant stars has traveled *186,000 miles every second for more than 10 billion years* in order to reach our eyes, and it had already traveled more than half of that distance before our earth was even created four and a half billion years ago, we can joyfully proclaim with the Psalmist: "The heavens declare the glory of God and the firmament showeth his handiwork." Our Quaker doctrine of the Inner Light frees us from any conflict between religion

and science. In fact, Quakerism and science can be seen as parallel ways of seeking truth.

With such a strong foundation in finding multiple pathways towards truth, as well as a reputation as peacemakers, how is it that Quakerism has become fractured from within? Today, 174 years after that first great split between the Orthodox and the Hicksites, the lack of real understanding and even of a common language between pastoral, programmed meetings and nonpastoral, unprogrammed meetings is serious enough to justify embarrassment when we hear praise about Quaker peacemaking from outsiders who do not know us well enough.

Today the variety of beliefs and prac-

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**The Inner  
Light is the  
one thing that  
offers any hope  
of overcoming  
the divisions  
that separate  
us.**

tices among U.S. Quakers is so bewildering that we might wonder whether the Religious Society of Friends in our country has ever been more fractured, more divided than it is right now. And yet there are signs of hope in the midst of all this disagreement. First of all, there

has been no trace of the actual physical violence that marked the conflicts between Hicksites and Orthodox Quakers in New York and Ohio Yearly Meetings after the split in 1827. And second, there are numerous efforts today to maintain a meaningful dialogue across the differences that separate Friends from one another.

The Inner Light is the one thing in Quakerism that is distinctive enough to justify our separate existence as a Religious Society of Friends. It is also the one thing that offers us any real hope of eventually overcoming the divisions that separate Friends from one another. If we mind the Light Within, we shall follow cheerfully in George Fox's footsteps, answering that of God in everyone—even in fellow Quakers. If we faithfully follow the leadings of the Inner Light, we shall not only transform our personal lives; we shall transform the whole Religious Society of Friends. Our present differences in outward forms of worship may very well begin to reflect this transformation, leading to new combinations of the best elements in both the programmed and unprogrammed patterns of worship. Pastoral, programmed meetings will no longer drift toward a kind of watered-down Protestantism; and non-pastoral, unprogrammed meetings will no longer drift toward a sort of Unitarian humanism. Under the guidance of the Inner Light—which is only another term for the Holy Spirit and the Christ Within—Quakers of all varieties will be able to join together as explorers of the spiritual reality that underlies our physical universe. United in what is essential, we shall recognize that the tension between liberalism and conservatism is as

important for the health of the Religious Society of Friends as it is for the health of American politics.

Experienced Quaker farmers may be quick to point out that hybrid corn cannot reproduce itself. I think Kenneth Boulding might have answered that this is just the point. The

greatest contribution all of us can make to the spiritual health and vigor of Quakerism is through vigorous and constant spiritual cross-fertilization among all the crops of Quakerism—Conservative, Evangelical Friends International, Friends United Meeting, and Friends General Conference. Here are a few Friends out of many who have done this: Clarence Pickett, who grew up in Midwestern Quakerism and was a Quaker pastor before he became the first executive secretary of American Friends Service Committee; Thomas Kelly, a Quaker farm boy from Ohio whose *Testament of Devotion* has a unique place in international Quaker literature; Leonard Kenworthy, whose roots were deep in Midwestern Quakerism and who lived most of his adult life in unprogrammed Eastern meetings while working through his writings to bridge the gaps of misunderstanding among Friends; Kara Newell, who grew up among Evangelical Quakers in Oregon, ably served for eight years as field secretary of Friends United Meeting, and then became executive secretary of American Friends Service Committee; and Cilde Grover, executive secretary of Friends World Committee for Consultation, Section of the Americas, who attended George Fox College in Oregon and Earlham School of Religion in Indiana and has her membership in Northwest Yearly Meeting, which is a part of Evangelical Friends International.

Thanks to the wisdom of our spiritual forbears we have in place right now the very organization we need to carry on this process: Friends World Committee for Consultation. Let us vigorously support it and make use of it. □

## The Secret Kiss

At the heart of the Universe  
is  
a secret

around which  
the  
ebb and flow  
of  
all existence

circles

as a dog  
sniffing  
for

a safe place to lie down.

In the heart of each one of us  
is

the answer

around which  
the  
ebb and flow  
of  
our lives

circle

as a hummingbird  
this  
nectared flower  
inside

the kiss  
that  
melts

secrets  
and  
answers

into one.

—Dane Cervine

*Dane Cervine lives in Santa Cruz,  
California, with his wife and two  
children.*



# Emily Greene Balch



## PIONEERING PEACEMAKER (1867–1961)

by Margery Post Abbott

Swarthmore College  
Peace Collection

Emily Greene Balch, along with her friend and inspiration, Jane Addams, was one of two women with Quaker connections to win the Nobel Peace Prize. Both were part of the large group of women advocates for peace during the first half of the 20th century who formed Women's International League for Peace and Freedom (WILPF), one of the most enduring peace organizations of our time. Balch's life is an inspiring expression of the interconnections between economic justice and peace. She also offers us a glimpse of her struggle with her pacifist position in light of the Second World War.

Balch is not widely known in Quaker circles, as she joined London Yearly Meeting in midlife while she was living in Geneva. Raised in a well-off Boston family with Unitarian leanings, she had been introduced to Friends at Bryn Mawr College, where she was a member of its first graduating class. Much later, she realized her match with Quakerism during a period when she was working for WILPF and lobbying the newly formed League of Nations.

Balch was deeply inspired by the settlement house work of Jane Addams. Her resolve to base academic theory on first-hand knowledge led to her work with poor Italian children in Boston as she prepared a handbook on laws and institutions related to juvenile delinquency. She helped start Denison House in Boston in 1892 and became the first head worker at this early settlement house. In 1894 she joined the American Federation of Labor as she became involved in the plight of

women working in the tobacco industry and as telephone operators.

Throughout her life she saw and emphasized the interconnections between peace, the way people treat one another, and the conditions in which people live. Even after she decided that she could have the greatest possible effect by teaching others, she maintained her involvement in social work, occasionally missing classes at Wellesley because she was organizing women, serving on the Massachusetts Factory Inspection Committee, or chairing the Minimum Wage Committee, which successfully advocated the first minimum-wage law in the U.S.

By the opening of the First World War, Balch must have been a distinctive figure whose dress reflected her beliefs, but with a sense of humor. One observer states that in her late 40s, in 1915, Emily Greene Balch "was tall and thin, reserved but not conservative, someone who deliberately dressed plainly in order to be classless and who had been known occasionally to wear her hat back to front."

In the complex interconnections of her life, Balch saw no conflict between her teaching, working for peace, and working for social justice at home and abroad. When the United States entered the First World War Balch was not willing to compromise her pacifism in the face of a threat to her beloved teaching position at Wellesley. In fact, in 1917 and 1918, she took a leave of absence from teaching, aware that her pacifist position was an embarrassment to the college. When the Wellesley trustees became upset at her vocal pacifist position in 1918, she wrote to them: "I believe so deeply that the way of war is not the way of Christianity. I find it so impossible to reconcile war with the truths of Jesus' teaching, that even now I am obliged to give up the happiness of a

full and unquestioned cooperation where the responsibility of choice is mine."

The consequence of this stance in the midst of the fervor generated by U.S. entry into the war was that her contract as chair of the Department of Economics and Sociology was not renewed by the Wellesley trustees.

During the course of the First World War, Balch joined Fellowship of Reconciliation as well as becoming one of the central figures in the international women's peace movement. She was a delegate to the 1915 women's international peace conference at The Hague, which proposed recommendations advocating the forerunners of the League of Nations, the World Court, and international peacekeeping forces. Following the conference she participated in the delegations visiting numerous heads of state in Europe, advocating and seeking the practical commitments leading to a mediated end to the war. On her return home, Balch, along with Jane Addams and others, met with President Wilson in the same cause. Many of the points the women stressed later became incorporated in Wilson's famous Fourteen Points.

Her leave of absence from teaching during these years, followed by the loss of her teaching position, freed her for full-time dedication to peace work and allowed her to take the position of the first secretary/treasurer of the newly created WILPF in 1919. (Jane Addams was the first international president).

Through all her activities, Balch retained time for a rich inner life, family, and deep friendships. She filled portfolios with sketches and pastels and in 1941 published a book of her poems. Balch became a Friend within London Yearly Meeting in 1921 while she was working for WILPF in Geneva. Because of the

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**U.S. delegates to the 1915 women's international peace conference at The Hague. Emily Greene Balch is on the left end, third row; Jane Addams is second from left, front row.**

neutrality in the face of Nazi aggression.

Two years later, she described her anguish in another letter:

When the war broke out in its full fury in 1939, and especially when, after the disaster at Pearl Harbor, the USA became a belligerent, I went through a long and painful mental struggle, and never felt that I had reached a clear and consistent conclusion. "How can you reach inner unity," I said, "when in your own mind an irresistible force has collided with an immovable obstacle?"

Despite her differences at times with WILPF's public stance, and newspaper columns indicating her resignation, Balch and other dissenters remained active in the organization, a fact she attributed to the similarity of its business method to that of Friends and the place it left for individual conscience and respect for differing convictions within the organization. WILPF, with its strong Quaker leadership, was one of the very few peace organizations to survive the Second World War intact.

At the start of the Cold War in 1946, at the age of 79, Emily Balch addressed the first postwar conference of WILPF as the women sought to rebuild their work following the end of the armed conflict. The fresh memory of Hitler was all around them as they met in Luxembourg, and Balch offered this vision of hope:

Human nature seems to me like the Alps. The depths are profound, black as night and terrifying, but the heights are equally real, uplifted in the sunshine. It is not realistic to concentrate our attention on the recent revelations of the depths of evil to which human beings can descend. To do so leads to stumbling feet, weakness and discouragement. . . .

We must draw a deep breath and fill ourselves with the fresh air of courage and confidence, of a sober goodness, a love which is universal and all-embracing without losing its vivid personal quality. □

divisions among U.S. Friends, she could never bring herself to transfer her membership to the United States. She spoke of her decision to join Friends in this way:

A drawing toward the Society of Friends which I had felt for some years grew into a definite desire to become one of them. It was not alone their testimony against war, their creedless faith, nor their openness to suggestions for far-reaching social reform that attracted me, but the dynamic force of the active love through which their religion was expressing itself in multifarious ways, both during and after the war.

Her duties as secretary/treasurer for WILPF included setting the new organization on its feet and lobbying on its behalf before the newly created League of Nations. She also led important studies such as one in 1926, at the request of the women of Haiti, that resulted in the book *Occupied Haiti*, which documented conditions and contributed to the eventual withdrawal of U.S. troops from that country.

WILPF was largely Quaker-inspired and throughout its history has been led almost entirely by Quakers or women with strong Quaker connections such as Jane Addams. Among the procedures it established was the use of consensus, a method that allowed all voices to be heard

and allowed them to hold together even under considerable differences of opinion.

Hitler brought Balch to the point of reconsidering the nature of her pacifism, something the personal threat posed by the Wellesley trustees could not do 20 years earlier. She, like many other Friends, wrestled with her response to what she called "the religion of violence" posed by Nazi Germany. She regarded the initial U.S. policy of neutrality as a failure to take an economic and moral stance against violence.

In a private letter to a friend before Pearl Harbor, she stated that:

[There are] 100 percent absolutist religious pacifists of whom I have never been one. I stop being nonresistant when it is a question of offering my neighbor's cheek for the blow. . . . At the same time I thank God for the conscientious objectors . . . . They fulfill a function which [Elton] Trueblood in his excellent article in the December *Atlantic* accepts as the sole justification of pacifism—that of "bearing witness." . . . The question is how is peace, or any chance of peace, to be secured. The answer that I could make before Hitler is not the same. . . .

Balch thus sided with the European WILPF leaders rather than her fellow Americans who preferred an absolutist position on the issue of nonresistance and

The history of the Quaker Peace Testimony is full of dilemmas and never a simple doctrine. Indeed, it seems to me that when the Religious Society of Friends asks of itself both the tolerance that derives from speaking to that of God in every person and the commitment that is necessary for a strong stand for peace, it thereby asks for dilemmas!

To reconsider some of the dilemmas our Peace Testimony has given us, I looked

# DILEMMAS OF Our Peace Testimony

by Judith Reynolds Brown

at Peter Brock's book, *The Quaker Peace Testimony 1660 to 1914*. My meeting has also looked at peace issues stimulated by the book published in 1996 by the Pendle Hill Issues Program entitled *A Continuing Journey: Papers from the Quaker Peace Roundtable*.

My reading of Quaker history regarding the Peace Testimony both jolted and reassured me. Jolted in that I saw how much more our meeting could be doing for peace, regardless of how much we are committed as persons to the pacifist point of view. Reassured in that I learned that Quakers have seldom agreed and often struggled with how to make manifest our opposition to war and violence. I had heard that George Fox said to William Penn, "Wear thy sword as long as thou canst," but I had not realized that William Penn had some difficulty convincing the king he was a loyal subject. This difficulty was bound to influence what William Penn allowed himself to do to continue to hold the reins of power. I found it particularly interesting that when Quakers had more

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political power than the Religious Society of Friends does at the moment, as in the latter 1700s in Pennsylvania and Rhode Island, they made a distinction between the "magistracy," or what was required of those governing in legislatures as Quakers, and the more personal, pacifist stance that any individual Quaker might feel called to take. For example, when the king taxed Quaker legislatures to conduct war and they reluctantly paid that tax, they developed a euphemism for talking about it. They said the tax was "for the king's (or queen's) use." However, the Quaker legislature's payment of that tax did not alter the stance many individual Friends of the same body took to steadfastly oppose war and their own participation in war. In short, I was intrigued to see signs that Quakers in certain periods have been pragmatic as well as absolutist about their opposition to war.

I sense there are three broad areas we present-day Friends should consider as integral to our work for peace.

*Peace in today's world is inextricably bound with justice.*

H. W. van der Merwe of South Africa said in FRIENDS JOURNAL (April 1997) that "peace and justice are complementary. You can't have one without the other. Also, they are in tension with each other in the sense that peacemakers are trying to overlook injustice because they want peace at all costs. The prophet who is for justice is not a good peacemaker because he estranges the party that he attacks." Van der Merwe felt peace and justice are unattainable—"you can strive towards them but you can never get there," that none of us can ever keep a good balance between the two, that our personality and circumstances incline us toward the one or the other. This does not mean to me, however, that we should hesitate to work for both peace and justice. Does it not mean that we must decide where our personality and circumstances incline us and plunge in?

One of the despicable things about war and violent struggles of any nature is that they deny all chance for justice. Nuclear weapons and the United Nations have perhaps helped to keep the world out of the huge conflagrations we call world wars for a bit over 50 years now, but terrible, smaller wars and terrorism have



been almost steady problems since the end of World War II. The sense of injustice, wherever it occurs, breeds the seeds of war. It causes violence to lash out of human beings.

This means to me the obvious: we must be proactive, not merely reactive, when it comes to avoiding war. We need to promote the laws and enact the programs in the United States and abroad that are going to bring about the experience of equality and justice. We need to think about what restorative justice means in our prison and governmental systems.

We need to equip ourselves in our communities to be either confrontive in the face of injustice or to be mediators. If we decide to be resolvers of conflict we need to equip ourselves with the techniques and acquired temperaments to take the middle road that refuses to see "the devil" in either side of any conflict. To do this we have to know ourselves. Most of us have an innate desire to feel akin to the messiahs of this world, the resolvers. Instead, can we learn to keep our own manipulative power in check and let the Spirit take charge? Some of us these days steadily deal

with violence in our workplace. Can we train ourselves to know how to be a constructive force for calm in the face of that violence? To live out the traditional Quaker volunteer spirit we may have to take a low-key position in programs that build justice and peace.

Deep ecology has made us aware that not just humans, but every creature, animate and inanimate—indeed the whole universe—is interconnected and in need of justice and equal consideration. To adopt this view of the world requires a radical version of our Testimony on Equality. And does not a determination to steward the world's resources and bring about economic justice in the world require a radical version of our Testimony on Simplicity? This is a witness we can make in our daily living, and I see it as an integral part of our Peace Testimony.

*We can join with the many groups now studying and planning to bring about the institutions and build the infrastructures needed for peace in the world.*

The most obvious institution is the United Nations. But we can rejoice that the world is now peppered with peace academies, peace universities, and non-governmental organizations whose most immediate aim is to bring about peace in the world. I was intrigued to learn that William Penn fashioned a peace plan for his day that included a parliament of Europe. We are not lone voices crying in the wilderness. We can be grateful to the Spirit of God working in the world that currently peace-building organizations have mushroomed.

As we recognize that political bodies have begun to enact international laws, lay sanctions on each other, and appoint peacekeeping forces, we are confronted with other dilemmas. How much and what kind of use of such restraints and force is in keeping with our Peace Testimony? Most of us accept police restraint in civil disorder to enforce our laws. How much is proper, how much is too much, and should we not be active in supporting the proper training of the users of restrictive force? Police forces need to know we support them, and we need them sorely, in restraining violence, but we also insist

## Vietnam War Memory

Once, at our Quaker boarding school,  
a local military man,  
retired, model citizen,  
agreed to come and share his point  
of view.

Standing alone before those Friends,  
outside our small society,  
with proper, warm civility  
he told the story of his life,  
his war,

then took spasms of anger aimed  
to take no prisoners, a reign  
of liberal scorn sharpened with  
Bible belting, other cheek  
napalm.

The man was bright enough. He could  
have had us by our bloody means.  
But someone somewhere must have taught  
him tact and manners, for he kept  
his peace.

—Janeal Turnbull Ravndal

*Janeal Turnbull Ravndall lives at Pendle Hill in Wallingford, Pa. She is a member of Stillwater Meeting in Barnesville, Ohio.*



they do not overstep their legitimate actions. In today's world this is a dilemma that pinches us hard.

*In opposition to our present governmental systems, certain confrontive and refusing actions may be required of us.*

The first two areas above seem givens, even perhaps platitudes, in connection with our Peace Testimony and what it asks of us in the present day. This third area, where we are asked to be more negative and obstinate, may trip some of us up. One cannot read Quaker history without being aware that countless Quakers have been principled and obdurate towers of resistance for religious reasons. What about draft resistance? Refusal to register? Do we pay taxes for war? Do we insist there be alternatives when the military recruits in our high schools? My reading made me glad I was not a Quaker in Civil War times. What stand did young men take on the northern side in the Civil War when they saw that to refuse conscription meant they refused to fight against slavery and for the preservation of the union? It may be a given that Quaker men and women resist governmental systems that accept war and promote injustice. But how? Can we be vitally committed to such a stand ourselves and still accepting of other Quakers who do not see it that way?

In our meetings, examining our negative stances may well bring out our differences. Is it not healthy though in our meeting communities to air those reservations, to deal with those tensions rather than complacently to leave them lying? Dialogue can bring out our differences, give life to our meetings, and tolerance to our hearts. We need it.

This analysis of the present requirements of our Peace Testimony is not intended to be exhaustive. Since none of us can work at everything, we must be tolerant of each other's choices. I have not even touched on what peace requires in our inner lives where the Spirit sweeps in on us. No one path we might choose is sure to bring peace. I know, however, that I need to ask myself which active aspect of our Religious Society's Peace Testimony fits my talents and interests—demands my commitment—and then I need to get cracking. □

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# THE UNBOWED HEAD

by Ken Southwood

When they fight, animals of the same species often have an instinctive way of submitting and signaling obeisance to others that prevents them from being killed or badly mauled. I used to enjoy seeing a half-grown pup chasing excitedly after other dogs on campus until the pup went too far and an older dog turned on it and snapped. The pup would yield, cower, and lie down on its back, flopping its legs helplessly. The older dog would stop and slowly turn away. Then the pup would get up and lope off, accepting its subordinate position. I once viewed a nature film sequence that showed a young and inexperienced cheetah stalking and pouncing on a pair of frolicking lion cubs who responded in this way two or three times, each time leaving the young cheetah confused and discouraged but leaving the lion cubs safe. The gesture of submission inhibits both parties from any further fighting and it maintains peace by clarifying the dominance hierarchy.

Human beings have very weak instincts, and we do not have that instinct-bound integrity. An aggressor does not refrain from massacre because of the victims' submissive behavior, and, if a victim *should* submit, the antagonist had better not turn away as the submitter might stab him or her in the back. We use our brains and emotions to govern what we do,

but this leaves us with the Holocaust, ethnic cleansing, and the seesawing conflict between Tutsi and Hutu, as there is

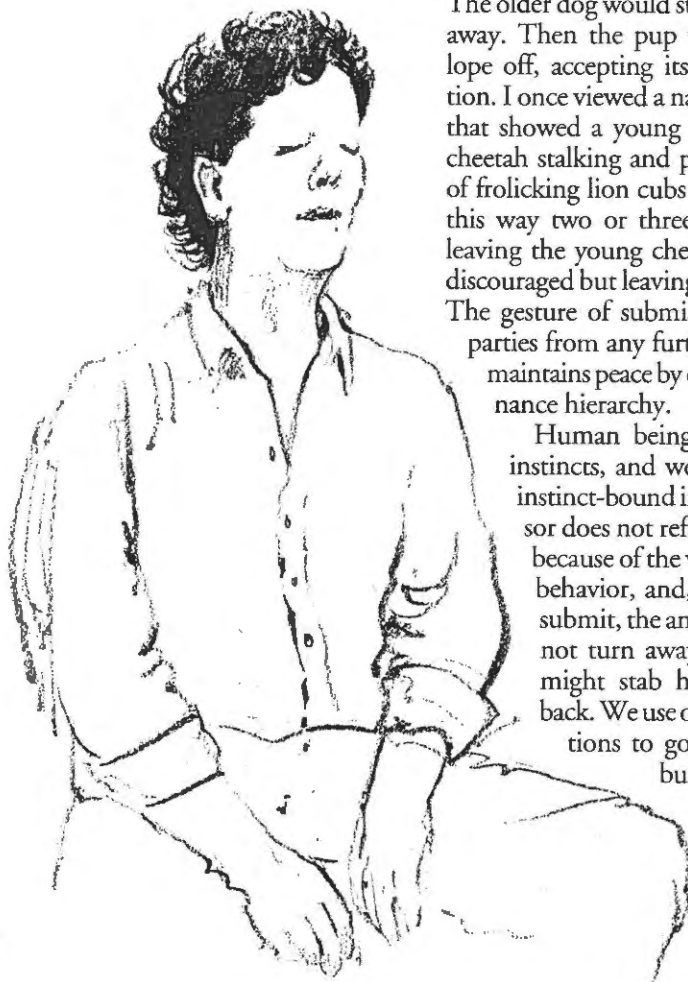
always tradition, memory, suspicion, and the fear of treachery and further attack or maneuver.

There is, nevertheless, a submissive human gesture with a deep psychological meaning and which humans have used and still use over all the world. This is the

act of bowing, varying from the formality of the Japanese bow, through the kneeling bow to Queen Elizabeth when she knights one of her subjects by the touch of a sword's flat blade (such symbolism), to the full kneeling crouch with forehead to the ground of earlier times. A petitioner to the Sultan of Brunei addresses, verbally, not his person, but the dust beneath his feet. (And in Thailand 40 years ago I observed a railroad clerk prostrating himself before the stationmaster.) In bowing, those in earlier times must not only have placed themselves in the position of being unable to defend their necks from attack, but even of being unable to see what the other was doing. Bowing still induces a deep feeling of submission.

It is not surprising that bowing is used in religious obeisance. In prayer the Muslim faithful kneel facing Mecca and bow low with forehead touched to the ground. Christians kneel upright with hands pressed together and head bowed. Buddhists have no Great God but bow in obeisance to Buddha, while Mahayana Buddhists have many minor gods to whom they bow. Hindus perform the *namaste* with hands lightly pressed together with varying depths of bowing.

The image of Quaker worship used for the cover of Geoffrey Hubbard's original Pelican paperback, *Quaker by Conviction*, shows a sculpture by Friend Peter Peri of a man sitting with knees crossed and hand to chin as if in deep thought. From earliest days Quakers rejected mere symbolism, insisting that ritual behavior and particular words, songs, buildings, days, places, or things had no special sacred quality, and that attention to them could give external appearance of spiritual submission without the necessary integrity. Moreover, God was not out there, in front of people, nor up there above them, nor in shrines or sculpted figures, nor approachable only by specially anointed intercessory priests. The spirit of God was to be sought within each person by him or herself, and seen and felt by others when he or she acted upon that spirit. Just as each person sought God in himself or herself, he or she should seek that spirit in others, whatever the barriers of wealth or poverty,



Lucy Sikes

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virtue or vice, familiarity or strangeness, nationality, race, or sex. God was not to be found by any technique or physical position but simply by waiting in silence.

This produces the occasional peculiarity such as the statement by an Ann Arbor Friend many years ago that she was not part of the kingdom of God but of the republic of God, a statement received enthusiastically by those present. It can be confusing for new attenders at Quaker meetings when they are not taught how to seek the inner Spirit with special rites, techniques, mantras, or positions. They aren't even taught how to recognize the Spirit when they think they may have experienced it. They are left to sit upright in silence, like Peter Peri's sculpted figure, and to listen, both within themselves and to the words of others out of the silence. They may ask others about this process and receive a different answer each time, yet, perhaps they will be able to find a common thread; different routes to the same spirit of love and concern. Quakers do not kneel, or bow, but sit upright, looking not upwards nor downwards, but seeking a center that is both within and without.

The bowed head is still, for me, present in my upright waiting. It is implicit in the feeling of waiting. It is in humility, an acceptance of the will of God, of what is to be, a recognition of the vastness of the invisible creative energy behind all things, so much greater than I. It is in an absence of supplication, an acceptance of my own inability to determine what is best. It is in an acceptance that the world, with all its uncertainty and evil, may still mysteriously be, in the words of Voltaire's Dr. Pangloss, "the best of all possible worlds," a world in which decisions have real and vitally important consequences. It is in a phrase sometimes used by individual British Friends in meeting for business, "I hope so," which was explained to me as indicating an acceptance that the will of God may differ from theirs but without entreaty to change it.

In meeting I bow, without bending my neck or knee, without beseeching, and with no words, in willing acceptance. □

## Quakers marry, late in life

Here, in the place of promises,  
as their juniors speak of faithfulness and trust,  
they sit  
with amazed eyes and quick smiles,  
yet secure in joy as a boiled egg  
in its china cup.

Before now, each has known blissful days,  
known also the long nights  
when train signals  
spelled out seldom comfort.

Their presence in the place of vows  
says to the rest of us:

Look. We chewed our meat, all of it,  
even the gristle,  
and are hungry for more.

It is all worthwhile.

Reach in there, take hold of this life,  
pull it to you through pain,  
eat the honey with the comb.

—Joyce B. Adams

*Joyce B. Adams lives in El Dorado, Arkansas.*



# Being Silent

by Christopher L. King

Last Sunday was another of those meetings for worship. In the first 20 minutes when the children were present no baby cried, no toddler kicked the bench, no little voice whispered.

After the children left, quiet returned and there were no obvious coughs or lozenges wrappers. No stomachs growled, and no Friends made unexpected trips in and out.

Outside the meeting room the traffic was distant, airplanes only a low grumble; no leaf blowers, games of tag, or scolding mobs of crows.

As meeting neared its end no one snored—and no one spoke. We returned to the world with friendship and conviviality.

It had been one of those meetings for worship in which no one was moved to speak, but I would not have called it a silent meeting. For I did not feel that the worshippers were eager for the silence.

In the 1960s I attended Wilton (Conn.) Meeting from time to time with my grandparents, Clarence and Alice King. I remember the silence at those meetings being almost palpable, as though the air in the room had changed, the atmosphere somehow gaining weight. When someone spoke in that meeting, the sound was like a fish rising from a great depth and splashing into the air. The odd thing was that despite the beauty of the message, there seemed to be an eagerness in the congregation to get back into the silence again. I have had this experience a few times in subsequent years in a few meetings. On these occasions, even when the messages are frequent, they fall back into a deep pool of silence, which nourishes them and joins them in a whole. But these occasions seem to be increasingly rare.

I come to meeting eager for that experi-

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ence and am frequently distracted, often by my own mind, which is so abuzz with the business of the world that it cannot seem to settle down into what Douglas Steere called "the presence of the Listener." Often I am disappointed with my fellow worshippers. For just as you can feel the true centering of a meeting and even a Divine presence in it, you can also feel a general distraction, a restlessness—feel us becoming peevish children who want to go out and play, or are eager for someone to entertain us with insight or profundity.

When I have questioned Friends about their similar experiences of worship they may acknowledge that they are often distracted by thoughts of work or family or the beautiful day waiting to be enjoyed. They may say that worship is always a struggle and that each comes to it in his or her own way. They may say something like, "It is up to each of us to get what we can out of it."

I can agree with this argument but I am not content with it. In fact, I would go a step further. I believe that many of us have lost the ability to find pleasure in silence, lost the eagerness for silent worship.

Think about your average day and the daily lives of your children and grandchildren. Many of us live in cities and even suburbs in which there is a constant din from the machinery of the city itself. Add radio alarms, yammering TV shows, constant commercials, "drive time" music and talk, and the general exterior and interior noise of highly programmed families.

We have cell phones, beepers, and pocket computers to keep us constantly connected. We rate our success on the number of things we can multitask. Our children try to do homework with two or three kinds of media humming. Even our vacations may be highly scheduled so as to "get our money's worth."

By now you may be saying, "Hey, that's not me. I lead a pretty simple life." But even the simplest Quakers I know these

*I fear that there is an impatience for the still small voice to speak to us.*

days seem to have *minds* buzzing with "have to"s.

Then on Sunday morning there is that scramble to get to meeting to be silent for an hour, well, 50 minutes really, because maybe you arrive a little late, or really 40 minutes after the kids go to First-day school and we all settle down again. Then perhaps a couple of messages were kind of grating, so that leaves only about 30 minutes, and my mind wanders, trying to remember if I fed the fish, if I should shop on the way home, if I am ready for work tomorrow. Someone's hearing aid begins to squeal—and so it goes, as Kurt Vonnegut would say.

William Penn wrote in his *Advice to His Children*: "Love silence even in the mind; for thoughts are to that, as words are to the body, troublesome. . . . True silence is the rest of the mind, and is to the spirit what sleep is to the body, nourishment and refreshment."

I fear that because of the nature of our current busy lifestyles we have lost the belief in Penn's statement. I seem to discern a fear of true silence. We are willing to be quiet for a bit, but with our shorter attention spans there is an impatience for that still, small voice to speak to us before we have to go to our next venue.

In this way we are losing Quaker worship, because one needs to prepare for worship. Rufus Jones writes ". . . the worshiper, if he is to enter into this great attainment, must cease his occupation with external affairs, his thoughts of house and farm and business, and center down into those deep levels of his being where he can feel the circulation of spiritual currents



and have healing and refreshment and restoration and fortification flow in from beyond himself. This is not worship, but it is preparation for it."

I would guess that we all value the restoring power of that deep silence. I would also guess that many are afraid to go there. For it requires letting go of your control of your mind for at least that short period of worship each week, letting the words that you use to order your life fall away, trusting that they will be there on the other side of the silence, trusting that the Presence you find in the silence will safely guide you.

If we are to heed Rufus Jones, it also requires preparing for meeting: making a bit of effort to begin First Day with silence and a worshipful state of mind. You know the next step. How many different ways can you "turn off the noise" in your daily life the rest of the week? What kind of effort do you make to be together in silence as a family?

Don't be tricked. Of course switching off Saturday-morning cartoons and going for a silent walk in the woods is a balm. But it is your own mind that is the loudest appliance, especially the channel that keeps broadcasting that you must be in control. It takes some courage and effort to flip that switch and trust that the silence and the spiritual connection in it, not your daily planner or even some spiritual commercial, will inform your life.

In the past, perhaps in the context of a rural community where natural silence was the norm, it was simpler to answer yes to the Query "Is worship a daily part of your personal and family life?" It is revealing to rephrase the Query for today's lifestyle, "Do you feel it is important enough to take the time in your personal and family life to silence your mind and your body and open yourself to that pure, still waiting?"

If your answer is "I'm always too busy" or "I want to but I don't seem to get around to it," ask yourself what you *do* get around to and why it is more important than worship. Spend some time with this question on the way to work or school or the hardware store. Figure out why that might be a good time to turn off the top 40 or *All Things Considered* and dip into the silence for a bit.

This is where worship comes full circle. The Query about worship in meeting says "Is there a living silence in which you feel drawn together by the power of God in

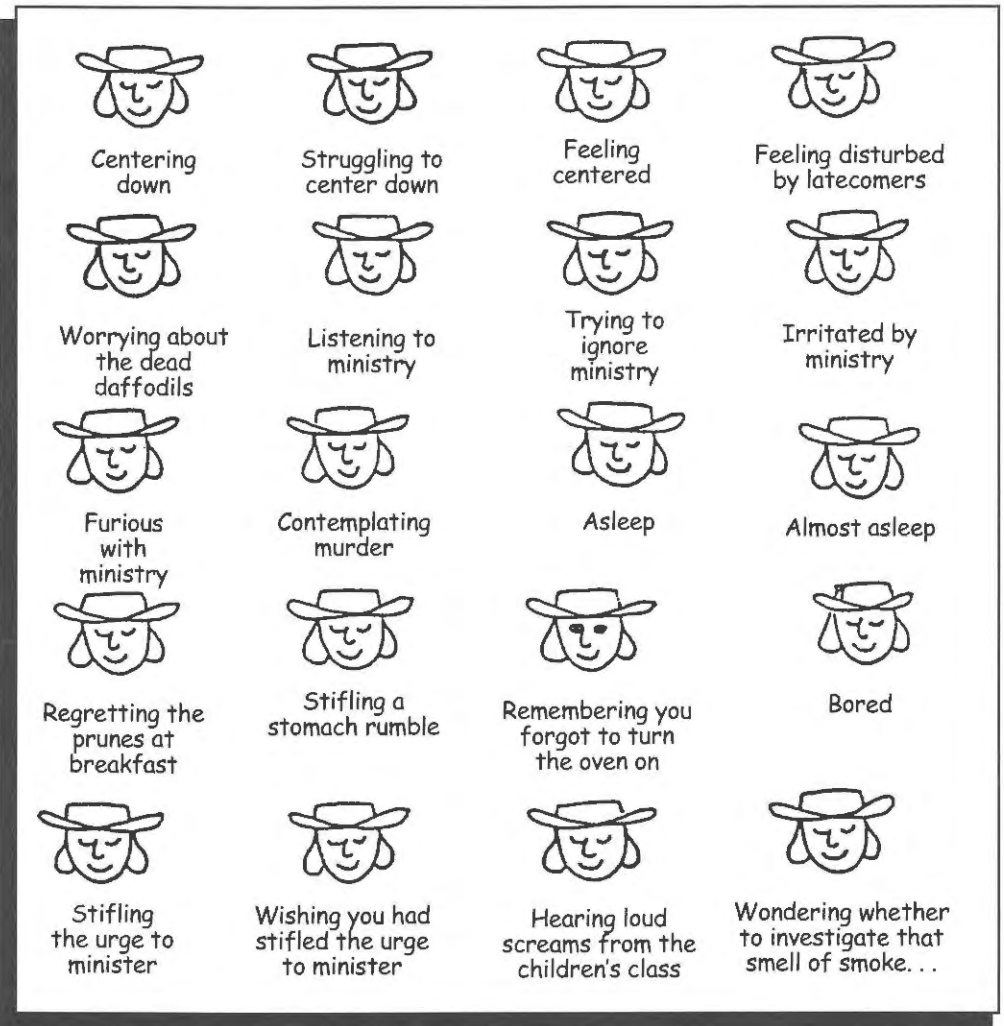
your midst?" Each Friend can develop a different habit of how he or she comes silently into that presence. Some may read Scripture and then lay the book aside. Some may offer a prayer and then let the prayer fall silent. Some may draw near to a palpable presence of Jesus. Some may be inspired by other spiritual or secular poets. Some may reach upward and inward for the Divine Spirit.

**I**n my experience there is one common ingredient to all seekers, and that is the seeking itself, an eagerness to leave the noise of your own mind for a place where something greater and

let us know we have a divine Presence in our midst.

There is a very real sense that the silence we share is not between us but rather within us. Dogs may bark outside, babies cry in the meeting room, and winter winds hammer fiercely at the doors and windows. The peace will continue because the meeting is not a physical space.

As Tom Bodine of Hartford (Conn.) Meeting has described: "The worshippers gather at the high edges of a great spiritual bowl. In the silence, as the worship deepens, they slide down the sides of the bowl until their feet touch." Friends share the ministry that exists in worship. Speaking



deeper than you holds sway. It is important for each person and the meeting as a whole to cultivate the eagerness for that inner silence. And when words or thoughts arise from that sacred place, it is easy to know whether they are appropriate to share. A wonderful revelation is that the intense, creative listening that we do in worship does not require spoken words to

is a part of that ministry, but usually speaking is a smaller part of the meeting for worship than silence. Only a few contribute to the ministry of speaking but all can join in the ministry of silence.

That silent communion, which is our faith and practice, is what buoys us up all the rest of the week if we will believe in its power. □

# Grieving in the Light:



## Friends' Ministry to the Divorced

by Lynn Johnson

I was recently divorced from my husband, who is an active member of our meeting, as am I. It was a surprise to me when he asked to end our 12-year marriage, and a shock to learn that while I was happy in the relationship, he was not. The months that followed his revelation seemed like a nightmare, and I never would have survived them without the support of Friends who came and helped me pack and move, and even brought picnics to lighten those heavy days.

Divorce is a terrible grief to bear. It is death with no memorial service, full of shame and remorse rather than a time to celebrate the beloved. Divorce means facing the fact that my own husband no longer wants me. It is the pain of asking the difficult questions of self: What is my part in this? What is wrong with me? It is a time of wrestling with God for the answers, for the meaning in the end of this sacred promise. It is a time of great vulnerability, anger, fear, and anguish.

It is a difficult challenge for the meeting to see the truth on both sides and respond in a caring way to both partners. Our meeting has done well with this, I believe. I would like to share some of my experiences, in the hope that it may be helpful to other meetings who are faced with the same situation. I offer this for individuals in meetings who wonder how to respond to the suffering of divorce.

*Lynn Johnson is a psychotherapist and member of Hartford (Conn.) Meeting.*

grief where people come purposely to express sympathy and where tears are expected. There is none of that in divorce. This makes it necessary that individual meeting members and attenders find some way to speak to the divorced person.

### Be careful of assumptions.

A grieving person is very emotionally changeable. Sometimes I can find peace, sometimes not. For Friends to assume and say anything such as "you must be so angry," or "you must be enjoying your new apartment," when that is not what I am experiencing, just increases my feelings of aloneness. A grieving person needs to be assured it is OK to feel whatever they feel. It is better to inquire, "how are you doing today," rather than assume anything.

### Be wary of spiritual platitudes.

The worst I've heard are "everything happens for a reason," "this must be for the better," and "God's plan is always perfect." These things may be true, but stab deep in a grief-stricken heart. Actually, it is my experience that Friends tend more toward saying nothing, rather than preaching. But silence in this time of isolation feels as hurtful as pat explanations, though both are offered out of good intentions or awkwardness, I realize.

### Invite divorced persons into your lives.

Write them, call them, e-mail them, invite them over. All those actions performed by friends have been lifesavers for me. Often I

Speak directly to the person of their sorrow and yours. I can't emphasize enough how important this is. To have a Friend gently approach me, shake my hand, and say, "I'm sorry, Lynn," means everything to me. In that moment of shared grief, I feel connected to myself, to the Friend, and the whole meeting. Some of the shame and sadness I feel is lifted. It is so simple, and yet so difficult, I know. One Friend shared with me she was worried that I would cry if she said anything to me, and in truth I have cried in meeting. However, when people avoid my pain I feel isolated. For other kinds of loss we have rituals of



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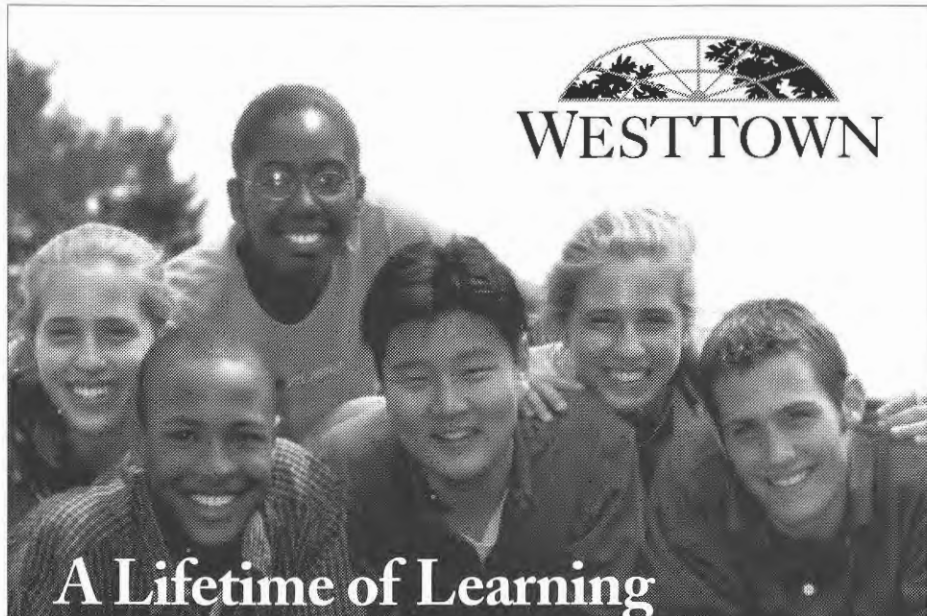
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have been cheered by finding a note or a card in my mailbox. Sometimes I have been so overwhelmed with all the changes in my life that I haven't been able to respond to a phone call, but the message on my answering machine was a reminder that someone cared for me in this time of feeling so uncared about. One sweet family at meeting invited me on vacation with them. Even though I wasn't able to go, just being wanted meant so much. Invite newly divorced people to participate more in meeting activities. My meeting asked me if I would lead singing for the children before First-day school, and I can't tell you how wonderful it is to make a joyful noise with all those Light-filled young spirits. Having fun and playing and being included in the family life of the meeting is very healing.

**Hold both partners in the Light.** Know that they are each hurting, no matter who leaves whom. The prayers of Friends have truly sustained me. I had an experience of prayer I have never had before. It was on a day when I was in my worst state of darkness and despair, with no thought of God. I suddenly felt a strange sensation, as if the darkness was being removed by unseen hands. In this moment I knew that someone was praying for me and helping me to turn to the Light when I couldn't do it on my own. Never underestimate the power of your own prayer in the life of someone who is suffering. Prayer is something we can all do, at any time and under any circumstance. It is a beautiful gift from God to both the giver and receiver.

Praying, inviting, sharing, and being sensitive to the variety of emotions experienced during the painful loss of divorce is a ministry in which everyone in the meeting can participate. Doing so, you'll be helping the person out of the shame and isolation of their grief, to grieve in the Light. That is a great comfort! □



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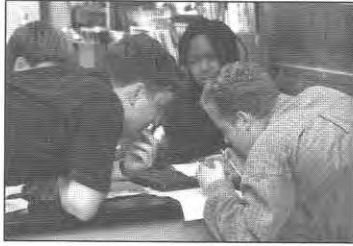
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## Witness

# Vigil No. 88

by John Andrew Gallery

It was a Sunday this past February, only the second time that I'd been at the vigil since Early December, and the first time when I was feeling well enough to focus on being there. Nothing had changed in my absence. I saw the man on the bike I always saw ride by making a delivery, although it might have been another, on the same bike doing the same task. The Independence Mall visitor center under construction was now a skeleton of steel. If I inquired, I am sure I would find out that we were still dropping a few bombs every week on Iraq and more children had died as a result of economic sanctions. It seemed to me that nothing had changed.

Twice in the hour two young men yelled at us from a distance, somewhat angrily. I couldn't hear either clearly. The first said something about God and God's weakness; the second about our cause being worth as much as Jesus and that was nothing. Neither stopped—just rattled off their sentence without breaking stride. Perhaps I put my own reservations and uncertainties into their mouths. Jesus stood for peace and look what happened to him, was a phrase I thought of for the second man. For the

first, the thought was more complicated: "If God believed in peace why would God let all this killing go on? What makes you think that God will listen to your prayers? Just take a look at the world."

A friend recently told me of a conversation she had with God. She asked why are people always getting killed in earthquakes and disasters? She knew she was also asking why trag-

*John Andrew Gallery, a member of Chestnut Hill (Pa.) Meeting, has been a frequent participant in the weekly prayer vigils for peace in the world that are held in Philadelphia every Sunday from 4 to 5 p.m., in front of the Liberty Bell on Market Street between 5th and 6th Streets. For more information on the vigils, e-mail <Cityquake@aol.com>*

edy happened to others and not to her. God's answer, she said, was very clear. God shrugged his shoulders (if he would have had shoulders and been a he), and said, "I don't know." That seemed like the right answer to her, for her understanding of God, and the right one to me too. So yes, this guy was right: praying to God is in some way pointless. I don't expect God to intervene no matter how fervent our prayers, so why then do I carry this message?

I've wondered about this a lot since. I'm coming to think that the act of prayer doesn't really have anything to do with God. It has to do with us. When I pray, not very frequently I will confess, I am basically asking God to help me change—to pray for peace



in the world is to ask God to help me be a peaceful person and to take action to promote peace. It isn't asking God to do me a favor and straighten everything out. And what I'm praying for and asking for when I ask other people to pray is for all of us to change. I guess I'm praying for all the others, hoping that they will look into their hearts and repent, change their ways from hate and killing to love and helping. And asking everyone else to pray for one another too. Because I imagine that if we were all on our knees sincerely in prayer for one another an hour a day every day it might change the way we lead the rest of our lives. □

Susan MacMurphy/Fellowship of Reconciliation



## Life in the Meeting

### Friends as Healers

Twenty Friends sit comfortably in a circle in the warming sunshine of Powell House retreat center. While some Friends gaze around the room, upward, or out the windows overlooking the snow-covered landscape, most have their eyes closed and are settling into the familiar silence and gathering of Spirit common to a Quaker meeting for worship. One thing, however, distinguishes this meeting from the usual worship: two empty chairs stand within the circle.

The sense of warmth and worship, the gathering of love and Spirit begins to settle more fully around the group. Shortly, a young woman rises from her seat on the couch and walks to the chair in the center of the circle and sits, with eyes closed, in quiet waiting. In a few moments, another woman steps in and gently lays hands upon her shoulders. They are soon joined by a man who comes and holds her hands.

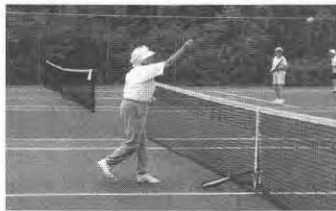
Time seems to suspend itself as the energy in the room becomes more vibrant and focused. The young woman's face responds to the love and care, and she begins to cry. Her body tenses and then relaxes. Another member joins those gathered in the center; he kneels and cradles her feet, while those surrounding continue to sit in silence and hold the now palpable energy.

After several minutes, first one and then the second and third Friend gently release their hands and step back. For a moment they stand in a small circle with arms outstretched around the woman while she continues to sit, the last tears slowly moving down her cheeks. One by one, they resume their seats among the wider circle, joined a moment later by the young woman, visibly changed.

A spiritual healing among Friends has occurred.

Over the next hour or so, several more people come to the inner chairs and Friends are drawn to step in and lay hands upon heads and hearts and, very quietly, powerful healing work is done. After this, names of loved ones are spoken into the center to be held in the Light of love and distant healing. The meeting closes with hands held around the circle, which abounds with gratitude and healing energy flowing through all.

Two such "worship for healing" meetings were held during the First Annual Gathering of Quaker Healers. Friends who practice a variety of healing work, both independently and within Quaker meetings, came together from Maryland, New York, Vermont, Massachusetts, and points between at Powell House, the retreat center of New York Yearly Meeting, over the weekend of February 22-25, 2001, to share our knowledge and experience



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of healing work as Friends and to begin a network to connect us.

We took time to learn about the role of early Quakers as healers. From numerous historical examples, we heard of Friends' struggles to do healing work and maintain their integrity; how they had to face persecution; and, sadly, how fear eventually drove many Friends healers into obscurity and caused the destruction of George Fox's *Book of Miracles*.

In our more recent past, we have been witnessing a return of healing activity within the Religious Society of Friends. There have been increasing requests for healing-related workshops within the settings of Friends General Conference, yearly meeting gatherings, Pendle Hill, and other Quaker retreats. These have been well attended, and the work is being carried back to individual meetings in the form of healing worship.

What does it mean to be a Quaker healer? How do we discern what is just ego-based and what is a true leading? Once we recognize that we have this gift of healing, then what? What is healing, anyway? These were just a few of the many queries that arose and were explored during this snowy weekend gathering in Old Chatham, New York.

In talking about healing work, one discovers how limited our ordinary language is. Words do not convey the profound experiences we have, and much of what happens in healing sessions is unseen and not readily talked about. While some people can see the movement of energy in various forms, others feel it or sense it, but most of us must rely on faith. Healing does not often appear evident as in the miracles of Jesus. Symptoms may not disappear, disease may not be cured, death comes anyway. There are no concrete standards by which we can measure and know the authenticity of this gift. We are reminded however, that healing is a process of transformation that is available to everyone.

As we shared our own personal stories, we found that we had come to healing ministry in different ways and for different reasons; we have various methods of working and viewing the process of healing. For some, there is a certain studied technique that opens the way; for others, it is a process of being led and of recognizing a gift. It requires that we open to our intuition and vision and set our "self" aside in order to allow the Spirit and power of healing to flow through. Some say that we use our hands as conduits for the power of God's healing. It could also be expressed that Spirit uses us. Others use the power of gathered prayer and the model of Jesus to guide the work. In all cases, it is a call to which we must respond—a call that is ongoing and profound.

How do we know when a leading to heal is a true leading and not just something

we think we want to do? Often the call to healing is something we have not planned out nor ever would have imagined for ourselves. We may not come to it by choice or even willingly. It is a journey of sacred learning that calls for surrender to what we think we cannot do and may even be afraid of. The courage to persist is not the absence of fear, but rather doing something in the face of that fear. When a true leading is followed, the impossible appears possible and exciting, and then, by grace, the task at hand becomes easy and joyful. We must trust and remember that we are never alone.

In this journey of healing, it is important to know the nature of our own path and to maintain balance in our lives. As healers who in so many ways nurture others, we also need to remember to nourish and protect ourselves. As a group, we shared many valuable ways to practice self-care, physically, emotionally and spiritually. It is essential to our well-being that we create space in our lives for peace and quiet reflection. In this work, where we often deal with much pain, humor can be a great balm and cleanser.

The most controversial issue among us was the title "Quaker Healers." Some feel their healing work should not be named within a religious context, while others feel it is essential to have their leading identified in the context of their Quaker faith and practice. For some, the word "healer" is uncomfortable as it sets up a mistaken expectation that one can cure another. This work is not about claiming that power for ourselves.

This was a weekend of profound sharing, healing, and discovery. The discussions were rich. We found comfort in our uniqueness and diversity as Friends, that all our different voices together bring a gift to the community. Even though we did not all resonate on how to name this emerging group, we all felt our Light honored among Friends in our common ground of healing ministry. We left with a firm resolve to meet again next year at a second annual gathering, no matter what we decide to call ourselves. As we stepped out into the newly snow-covered landscape to return to our home meetings, we were deeply strengthened and affirmed in our ministries of healing.

"Now there are diversities of gifts, but the same Spirit. . . . For to one is given by the Spirit the word of wisdom; to another, the word of knowledge . . . ; to another faith . . . ; to another the gifts of healing . . . ; To another the working of miracles; to another prophecy; to another discerning of spirits . . . ; But all these worketh that one and the self-same Spirit. . . ."

—1 Corinthians 12:4-11

—Bobbi Bailin and Buffy Curtis

## Decision Making via Electronic Communication

In regards to our yearly meeting presence on the World Wide Web and our use of electronic communication, we have concluded that this medium cannot replace the sense of the meeting created in the personal face-to-face meeting in the presence of God. We believe there is a sharp distinction between sharing information over long-distance (electronic communication and telephone) and attempting to come to a decision that reflects the sense of the meeting.

In *Faith and Practice*, under the "Conduct of Business," we read:

*Searching for the truth in a spirit of worship and waiting for a sense of the meeting to grow among all members are characteristics of the way Friends conduct their business. The meeting for business is not a body whose members engage in debate; rather business is raised and decisions are made in the same expectant waiting upon the Spirit as in the meeting for worship. In searching together for the will of God in matters before the meeting, Friends are seeking the Truth so that all may join in its affirmation. It is the responsibility of all members to participate in this search.*

*. . . The right conduct of business meetings, even in routine matters, is important to the spiritual life of all. Care must be taken that the enduring value of a spiritual community is not sacrificed to the immediate goal of action.*

We believe that a true decision—reflecting the sense of the meeting—including all business decisions—can only be made in the presence of each other and God. *Decisions that are arrived at only by electronic communication are not Minute-able.* We believe there is an untapped, unattained, and unknown potential in this medium of communication, but that it is not yet well enough understood in a Quaker context to rely on it to reach our spiritually unifying decisions. We are not clear that this will be possible, although we do agree that we need to allow for the possibility. In addition, until all people have access to attending meetings/discussions via these other means of communication, we must continue to meet together, in the Spirit, to gather the sense of the meeting, in order to move forward.

—Draft statement prepared by  
New England Yearly Meeting Ad Hoc  
Web Committee, edited September 9, 2000,  
and sent by Permanent Board of NEYM  
to all of its monthly meetings for discussion  
and feedback.

From Mount Toby (Mass.) Meeting  
Newsletter, April 2001

June 2001 FRIENDS JOURNAL

## Reports and Epistles

### Friends Women International

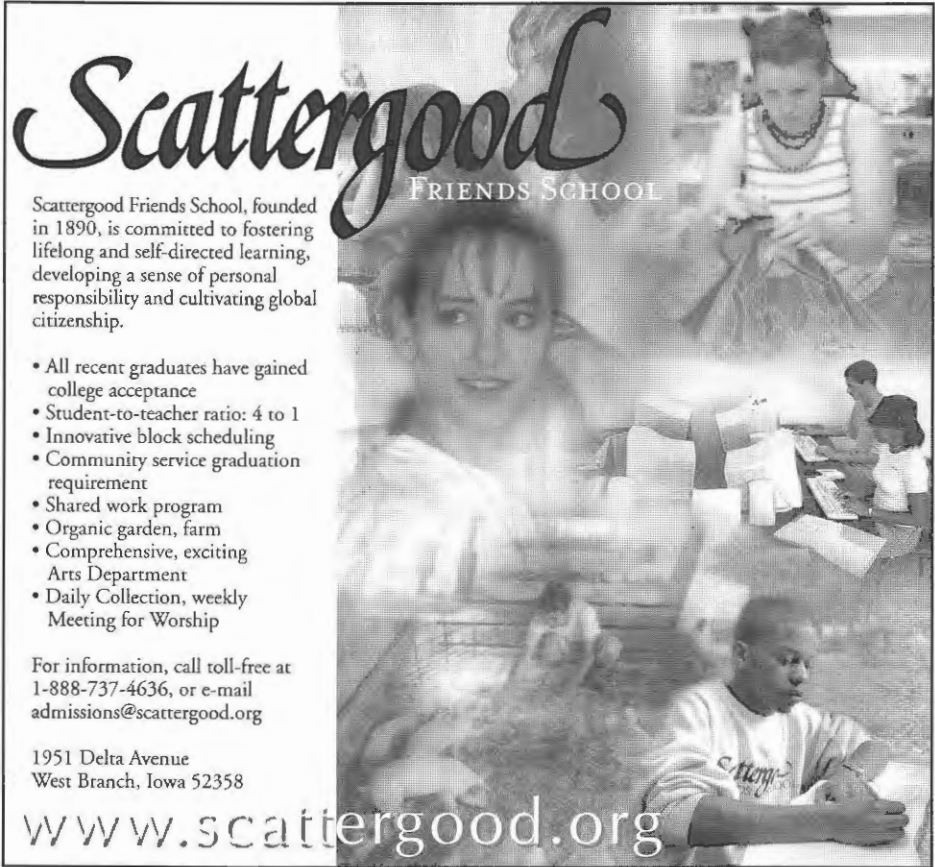
Whenever I visit United Society of Friends Women International (USFWI) women around the world, I come away renewed, encouraged, and ready to keep working among Friends. This past December, four of us from the USFWI Executive Committee visited 12 annual USFWI meetings in Kenya. Margaret Stoltzfus (Iowa YM), Peggie Baxter (North Carolina YM), Winnie Enyart (Indiana YM), and I (New York YM) were blessed to be among many Quaker women—I would guess between 4,000 and 5,000 of them! The USFWIs varied in size from 180 to more than 2,000 in attendance. Rich and Sandy Davis, Friends United Meeting's field staff at Friends Theological College in Kaimosi, opened FTC's guest house to us and transported and escorted us over smooth, rough, and nonexistent roads from Vihiga YM to Nandi YM USFWIs. Sandy was a part of the USFWI meetings, but Rich enjoyed just being the driver.

The warm welcome and hospitality that the Apostle Peter talked about (1 Peter 4:9) was in ample evidence wherever we traveled. In Naivasha while we were attending Nairobi USFWI, we stayed in a teacher's home and slept in her family's beds. Wherever we went, we were always offered water to wash our hands before tea or a meal—a tradition that I find I look forward to experiencing. I received lots of smiles when my eyes would light up at the sight of *ugali*, the Kenyan staple made from ground maize. (The other three travelers did not share my delight!) We were given every comfort available. Our sisters in Christ went out of their way to make sure that we understood what was being said if it wasn't in English.

I reveled in the singing. We heard songs that the early missionaries had taught in English, tunes we recognized with words in another language, and songs that are indigenous to East African Christians. I came away wondering how we in the U.S. can stand so still when expressing our love and joy in the Spirit. Christmas carols were sometimes sung, first in English and then in Kiswahili, or both at the same time. It was a mutual sharing in the Spirit and in openness to experiencing all that God had for each one of us, Kenyan USFWI or travelers from the States. The Spirit was in the midst of their gatherings, and we heard several gifted women pastors share messages that had been laid on their hearts.

We were members, one of another, and I felt that connection of Love and Light long after we left Nairobi on December 15.

—Ann Davidson, *presiding clerk, USFWI*  
Reprinted from *Spark*, March 2001



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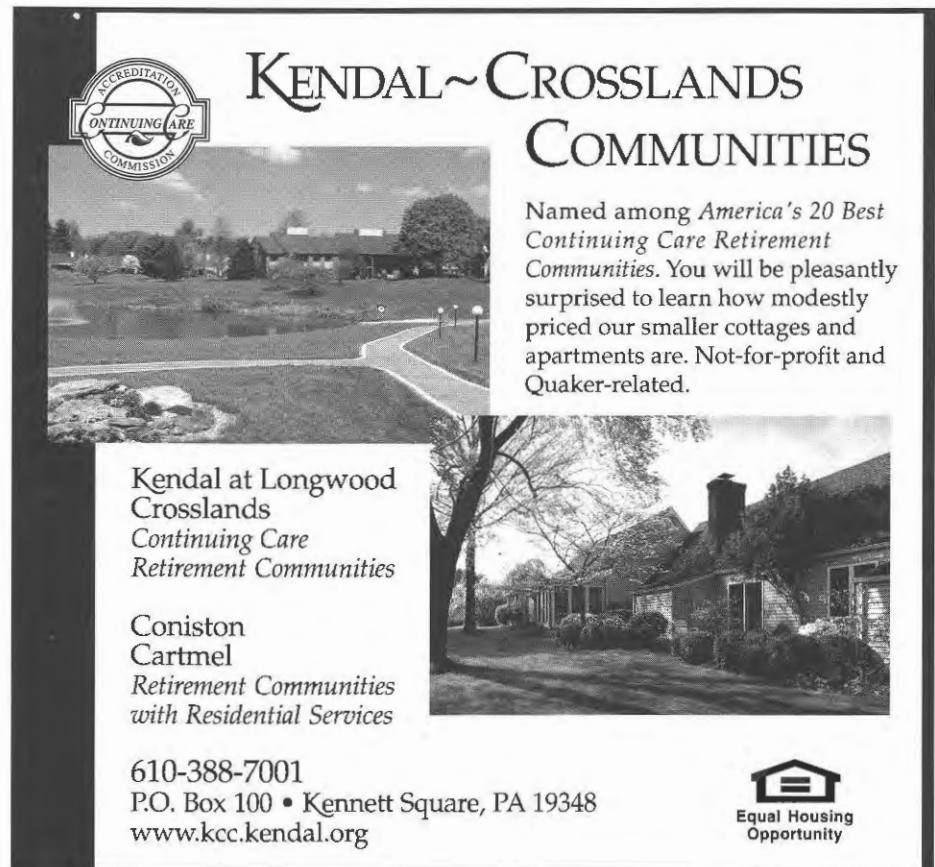
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## Books

### Abby Hopper Gibbons: Prison Reformer and Social Activist

By Margaret Hope Bacon. SUNY Press, 2000. 217 pages. \$19.95/ paperback.

Abigail Hopper Gibbons (1801–1893), abolitionist, Civil War nurse, prison reformer, wife, and mother of six children, was a pioneer in American reform and benevolent activities. The daughter of Quakers Sarah (a minister) and Isaac Tatem Hopper (a well-known philanthropist), Gibbons founded the world's first halfway house for discharged female prisoners, created the innovative New York Diet Kitchen to feed impoverished invalids, and lobbied for many improvements still in effect today, including separate correctional facilities for women.

Margaret Hope Bacon has written the first contemporary biography of this important 19th-century female activist. In her very readable account, Bacon skillfully interweaves intimate details from Gibbons's family correspondence with information illuminating the historical context. The author points to the Quaker heritage that influenced Abby Hopper Gibbons's lifelong efforts: the spiritual concern for social justice, the acceptance of a public role for women, and the organizational experience derived from women's business meetings. Although Gibbons resigned her membership in the Religious Society of Friends in 1842 when her father and husband were disowned for antislavery activities, she remained loyal to most Quaker ideals, retaining Quaker plain speech and dress until her death.

The trajectory of Gibbons's life provides a fascinating introduction to the burgeoning reform movements of the 19th century, revealing the ecumenical nature of abolitionism



Abby Gibbons in her study. Courtesy of Friends Historical Library, Swarthmore College

and prison reform that linked like-minded humanitarians in Philadelphia, Boston, and New York.

The book particularly details women's changing roles in social activism as new bonds were formed through female reform networks. Increasingly, 19th-century women moved from their household domain into the larger world on the basis of moral reform and charitable efforts for the "family of humanity."

This biography illustrates the extent to which Abby Hopper Gibbons's "calling" to assist the distressed initiated her into political lobbying, fundraising, and institution-building. Bacon offers new insight into Gibbons's complicated relationship to the women's rights movement. Although not an active suffragist, Gibbons maintained her friendships with abolitionist/feminist leaders such as Lucretia Mott and the Grimké sisters. Gibbons was an influential role model as an effective female lobbyist, organizer, and administrator who sought to improve conditions for women.

By reconstructing the life of Abby Hopper Gibbons, Bacon has redirected our attention to the valuable contributions of this remarkable individual, expanding our knowledge of women's history, Quaker history, African American history, and 19th-century reform.

As a friend summarized the lesson of Abby Hopper Gibbons's life: "We are to be up and doing, ready for what comes, rejoicing in the good, but cast down by nothing." Readers of this informative book will surely be inspired by Gibbons's dedicated example of translating principles into action.

—Rebecca Larson

Rebecca Larson is the author of *Daughters of Light: Quaker Women Preaching and Prophesying in the Colonies and Abroad, 1700–1775*.



Abby Hopper Gibbons. Courtesy of Friends Historical Library, Swarthmore College

## Peacemaking in South Africa: A Life in Conflict Resolution

By H.W. van der Merwe. Foreword by Nelson Mandela. Tafelberg, 2000. 223 pages. R89.95/paperback.

Sociologist H.W. van der Merwe, the Quaker founder and former director of the Centre for Intergroup Studies (now the Centre for Conflict Resolution) at University of Cape Town in South Africa, is not one of the famous names of the struggle against apartheid or the nonviolent resolution of the conflict. Yet it is plain from this memoir that, at several important points, the African National Congress (ANC) and the South African government trusted no one else as an intermediary. Van der Merwe set up the first meeting between both camps—breaking a deadlock that had lasted 24 years—and acted as unofficial go-between among a wide variety of conflicting political interests. As Nelson Mandela writes in the book's introduction, "It is because South Africa had people like H.W. van der Merwe that we were able to enjoy a dramatic and peaceful transition to democracy, which serves as an inspiration to the world."

It's an amazing testimonial for a ninth-generation Afrikaner farm boy who believed well into his 20s in "the superiority of white people and the moral rightness of the apartheid policy." But it is no more amazing than the life this man led.

Van der Merwe first ventured outside the confines of his local community in 1948 to work with a mission of the Dutch Reformed Church in what is now Zimbabwe. At 19, he was looking for an adventure in the bush and a way to serve God—and he wasn't sure which he wanted more.

His first job was to supervise the farming activities of young black students at the mission's school in Gutu, then to oversee some 20 schools in the area. His task was not only to supervise the teachers, but to shoot game for food, and to settle disputes. He apparently did particularly well at the latter—those in the area eventually gave him the Chikaranga name of "Muiti Worugare," which means Maker of Peace.

It was a prophetic title. But it was not until he had a discussion with his brother Jacko, an academic some 20 years his senior, that the cognitive shift necessary for turning a racist into a proponent of social change occurred. The two were watching a sunset over the Langeberg when Jacko related a simple story about sharing a similar view with a woman on a ship. Jacko used the word *vrou*, a respectful term used to refer to a white woman,

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Meetings that believe they are experiencing such vitality and have a story worth sharing are invited to participate in a relatively brief "self-study" we believe will be useful to them and to ESR. Drawing from these self-studies, ESR will choose several meetings and churches from across the spectrum of Friends for further conversation and interviews. The stories of these meetings will be included in a published study designed to share the successes that exist among Friends and to provide ideas and resources as meetings address challenges in their individual situations.

For further information about how to participate in this project, contact:

Jay Marshall, Dean, Earlham School of Religion, 228 College Avenue, Richmond, Indiana 47374 • (800) 432-1377 • marshja@earlham.edu.

## New England Quaker Meetinghouses Past and Present

by Silas B. Weeks

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but he applied it to a black woman, who was normally called a *meid*, a derogatory term in Afrikaner society. Van der Merwe corrected his brother, only to be gently corrected in turn.

As van der Merwe writes, "There was no more discussion on this topic but I believe this was, for me, the moment of truth. A new vision dawned on me. I saw a coloured woman as a woman, and not as a coloured. It was only later when I reflected on this experience that I realised what a great impact it had made on me—the profound realisation that a person was not defined by colour but by other shared human qualities. . . . This insight affected not only my perception of relations between whites and blacks but also my relationship with Africa. Until then I was an Afrikaner, a white European. By identifying with black people as fellow countrymen I identified myself with the continent of Africa. An Afrikaner had become an African."

This heightened awareness followed van der Merwe as he and his wife traveled extensively throughout Europe, Canada, and the United States, where he attended his first Quaker meeting and finished his Ph.D. at UCLA. It came to fruition when the van der Merwes returned to South Africa in 1963. Marietjie became a renowned potter, and H.W. launched an academic career and became increasingly drawn into the black and white issues of his society, conflict resolution, and the Religious Society of Friends.

Aside from explaining how van der Merwe evolved into a Quaker who could draw black and white South Africans to the peace table, *Peacemaking in South Africa* provides a highly readable history of the various political movements in South Africa during the '70s, '80s and '90s and chronicles both his peacemaking activities and those of the Religious Society of Friends.

It is not always comfortable reading. Van der Merwe was an independent thinker who challenged the South African government's policies, ANC's use of violence, and AFSC's belief in the '80s that justice took priority over peace. In justifying his opposition to AFSC's decision not to talk with the apartheid government, van der Merwe writes: "If Quakers could work with liberation forces who had resorted to a violent armed revolt, of which we could not approve but could understand,

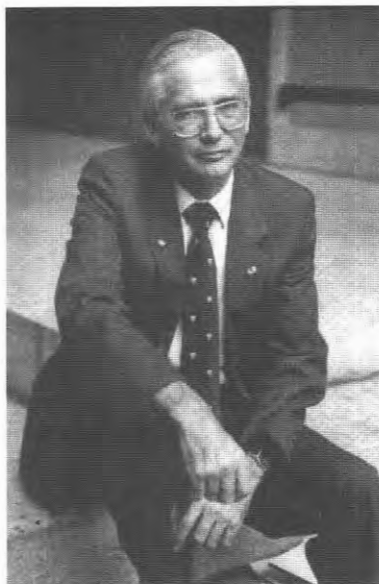


Photo by Susan Winters

we should also be able to work with people of good will who operated within the apartheid system which we deplore."

Although the ability and determination to bring all sides together was clearly van der Merwe's gift, continual delays and roadblocks to his efforts were so formidable that it must have taken unusual strength not to give up or give in to frustration and anger. His experiences make me wonder: If mediation

requires such rare gifts, how practical is its spread? Is mediation something that everyday people with average self-interest can achieve?

These are not abstract questions. Mediation is increasingly favored worldwide in conflict resolution, with the developing world as a major client. Are other major conflicts likely to succumb to mediation? Where law enforcement is weak, is it helpful for people to form their own structures for keeping order without violence? What if others could adopt van der Merwe's faith and surrender themselves to what depends, after all, not on individual merit but on the Spirit's working through individuals?

I don't know the answers to these questions, but this book, with its inside look at the behind-the-scenes meetings that allowed a peaceful transition of power to occur within a context of fear, hatred, and violence, have made the questions clear.

It has also made clear that although the Truth Commission's work was a major contribution to conciliation in the old South Africa, it ultimately failed to address issues that today undermine the new South Africa. Crime, corruption, AIDS, poor education, the continuing gap between rich and poor, and the fact that members of parliament are responsible to the political parties that select them rather than their constituents are all challenges with which the new South Africa must grapple. South Africa, writes van der Merwe, is a country "marked by ideological confusion, labour unrest, grass-roots alienation, and a hostile and apathetic civil service."

The fight for peace was merely a first step, van der Merwe concludes. The battle for a better society has just begun.

—Sarah Ruden

*Sarah Ruden, a member of Cape Western Meeting, is a journalist living in South Africa.*



(H.W. van der Merwe died of prostate cancer just a few months after the publication of his autobiography [See Milestones, p. 36]. Royalties from his book will go to the Quaker Friend, a fund promoting conciliation and the education of deprived children, and the Malherbe Fund for scholarships run by the South African Institute of Race Relations.)

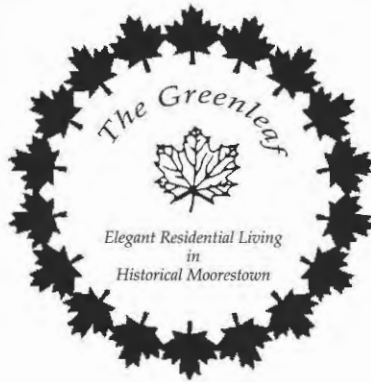
**In Brief**

**Navigating the Living Waters of the Gospel of John: On Wading with Children and Swimming with Elephants**

By Paul N. Anderson. *Pendle Hill Pamphlet #352. Pendle Hill, 2000. 32 pages. \$4/paperback.* The rather obscure subtitle of this pamphlet refers to the very different ways that one may encounter the Book of John: as “a stream in which a child can wade and an elephant can swim.” The elephant’s stream is the difficult Gospel that has puzzled and intrigued theologians over the centuries; the child’s stream is the gently powerful Gospel that has moved and inspired generations of readers with its shining waters. Paul N. Anderson tells us that “wherever we start wading into the Fourth Gospel we eventually must start swimming, and vice versa,” and he wades and swims with us—“navigating the ‘living waters’” of the text, introducing theories of its composition, and exploring key concepts like “belief” and “life” that flow through the chapters of the Fourth Gospel in unique ways. It is a good idea to read this pamphlet with the Book of John at hand, so that the many references can be pursued. Anderson emphasizes that “noticing how John says what it says provides the best place to begin,” and he encourages us to “test the waters” for ourselves.

—Kirsten Backstrom

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



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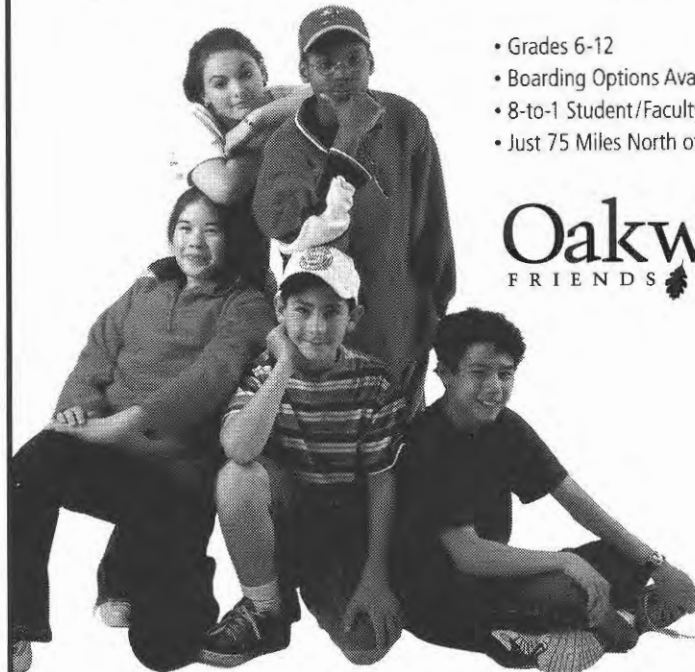
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## News

Baltimore Yearly Meeting (BYM) has minuted its concern for "the suffering of both the Israeli and Palestinian people in the complex conflict in the Middle East" and its abhorrence of "the violence that has victimized innocent civilians on both sides." In addition to the open letter from Jean Zaru, clerk of Ramallah Meeting, that was printed in FRIENDS JOURNAL (March 2001), BYM cites a second letter from Zaru on the devastating effects of closures "not only between Israel, the West Bank, and Gaza, but also of blockades between Palestinian villages and cities"; a report from Rich Meyer of Christian Peacemaker Teams that "because four settlement compounds in Hebron house about 300 Israelis, about 30,000 Palestinians live under direct military control"; a report from Jim Marlack of AFSC who recently returned from the area that "new hotels in Bethlehem that were built for an expected increase in Christian tourists to mark the new millennium were, in fact, filled with Palestinians who had fled their homes because those homes are the targets of Israeli missiles"; and a report from the Christian Peacemaker Team in Beit Jala that "the windows of an apartment it had rented were shot out by the Israeli military even though no one suspected the Christian Peacemaker Team of committing any acts of violence. Damage to the apartment, however, was minor compared to that to neighboring homes that were reduced to rubble." BYM "appeals to the U.S. president and the secretary of state to urge the government of Israel to change those discriminatory and unjust rules that have resulted in so many Palestinians losing their property, their freedom, and their safety in the land where they have lived for generations and to cease the imposition of closures and curfews; to urge the Palestinian and Israeli authorities to reach an agreement that will assure that Palestinians on the West Bank and Gaza decide for themselves the laws that will govern them and to agree to an international monitoring presence in the West Bank and Gaza; [and] to work with Congress to suspend the sale to Israel of attack helicopters, laser-guided missiles, and all other U.S. weapons that have resulted in the death or injury of Palestinians or damage to homes and other civilian property."

A national grassroots coalition to end sanctions against Iraq is gaining strength. National Network to End the War Against Iraq has set up a chapter in Austin, Texas, and in cities across the U.S. For more information, contact Rahul Mahajan, the Austin Coalition head, at <rahul@tao.ca> or (512) 477-5902, or for the national AFSC's Campaign of Conscience, contact Peter Lems at <askaboutiraq

@afsc.org> or (215) 241-7170. —AFSC newsletter for Texas, Arkansas, and Oklahoma, March 2001

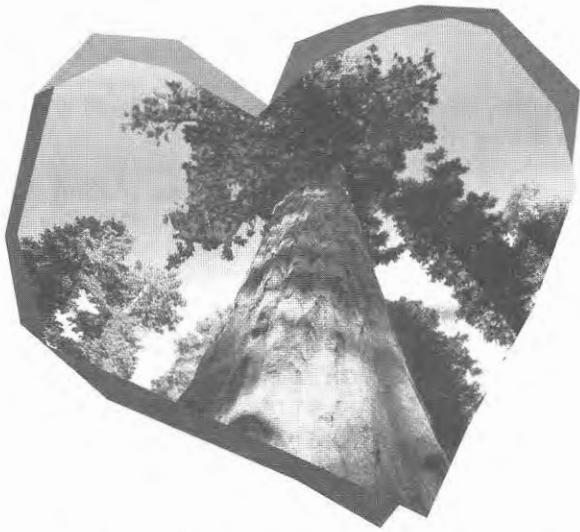
Peaceworkers UK, a London-based nonprofit, is campaigning in Great Britain to establish a Civilian Peace Service to help train and deploy civilians dedicated to peaceful resolution of conflicts in the UK and across the world. The group, which has begun lobbying parliament, is being funded by the Joseph Rowntree Charitable Trust. For more information, visit the group's website at <www.peaceworkers.fsnet.co.uk> or write Peaceworkers UK, 162 Holloway Road, London N7 8DD, UK.

A jury in Manchester Crown court, England, found two Quaker Trident ploughshares campaigners not guilty by a majority verdict on January 18 of a charge of conspiracy to commit criminal damage. On November 23, 2000, Sylvia Boyes, from Keighley, and Keith Wright, from Manchester, had planned to damage the Trident submarine *Vengeance* while in dock at Barrow, prior to sailing to the U.S. to pick up missiles. The two entered the water near the dock but were intercepted by security before reaching it. They viewed their action as a Quaker witness to peace. "The result shows that when ordinary people are told the facts about nuclear weapons they are willing to be led by their conscience on whether activists have the right to take nonviolent direct action when the government is refusing to act." —*The Friend*, January 25, 2001

Ridgewood (N.J.) Meeting approved a minute calling for "an immediate moratorium on capital punishment" in New Jersey and the United States. Affirming the belief in that of God in every person, the minute states, "We believe that all human lives are precious and that every person deserves the opportunity for redemption. We believe that the death penalty is not a solution to the problem of violence. It is an irrevocable denial of our belief in the sanctity of human life. Our belief in the abolition of capital punishment arises as a natural outgrowth of our Peace Testimony and our fundamental opposition to violence in any form. Therefore we are strongly committed to the belief that the death penalty is wrong in any circumstance. . . . We call upon our state and federal elected officials and our president to enact and adopt legislation imposing an immediate moratorium on executions and working toward the eventual, complete abolition of the death penalty." —*Ridgewood Meeting newsletter*

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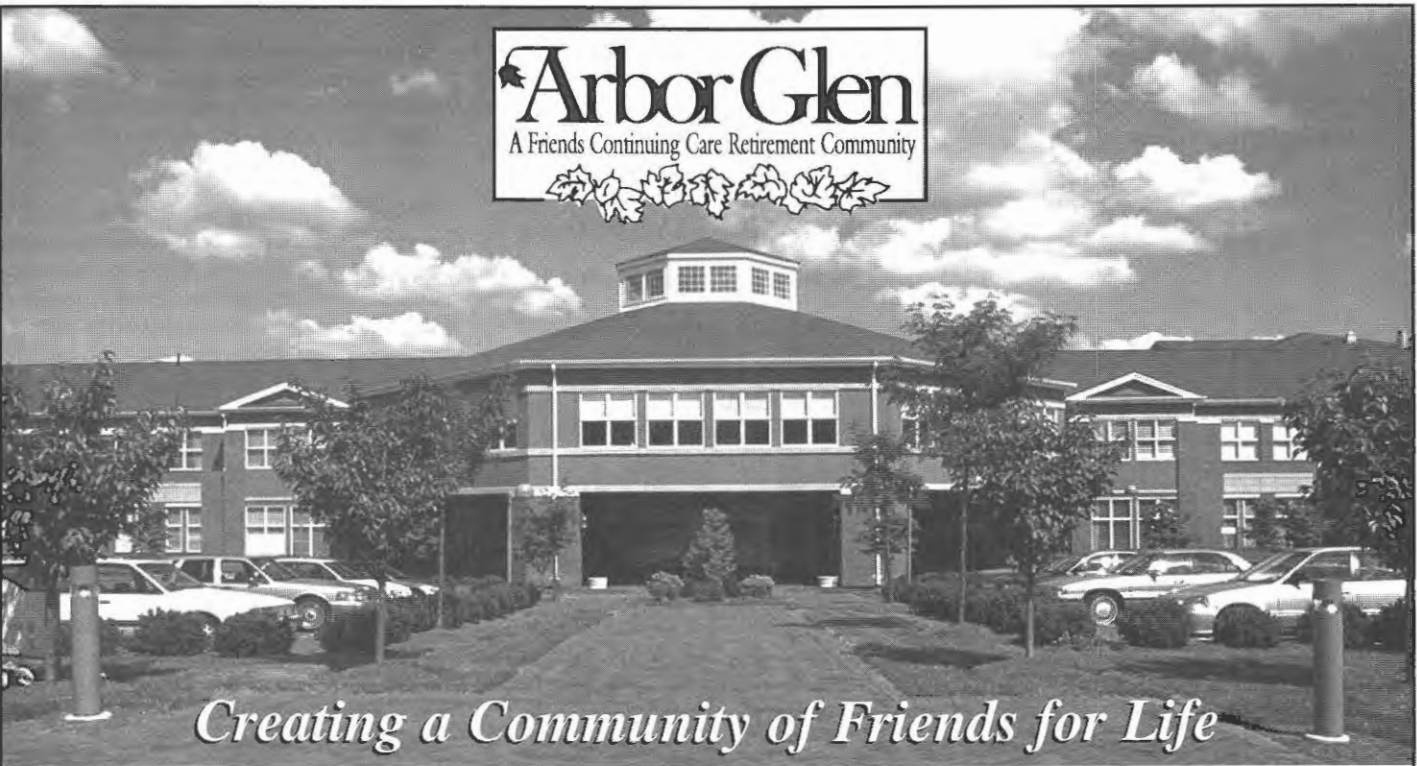


1. Lipper Balanced Fund rankings as of 3/31/01; 1-Yr: #169 of 472; 3-Yr: #12 of 381; 5-Yr: #10 of 264; 10-Yr: #15 of 68. 2. Figures include reinvested dividends, capital gains distributions, and changes in principal value, and represent past performance, which is no guarantee of future results. Investment return and principal value may rise or fall so that shares, when redeemed, may be worth more or less than their original cost. April 2001. Distributor: H.G. Wellington & Co., Inc.

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## Bulletin Board

### Upcoming Events

•June 7–10—Southern Appalachian Yearly Meeting's annual gathering at Warren Wilson College in Swannanoa, N.C. Theme: "Teach Us to Be Whole: Gather Us, Heal Us, Lead Us." For information, e-mail <MBIvie@home.com> or call Susan Carlyle at (828) 626-2572.

•June 14–17—Lake Erie Yearly Meeting [correction of dates given in this column in *FJ* May]

•June 17–22—Exploring Quaker Carolina Crossroads, sponsored by Friends Center at Guilford College. Contact <sterrell@guilford.edu> or (336) 316-2296.

•June 30–July 7—Friends General Conference Gathering, Blacksburg, Va. Theme: "Stillness: Surrounding, Sustaining, Strengthening." E-mail: <gathering@fgcquaker.org>.

•July—Embajadores Yearly Meeting (Guatemala); Alaska (Evangelical) Yearly Meeting

•July 6–9—Aotearoa/New Zealand Yearly Meeting

•July 11–15—North Carolina Yearly Meeting (Conservative)

•July 17–22—Philadelphia Yearly Meeting

•July 19–23—Wilmington Yearly Meeting

•July 21–25—Evangelical Friends Church, Eastern Region

•July 21–27—Northwest Yearly Meeting

•July 22–28—New York Yearly Meeting

•July 25–28—Mid-America Yearly Meeting

•July 25–29—Illinois Yearly Meeting

•July 26–29—Alaska Friends Conference

•July 28–30—Indiana Yearly Meeting

•July 28–August 4—Britain Yearly Meeting

•July 30–August 4—Pacific Yearly Meeting

•July 30–August 5—Baltimore Yearly Meeting

•July 31–August 5—Peacemaker Training Institute, Kirkridge, Bangor, Pa., for ages 17–25, sponsored by Fellowship of Reconciliation. Contact (845) 358-4601.

•July/August—Arica Yearly Meeting (Mexico)

•October 20—"Quakerism in Transition," annual conference and general meeting of Quaker Studies Research Association, at

Woodbrooke Quaker Study Centre, Birmingham, UK. Abstracts of proposed papers need to be sent by e-mail to <BenPD@compuserve.com> by June 30.

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

### Opportunities/Resources

•A new e-mail group service has been set up to help meeting treasurers discuss ideas about finances. To join the free group, visit <<http://groups.yahoo.com/group/QTreas>> or e-mail <QTreas-subscribe@yahoogroups.com>. You need to provide your name; your yearly, quarterly, and monthly meeting; and what you do regarding finances for your meeting. —*Friends Fiduciary Corporation Newsletter, February 2001*

•The names and addresses of Quaker teachers, administrators, and school board members in public school systems across the world are being sought by Philadelphia Yearly Meeting's Public Education Working Group for an upcoming conference on education. For more information, e-mail <elkem@pym.org> or call (800) 2200-PYM, ext. 7223. —*Peace Piece (Haddonfield, N.J., Quarterly Meeting), March 2001*

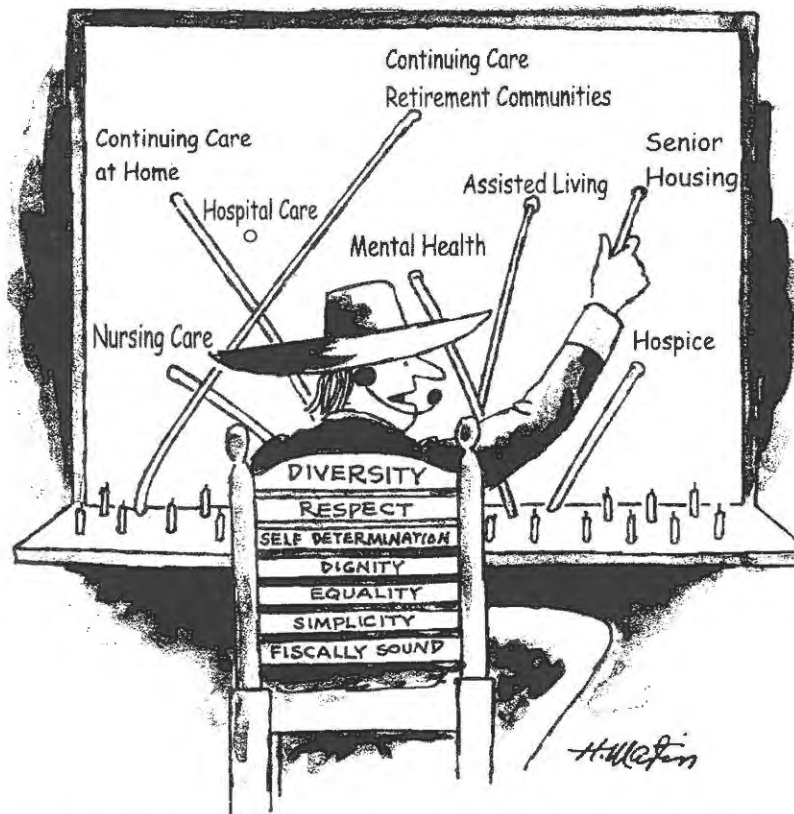
•Anyone interested in meetings among Quaker lawyers can contact Elizabeth Foley by e-mailing <elizabeth@pym.org> or calling (800) 2200-PYM, ext. 7115. —*Peace Piece, March 2001.*

•Philadelphia Center for Religion and Science (PCRS) has announced a Local Societies Initiative that provides three-year matching grants for \$15,000 each, available to academic and other organizations interested in developing programs promoting the constructive engagement of science and religion. For information, go to: <<http://www.pc4rs.org/localsocieties>>. —*William Grassie, executive director, PCRS*

•Philadelphia Yearly Meeting's newly established Peace and Concerns group, called Philapeace, has set up a website and an e-mail group service. The website is <<http://philapeace.org>>. Anyone interested can join the listserv there. For more information, contact Laurence Sigmond via e-mail at <laurence@pym.org> or call (215) 843-8747. —*PYM News, March/April 2001*

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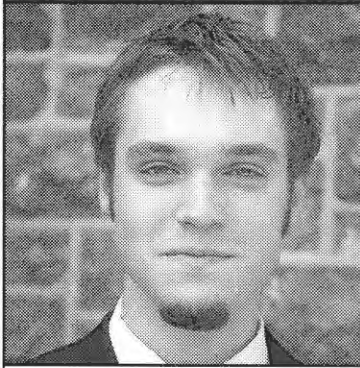
## Milestones

### Deaths

**Abrams**—*Duane Abrams*, 63, on July 21, 1999, in Castro Valley, Calif. He was born on June 25, 1936, in a suburb of Detroit, Michigan. He joined the U.S. Army in the 1950s as a radio and communications specialist and a member of the military police. After leaving the Army, he married Terry Thompson. They moved to California, where Duane graduated from Sacramento State University and received a Master's in Public Health from University of California. The family grew, with three children, including an adopted daughter, Wendy, whose death at an early age caused great sorrow. Drawn to the Peace Testimony, the couple were active with AFSC in protesting the Vietnam War and providing draft counseling. They joined Berkeley Meeting in 1971. Duane performed with the Berkeley Folk Dancers and loved sailing and hiking. He worked as educational director of the Alameda County Cancer Society. He volunteered in the meeting's nursery and First-day school. He also struggled periodically with bouts of depression and withdrawal. He will be remembered for his enthusiasm, warmth, and ready willingness to help others in need. He is survived by his sons, Mark and Dale Abrams; his partner, Jane Arentz; two sisters, Rosemary (Kay) Reed and Chris Dillon; his father, Clarence Abrams; his stepmother, Sandra Abrams; and his ex-wife, Terry Thiermann.

**Bailey**—*C. Lloyd Bailey*, 82, of pneumonia, on January 23, 2001 at Foulkeways at Gwynedd, Pennsylvania. He was born on March 20, 1918, in Tacoma, Ohio, where his parents owned a dairy farm. Lloyd's family were members of Stillwater Meeting. He attended Olney Friends School in Barnesville and taught there for three years before becoming a conscientious objector. The first CO camp he was sent to was Buck Creek Camp in Marion, North Carolina. It was here, during Christmas vacation, that he met Mary Margaret Binford, a teacher at Westtown School who was the daughter of the camp directors. After Lloyd and Mary Margaret were engaged, he was granted permission to finish his alternative service at Byberry Mental Hospital in Philadelphia. They were married on June 20, 1944. After the war and the completion of his law degree at Temple University in 1947, Lloyd held various professional and voluntary positions in Quaker organizations, including in Geneva, Switzerland. In the 1950s, concerned about the dangers of an escalating Cold War, the couple directed a conference of diplomats from Russia and Eastern and Western Europe. In later years, they spent extended periods in both North and South Korea working on reunification projects. He served for 23 years as the chief U.S. fundraiser for UNICEF. After his retirement in 1982, Lloyd devoted the remainder of his life to teaching non-violence to prison inmates. As a volunteer workshop leader for Alternatives to Violence Program, he worked on conflict resolution with inmates at Sing Sing Prison in New York and Graterford in Pennsylvania. When he had heart surgery in 1999, he received dozens of cards and notes from prison inmates. He led his last workshop in December 2000. Lloyd was a member of Gwynedd (Pa.) Meeting. He is survived by his wife, Mary Margaret Bailey; four children, David L. Bailey, Thomas Raymond Bailey, Deborah Ann Bailey, and Bar-

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bara Stanton Bailey; grandchildren Jessica Ann Elliot Bailey, Robert Lloyd Bailey, Erika Bailey, Daniela Bailey, Aaron Carl Bailey Zelick, and Nathan Lyle Bailey Zelick; and two sisters, Florence Bailey and Elizabeth Bailey Bartram.

**Brown**—*Richard (Dick) Andrew Brown*, 81, peacefully, on December 19, 1999, in Oakland, Calif., ten days after a diagnosis of lymphoma. Dick was born in Puyallup, Wash., on September 8, 1918, the older of two brothers. As a child he was interested in building, especially rafts and kayaks. At 18 he traveled alone in a homemade canoe to Alaska and, soon after, took solo bicycle trips to Mexico, the Southwest, and England. He began his association with Friends in objecting to war while at University of Washington during World War II. He became a conscientious objector, left a poorly organized Civilian Public Service Camp, served time in prison, and was paroled to hospital work in Berkeley, Calif. While in prison, isolated for some time, he was able to see only a small part of the sky through the bars of a small window. One day, when his spirits were especially low, he was watching the sky when a beautiful white bird flew overhead and hovered. In that moment Dick imagined that he was the bird, that he could see the earth and all nations, with all their conflicts and sufferings, and saw that they all shared the same purpose. Although Dick earned his living as a carpenter, his primary interest was in writing. He married and adopted two sons, one of Japanese-Chinese-Hawaiian heritage and one a Blackfoot Indian. The care of these boys became a focus of his life. When the family moved to Berkeley they attended Berkeley Meeting, and after the couple divorced, Dick became a member, especially devoted to the care of the meetinghouse. During the Civil Rights Movement he traveled to Mississippi to help rebuild burned churches; he later served in the Builders' Brigade in Nicaragua. Dick remarried in 1999. He is survived by his wife, Anne Maiden Brown; adopted sons Jason Brown and Zachary Runningwolf Brown; his ex-wife, Helen Brown; and a granddaughter, Xela Tennenbaum Brown.

**Christenson**—*Paul Richard Christenson*, 50, on November 18, 2000, at his home in Tabernacle, N.J., from cancer. The second of four children, Paul was born on April 7, 1950, in Kingsley, Iowa, and was raised on his family's farm within the Church of the Brethren. Strongly influenced by the Brethren peace testimony, he became a conscientious objector at the age of 18 and served two years with Brethren Volunteer Service, working with Church World Service in the U.S. Afterwards he traveled around the country on a motorcycle. While attending a West Coast church conference he met Sharon Daly, and the couple were married in Riverton, N.J., on August 10, 1974. For ten years Paul farmed, served on the district board of the Church of the Brethren, and lobbied heavily for the Peace Tax Fund. He worked as a machinist with various companies and, beginning in 1991, with the U.S. Mint. There being no Church of the Brethren in the area, Paul attended Medford (N.J.) Meeting, where he was active in several committees, including Property and Peace and Social Concerns, before becoming a member in 2000. He also served as treasurer on the board of the Interfaith Hospitality Network. He is survived by his wife, Sharon Daly Christenson, and his son, Jason Christenson.

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**Coats**—Josephine Lenore Coats, 90, on October 23, 2000, in Santa Fe, N. Mex. Josephine was the second daughter of four children born to Virginia and Chance Hardy of Marion, Ind. She moved with ease among diverse groups of people and a wide range of activities. While an undergraduate at University of Wisconsin, she waited on tables and participated in modern dance and athletics. After marrying and having four children, she lived in Gary, Ind. There she was a founding member of League of Women Voters and a Girl Scout leader. Her commitments to New Deal policies and her advocacy for the passage of the Social Security Act led to her first social work job as a welfare case worker. She continued her career in social work at the State Mental Hospital in Westville, Ind., and while working there, earned her Master of Social Work degree from Indiana University. She was a founding member of North Side Meeting in Chicago, which often met in the living room of her apartment in Old Town. Here she harbored objections to the Vietnam War as they made their way to Canada. She traveled around the world visiting Friends World Committee projects. Following a heart attack at age 63, she retired from social work and moved to Gila, N. Mex., where she began a worship group in her home at the western edge of the Gila National Forest. The group eventually became Gila Meeting. She died while returning home after attending her grandson's wedding in the Traverse Bay, Mich., area. Josephine is survived by her sons James and William, seven grandchildren, and six great-grandchildren. She was predeceased by her sons Robert and Jonathan.

**Dunn**—Stephen P. Dunn, 71, on June 4, 1999, at his home in Kensington, Calif. Born in Boston, Mass., on March 24, 1928, he struggled throughout his life with cerebral palsy. His parents enabled him to travel in Europe as a boy and young man. He was educated at Columbia College and Columbia University, where he received a Ph.D. in Anthropology in 1959. In 1956 he married Ethel Deikman, who also has cerebral palsy, an event they called the Great October Revolution since it was unusual then for disabled people to marry, and even more unusual for them to marry each other. His earliest publications were books of poetry, including *Some Watercolors from Venice* and *The Recluse and Other Poems*. Several of his scholarly publications, some of them with his father, L.C. Dunn, were devoted to Roman Jews. For 25 years Stephen was editor of *Soviet Anthropology and Archeology* and *Soviet Sociology*, translation journals. A translator as well as editor of many books about Russia and the Soviets, he wrote four scholarly books: *Cultural Processes in the Baltic Area under Soviet Rule*, *The Peasants of Central Russia* (with Ethel Dunn), *Kulturwandel im sowjetischen Dorf* ("Cultural Change in the Soviet Village"; with Ethel Dunn), and *The Fall and Rise of the Asiatic Mode of Production*. He taught courses on the peoples of the USSR and comparative religion (which he especially enjoyed) in several academic institutions in the Bay Area and Monterey, Calif. Stephen attended Berkeley Meeting, where his contributions to meeting for worship, as well as his service on the Library and Finance Committees, were particularly valued. He is survived by his wife, Ethel Deikman Dunn; two nieces, Janet Wentworth and Jennifer Emberg; a nephew,

Stephen N. Dunn; two grandnieces, Louise Dunn and Heather Emberg; and a grandnephew, Andrew Wentworth.

**Ewald**—*Esther Wood Ewald*, 96, on January 26, 2001, in Barnesville, Ohio. Esther was born on August 18, 1904, in Allegheny, Pa. She graduated from Oberlin College, where she met her future husband, Victor Ewald. The couple lived and worked for many years in the Cincinnati, Ohio, area, where they opened their home to refugees from World War II and joined Friends. In the 1950s they moved to Columbus, where they both worked at the Midwest Regional Office of AFSC and were active in North Columbus (Ohio) Meeting as well as many social concerns groups including NAACP and the Columbus Council on Human Relations. They both subsequently worked for Columbus State Hospital. They moved to Delaware, Ohio, where they continued their community involvement and were active in Delaware Meeting. After retirement they moved to Media, Pa., where Esther commuted to Philadelphia to work for AFSC's Material Aids Program and Credit Union. In the early 1970s they moved to the newly opened Friends House in Sandy Spring, Md. There they volunteered for a wide variety of interests. In 1987, Esther moved to Barnesville Health Care Center. She is survived by two sons, Jay and Peter Ewald; a daughter, Cleda Mott; nine grandchildren; and ten great-grandchildren.

**Kemp**—*Ruth Hannah Brown Kemp*, 82, on January 28, 2001, in West Columbia, S.C. She was born in Purcellville, Va., a seventh-generation Quaker and the daughter of Ralph B. and Gertrude Birdsell Brown of Goose Creek Meeting in Lincoln, Va. Ruth graduated from George School. On October 12, 1941, she married Walter E. Kemp Jr., of Baltimore, Md., and later they had three children. Ruth did the bookkeeping and accounting for the plumbing, heating, and electrical contracting business she and Walter ran. In 1987 they retired to Lexington, S.C., where they joined Columbia (S.C.) Meeting. Ruth was active on Ministry and Oversight Committee. She loved hummingbirds and flowers, especially gardenias, and avidly worked crossword puzzles. She extensively researched family history, keeping copious notes and journals, even during her last days in the hospital. She advocated natural health foods and explored alternative healing. Ruth is survived by her husband, Walter; son and daughter-in-law W. Edward III and Charlotte Kemp; daughter and son-in-law Marilyn and Daniel Roberts; brother and sister-in-law Kenneth T. and Virginia Brown; and two grandsons, Jeffrey and Jonathan Kemp. A son, David, died in 1989.

**Lawton**—*M. Powell Lawton*, 77, as a result of a brain tumor, on January 29, 2001, at the Quad-rangle in Haverford, Pa. He was born on May 31, 1923, in Atlanta, Ga., to Sara Alston Lawton and Mortimer Powell Lawton Sr. He was a behavioral psychologist, a senior research scientist, and director emeritus of the Polisher Research Institute of Philadelphia Geriatric Center (PGC). He gained national attention in the early 1960s for his pioneering investigations into the psychological and social aspects of aging. He recognized the importance of designing living environments for the elderly, particularly those with Alzheimer's



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Disease. In 1964, he led the nation's first symposium on Alzheimer's Disease under the auspices of the Home for the Jewish Aged. His studies of the needs of Alzheimer's patients and their caregivers have enhanced the quality of life of the elderly. His work influenced the design of Philadelphia Geriatric Center, and his research into how environmental factors affect the aged led PGC to develop the nation's first nursing home specifically for the elderly with Alzheimer's Disease. His work included the environmental psychology of later life, assessment of the aged, and caregiving stress. Much of his recent work involved the study of affect, or emotion, in later life and the quality of life of older people in declining health. This work has resulted in the development of geriatric assessment tools, including scales for interpreting nonverbal communication of nursing home residents with Alzheimer's Disease or other dementias. An adjunct professor of human development at Pennsylvania State University and Professor of Psychiatry at Temple University School of Medicine, he held degrees from Haverford College and Columbia University. He was a member of Radnor (Pa.) Meeting. He is survived by his wife of 52 years, Fay Gardner Lawton; two daughters, Pamela Lawton and Jenny Grassl; a son, Thomas Lawton; and two grandchildren, Isabel and Leo Grassl.

**Mann—Eleanor Mann**, on January 30, 2001, in Broadmeade, in Cockeysville, Md. Born in Montclair, N.J., on February 18, 1919, to William H. and Marian Folsom Rath, Eleanor spent her childhood in New Jersey. In the fall of 1937 she entered Goucher College in Baltimore, where she was so taken by a lecture on Quakerism by one of her professors that she began to read about it and joined Montclair Meeting. In 1941, Eleanor graduated from Goucher with a degree in Chemistry. She worked at Johns Hopkins School of Medicine as a lab assistant in a project attempting to develop an anti-malarial drug. She met her future husband, W. Berkeley Mann, while auditioning for the Johns Hopkins Orchestra. They were married under the care of Montclair Meeting on August 8, 1942. The couple's four children all graduated from Friends School of Baltimore. Eleanor was active in the Parents Auxiliary and later served as chair of the school's Board of Trustees. Employed at the YWCA from 1969 to 1984, Eleanor was also active in the Central Maryland Ecumenical Council, directing the annual Christmas project for ten years that provided gifts to over 1,600 institutionalized youngsters across the state. Eleanor was a leader in the life of Stony Run Meeting, and at the time of her death she was, again, the presiding clerk. She is survived by her husband, W. Berkeley Mann; four children, W. Berkeley Mann Jr., Thomas N. Mann, Marian Mann Fletcher, and Frances Mann Rosenberg; three grandchildren, Sarah Louise Mann, Benjamin Berkeley Mann, and Thomas Anthony Fletcher; a brother, Paul Schubert Rath; and a sister, Janet Rath Childs.

**van der Merwe—Hendrik Willem (H.W.) van der Merwe**, 71, on March 5, 2001, after long-term radiology and radical surgery for cancer, at his home on the slopes of the Riviersonderend Mountains near Bonnievale, in the Western Cape of South Africa. He was born on June 24, 1929, on the van der Merwe family farm in Bonnievale.

After trying his hand at farming, he felt called to mission work and became superintendent of the African schools of the Dutch Reformed Church in Southern Rhodesia, now Zimbabwe. On his return to South Africa at age 21, H.W. earned BA and MA degrees from University of Stellenbosch. He continued his studies in the U.S. at UCLA, where he graduated with a Ph.D. in Sociology in 1963. Then he returned to South Africa to take an academic post at Rhodes University. In 1968 he became the first director of the Abe Bailey Institute at the Centre for Intergroup Studies, now the Centre for Conflict Resolution. When he retired after 24 years in this capacity, University of Cape Town conferred on him the title of emeritus honorary professor. On retirement H.W. accepted a one-year fellowship at the U.S. Institute of Peace in Washington, D.C., to reflect on and record his life's work, but this was cut short by ill health. A pioneer in peace studies in South Africa, H.W. published widely, including his two most recent books, *Pursuing Justice and Peace in South Africa* and *Peacemaking in South Africa: A Life in Conflict Resolution* (reviewed on p. 25). H.W. played a significant part in bridging the gap between the apartheid regime and elements of the African National Congress in exile. He emphasized the need not only for justice but for forgiveness as well. The van der Merwes received Winnie Mandela as a guest in their home in Cape Town when she came to visit her husband in prison, and H.W. visited and befriended Nelson Mandela during his imprisonment and did much to help his family. The founding president of the South African Association for Conflict Intervention, H.W. believed that lasting peace could not be achieved without justice. He served as president of the Association for Sociology in Southern Africa; as a member of the Council of the South African Institute of Race Relations, chairman of the Western Cape Region; and as a trustee of Cape of Good Hope Centre for Jungian Studies. He was active in Quaker Service Fund (Western Cape) for many years, and he had been a director of Kupugani, the nationwide, nonprofit organization that distributes nutritious food at cost to the needy. H.W. first made contact with Quakers during his stay in the U.S. In 1974 he left the Dutch Reformed Church and joined Cape Western Meeting. Membership in the Religious Society of Friends became a central point of his life. He served as clerk of his monthly meeting and of Southern African General Meeting for many years. He represented Southern African Quakers in missions to other countries and forged links with Quakers worldwide. He had two sons and a daughter, the children of his marriage to a distinguished potter, Marietjie, née Botha, who preceded him in death in 1992. His present wife, Elsbeth Woody, a ceramic artist, supported him throughout his long illness. He is survived by her and by his two sons, Hugo and Hendrik van der Merwe; his daughter, Marielle O'Connor; and five grandchildren, Max, Jody, and Luke van der Merwe and Fintan and Katrina O'Connor.

end of World War II when a new state was created for the survivors of the Holocaust. Indeed anyone not a Jew *should* feel somewhat uneasy about the current situation. The new state that became "created" by the UN under Harry S. Truman's presidency was actually, as the British troops pulled out, Israel. The old Ottoman empire that had lasted for 500 years was left in shambles by the Europeans who had carved it up into parts for their liking. Remember also the saying, "A land without people for a people without a land"? This happened to overlook a lot of residents! I also am remembering the Groucho Marx saying, "I wouldn't *want* to join a country club that would accept for membership someone like me!"

We still "seek reconciliation for ourselves" and "despair in the effort . . . to help mediate it for others." Yes, too much blood still cries out from the ground.

Ruth Whitson Marsh  
Houston, Tex.

## Reflections on forgiveness after violent conflict

I was so glad to find in the March issue so much educational material about the situation in the Middle East.

The article by Mary Ellen McNish and the "Open Letter to Friends" by Jean Zaru, clerk of Ramallah Meeting, were very helpful to get a better understanding of the Middle East region.

It is important for Friends to be well informed about the lives of Friends and other Palestinians. Obviously, it is not enough to pray for them and to hold them in the Light. Our concern and compassion for them has to be followed by actions. For example, we can support AFSC's important, yes, outstanding work, in different areas in the Middle East.

It was also good to see the letter by Colin and Kathy South, directors of the Friends School in Ramallah, and the Christmas newsletter from Maia Carter. These also help us to get a better feeling of the real atmosphere in the Middle East.

It seems to me that it is important to hold all who live in the Middle East in the Light and to pray for just peace in the region. But it is only for the victims of that tragic development over so many years, those who have suffered so much and are still suffering, to forgive the perpetrators.

It seems to me that my last sentence is not so easy to understand. I will give an example of what I mean: We all remember

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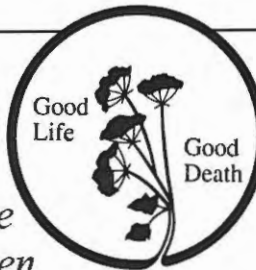
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the picture of the naked little Vietnamese girl (her clothes had been burned on her body). She had been hit by napalm during the Vietnam War. In the photo she was running away, obviously in great pain. Recently I read that the U.S. airman who was responsible for this "hit" regretted very much his role in this action, and when he learned that she now lived in Canada, he arranged to meet with her, and he asked her to forgive him. She did forgive him. Could anyone else have forgiven what he had done to her?

*Ingeborg Jack  
Swarthmore, Pa.*

## Bias is dismaying

I am dismayed by the anti-Israeli bias of your March issue. Mary Ellen McNish's article began with the acknowledgment of her awareness of concern about the AFSC's bias. She repeatedly mentions how the Israelis harm the Palestinians, such as cordoning towns, restricting movement of workers to their jobs, demolishing homes, and military attacks. She then quotes some Israelis who criticize Israel. She presents the Palestinian position and calls it "clear." She describes the position of the Israeli mayor and deputy minister as "unproductive and troubling."

One wonders why she never criticizes the Palestinians for terrorist acts against Israeli Jews. Her one mention of it becomes a criticism of Israel! The rabbis she quotes "confessed" that "practically every moment is taken with fear that a child, loved one, or even oneself is about to be blown up..." Then, she criticizes the media that "fans" the fear by publicity.

What a travesty of justice. Even her description of the AFSC's programs displays clear bias. The Palestine Youth Program emphasizes "cultural preservation and heritage." The AFSC Israel Program brings Arab and Jewish youth together to "jointly plan and implement programs." Where is the effort in Gaza and Ramallah where the Palestine Youth Program has branches to reduce the anti-Jewish prejudice of the Palestinian youth?

Next in the issue, Jean Zaru, a Palestinian from Ramallah, writes of how her people were victimized without once indicating how Palestinians have harmed Israeli Jews.

The following article by Colin and Kathy South, "Difficult times in Ramallah" shows even more bias. They write of the barbaric murder of two Israelis by a Palestinian mob from the point of view of their students at Friends Schools there. They mention the



murder briefly, "their subsequent murder in the police station," "the death of the Israeli soldiers," as a side issue to their main point: how the students behaved calmly during the "the riot" which so impressed them that it was "a wonderful God-given gift" that "brought tears to your eyes." The students "wanted to demonstrate their indisputable loyalty to the Palestinian flag and nation, to demonstrate their frustration . . . at the loss of friends and family during the latest Intifada," to "stand up for retributive justice."

Imagine this. A mob has just killed two Israeli men and cheered when one bloody body was tossed out of a window, and the Souths have tears in their eyes for the restraint shown by their students who didn't join this noble throng to defend the honor of the Palestinian people.

Finally, Maia Carter writes of Christmas in Ramallah filled with criticism of Israel's actions there with not one mention of why the Israeli army acted the way it did, in other words, without mentioning Palestinian terrorism.

The writers and editors of these articles have not spoken truth to power.

*Arthur Rifkin*  
Manhasset, N.Y.

## Coverage appreciated

Thank you for your excellent articles on the Middle East crisis. It's so good to get information first hand for a change. We deeply appreciate your efforts to tell the whole story.

*Beverly H. Lomax*  
Dublin, Pa.

## Friends values must be reflected in public education

To discover in FRIENDS JOURNAL (Jan. 2001) that other Friends, specifically Marlene Santoyo and Ayesha Imani of Pennsylvania and Mary Ann Downey of Georgia, hold the same concerns as I have for many years was, for me, close to a revelation.

Most Friends I have been associated with do have deep concerns about Friends schools and many are deeply involved with them. However, I have always felt somewhat "out on a limb" because of the feeling that if we care for our fellow humans in this country, we need to be concerned with our public schools.

Do Friends really need to educate the rich? Where is the challenge in this? Should we only be concerned with molding

"leaders"? What about the everyday person who serves as the foundation of our society, who is involved in making all the things we use so readily, and who takes care of all the creature comforts we enjoy?

Should Friends not be involved in helping those who need help the most? Children from inner cities, from dysfunctional families surrounded by poverty, crime, and violence—these are the children we should be trying to reach. The youngsters who get "thrown out" or are not accepted in a parochial or private school, and who are then foisted on the public schools that cannot refuse any youngster—but often cannot adequately service them either—these, the most challenging, should be where our energies are directed.

Can we not form alliances with and give support to public schools, render assistance to improve school buildings, and procure better equipment to bring about before- and after-school programs, providing a "safe haven" and educational support for those who need it, and beyond that, help with the needs of each individual child to secure whatever medical, psychological, or social services are required?

Think of what could be accomplished.

Are there Friends willing to take on what has to be a risky endeavor? Have Friends not taken on tasks throughout history that no one was prepared to do?

Meanwhile perhaps other Friends will respond to the articles mentioned above so that it will become known there are more of us out there with the same concerns.

*Claire Koster*  
Clemmons, N.C.

## Correction

I was delighted to see your cover stories on the war on drugs in November 2000 and a reference to our organization and my article in the Haverford College Alumni Magazine.

However, in your lead story, "Friends and the War on Drugs," by Ray Bentman, on page 8, despite his encouragement to Friends to contact us, both the e-mail address and telephone number published for us were incorrect. The e-mail address is <esterling@cjpf.org>, the website is <www.cjpf.org http://www.cjpf.org>, and the telephone number is (202) 312-2015.

*Eric E. Sterling*  
Pittsburgh, Pa.

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## Accommodations

**Edinburgh Scotland.** Detached mews house facing south into the Royal Botanic Gardens, available for rental to Friend/s from 22 December 2001 to mid-April 2002. Telephone +44 (131) 552 3392 or e-mail, <Archie.Campbell@tesco.net> before July and +44 (131) 663 1736 or <bj@ironmills.freeserve.co.uk> thereafter.

**Traveling West?** Visit the Ben Lomond Quaker Center. Personal retreats and our annual schedule of Quaker Programs. Among the redwoods, near Santa Cruz, Calif. (831) 336-8333. <http://www.quakercenter.org>.

**Relaxing vacation on The Big Island Of Hawaii**—Stay at this two-bedroom house on a lovely setting with magnificent ocean view and peaceful surrounding. \$500 per week—For reservation call (808) 962-6206.

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

**Santa Fe**—Simply charming adobe guest apartment at our historic meetinghouse. Fireplace, bath, kitchenette, very convenient to downtown and galleries, as well as our tranquil garden. One night—one month stays, affordable. Call (505) 983-7241.

**Quaker House, Managua, Nicaragua.** Simple hospitality, shared kitchen. Reservations: +505 (2) 66-3216 (Spanish) or +505 (2) 66-0984 (English). For general information, call Pro-Nica: (727) 821-2428 or e-mail: <QuakerHouse@ProNica.org>.

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

**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.

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

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

**Looking for a creative living alternative** in New York City? 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

**Call for submissions:** Were you ever a part of **Argenta Friends School**—student, staff, houseparent? Seeking essays, poetry, photographs for a reflective anthology. Deadline Nov. 1, 2001. Contact Tina (Wallace) McMahon for details: (503) 762-0352, <tmcmahon@transport.com>.

## Books and Publications

**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 Andalucia Court, Whittier, CA 90601. <www.quaker.org/fb>. <Friendsbul@aol.com>.

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

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**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:



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**Quaker Books.** Rare and out-of-print, journals, memorials, histories, inspirational. Send for free catalog or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748. E-mail us at <vintage@gis.net>.

**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

### Conferences at Pendle Hill: June and July

June 15–17: **The Hasidic Tales**, with Eugenia Friedman  
July 15–19: **Clay, Myth, and Fairy Tale**, with George Kokis  
July 15–20: **Gifts of Vision: A Retreat for Photographers and Other Artists**, with Danna Cornick  
July 20–24: **Brushes with the Spirit**, with Jill Powers  
July 20–24: **Songwriting from the Center**, with Bob Franke  
July 27–29: **Inquirers' Weekend: Basic Quakerism**, with Jan Hoffman and Kenneth Sutton  
July 27–31: **A Yoga Retreat You Can Take Home**, with Robert Butera and Dawn Mehan  
And...  
**Spiritual Life Enrichment**, with Nancy Bieber: July 15–20, July 22–27, August 5–10, August 12–17  
For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 142. <www.pendlehill.org>.

**Friends Centre Auckland Aotearoa / New Zealand.** Quaker couple sought as Resident Friends for one year from April 2002. Enquiries to Centre Clerk, 115 Mt. Eden Rd., Auckland 3, Aotearoa / New Zealand. Or e-mail to: <dhawthorn@unitec.ac.nz>.

**Looking for a completely different way of life?** Visit our secular, income-sharing eco-village—85 people living in a rustic, rural community. <www.twinoaks.org>, <twinoaks@ic.org>. (540) 894-5126

**Consider a Costa Rica Study Tour.** Take a 12-day trip to see the real Costa Rica. For information and a brochure call: (937) 584-2900 or 011 (506) 645-5065, e-mail: <jstuckey@sol.racsa.co.cr> or write: Roy Joe Stuckey, 1182 Hornbeam Road, Sabina, OH 45169.

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

**Bolivian Quaker Study Tour** Oct. 26–Nov. 10: Quaker Bolivia Link projects in Altiplano villages. Archeological sites. Meetings with Bolivian Quakers. \$1,850 covers transportation and hotels. Optional extension to Machu Picchu (extra cost). Leaders: Barbara Flynn (Calif.) and Newton Garver (N.Y.). Contact: <Bflynn@mindspring.com>, <Garver1928@aol.com>. **Young Friends** (21–30): Si hablas español, hay becas para ayudarte.

### Help maintain order at FRIENDS JOURNAL.

Volunteer needed to assist the senior editor one day a week. Draft and send correspondence with authors, track manuscripts, maintain files and archival material. Must be comfortable using a computer (will train). Congenial environment, opportunity to see the internal process of a monthly Quaker periodical. Send résumé, letter of inquiry to FRIENDS JOURNAL, attn: Kenneth Sutton, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.

**Friends Center with unprogrammed Christian orientation at Barnesville** offers personal retreats with spiritual consultation available. Also June 1: **Spiritual Guidance from the Writings of Isaac and Mary Penington** with Virginia Schurman; June 22: **Leap into Homesteading** with Scott Savage. 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>.

**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/>.

### 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: <fq@quaker.org>. Web: <http://www.quaker.org/fqa>.

## 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 Vacant

**Why pay rent or mortgage payments, when you can live rent-free?** 700+ property caretaking/housesitting opportunities available, worldwide. Subscriptions: \$27/year. The Caretaker Gazette, (480) 488-1970. <www.caretaker.org>.

**Friends World Committee for Consultation seeks Field Staff.** Two half-time positions: one in Midwest—Indiana, Illinois, or Ohio; one West of the Rocky Mountains. Job includes visiting and communicating with diverse Friends. Send cover letter and résumé by June 30, 2001. FWCC, 1506 Race, Philadelphia, PA 19102; (215) 241-7250, <Americas@FWCC.Quaker.org>.

### Assistant to the Executive Director

Small not-for-profit organization seeks full-time assistant in the Philadelphia area office to help raise support in the U.S. for projects sponsored by the village of Neve Shalom/Wahat al-Salam in Israel to improve dialog and understanding between Israelis and Palestinians. Requires strong ability to write in English and address audiences; and ability to use most current technology. Includes phone reception, filing, preparation for meetings, travel and event arrangement, and managing paper flow. Ability to interact with board members, donors, foundation personnel, and overseas representatives of Neve Shalom/Wahat al-Salam. Salary begins at \$35,000. Please send résumé as a text document to American Friends of Neve Shalom/Wahat al-Salam at: <scsnswas@aol.com>.

**Job Openings at Friends General Conference: Development Associate** works closely with the Development Manager to plan and carry out development program, including special "capital campaign." Duties include writing appeals and grants, managing complex database, extensive project organizing, and donor contacts, but minimal travel. Starting salary around \$25,000, plus excellent benefits. **Gathering Assistant** provides general support for the Annual Gathering of Friends and other conferences, manages database, and works more time in spring through mid-July than the rest of the year. This is likely to be 3/5 time; starting salary around \$12,000, plus excellent benefits. To apply, send letter of application, résumé, and references to: Search, Friends General Conference, 1216 Arch Street, 2-B, Philadelphia, PA 19107, or e-mail <EllenH@fgcquaker.org>.

**Live-in companion(s) (single/couple)** for elderly Quaker woman, summer 2001. Central Vermont, friendly family setting. Companionship, assistance with daily routines, cooking, shopping, expeditions. Car, driver's license preferred; experience, references required. Contact: (202) 362-6912, <dshields@aol.com>.

**Santa Fe Friends Meeting** seeks resident. Mature, hospitable Friend for a two-year term, beginning 11/2001. Commitment to Quakerism and service. Send for information: Search Committee, SFMMF, 630 Canyon Road, Santa Fe, NM 87501, (505) 983-7241.

### Fall 2001 Faculty Openings

40-student, alternative Quaker boarding high-school, with working Farm, seeks dynamic adults with a desire to live and work with teenagers and educate experientially. Inspire students to love learning and grow in integrity. Participate in whole-school decision making. Teaching skills are especially needed in Math, Science, Spanish, and Marketing and Development. Also looking for a Business Manager. Monthly stipend, room, board, medical insurance, and benefit package provided (55K+ for couple). Certification not required. Teaching couples especially desired as well as singles. Contact: Jacqueline Stillwell, The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366.



**Friends Academy**, a co-ed, Play Group through Grade 12, independent Quaker day school on scenic Long Island—just 23 miles west of New York City—invites new and veteran teachers to apply; members of the Society of Friends are particularly encouraged. The school's mission serves a diverse student body. Its curriculum includes a rigorous college preparatory program with extensive courses in the visual and performing arts as well as New York State Section VIII athletics. Faculty members participate in the lives of students through teaching, advising, and coaching. New facilities include a new 47,350 sq. ft. arts center and a new 21,000 sq. ft. library. Contact: Director of Studies, Friends Academy, Duck Pond Road, Glen Cove-Locust Valley, NY 11560. Telephone: (516) 676-0393. Fax: (516) 671-2025.

**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.



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



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

## Real Estate

**Child-Tested and Parent-Approved Cooperative Neighborhood.** Come and live in **Crowell Gardens**, a premier 10-acre "green" community in the Blue Ridge Mountains. Share a community building with play spaces, child care, optional meals, and many other resources. Walk miles of trails from your door. Cars park at the edge, and residents are safe from traffic. <www.ndbweb.com>.

## Rentals & Retreats

**Maine cottage,** Sebago Lake. Sunsets, solitude. Sleeps 6+, 2BR, 2BA. Good rates on our family retreat to considerate folks. Two weeks minimum Jun 30–Aug 4. K. Shepherd, 447 New Boston, Norwich, VT 05055. (802) 649-5152.

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

**Two adjacent, fully equipped vacation homes** on Chincoateague Island, Va., sleep max. 8 or 10 each. Walk to town, bike to Assateague Island National Seashore. Polite pets permitted. Off-season (before 6/16, after 9/3) <\$500/week; weekend=1/2. (703) 448-8678 or <mvanrade@flash.net>.

**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.

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

**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.

## Retirement Living

**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.*



**Affordable Housing—The Quaker House at Woolman Commons.** Join the growing, vital Quaker community in the charming, historic town of Mount Holly, N.J., home of John Woolman. Located just one block from the meetinghouse, the spacious modern apartments in the fully restored and renovated pre-Revolutionary homes are offered to Friends (and non-Friends who have worked for Friends organizations), aged 55 and older, with **confidential financial assistance available to those who qualify.** For information/application, write or call: Kate Kwiecinski, Medford Leas, Route 70, Medford, NJ 08055. (609) 654-3000.



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**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>.

**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 Marilyn Avenue, Department F, State College, PA 16801-6269. For more information, call Lenna Gill at (800) 253-4951. <www.foxdalevillage.org>.

## 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 90 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, extended day program, optional piano lessons. 3232 Green Valley Road, Ijamsville, MD 21754. (301) 798-0288 <friendsmeetingschool.org>.

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

**Orchard Friends School.** A school for children, 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>.

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

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

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

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

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

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## Services Offered



- Marriage Certificates
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**Need To Get To The Bottom Of Something?** Chuck Fager can help. Consultation, research, investigation. Competent, Quakerly, confidential. **Inquire free at:** <cefager@home.com>—or call: (814) 355-8323.

**What if you had a mirror for your soul?** Then what could you create in your life? For a free, sample session of co-active life coaching, contact Bruce Thron-Weber at (303) 399-4752 or <BruceCoach@aol.com>. I coach over the telephone and it works well.

### Visit Beautiful Wedding Certificate Website

Over 30 full-color images of hand-drawn, illustrated, realistic artwork plus ceremony ideas, sample vows, and easy, on-line estimates. Ketubahs, gay celebrations of commitment, and non-Quaker examples. E-mail birthright Quaker, Jennifer Snow Wolf at <snowwolf@att.net>. Browse online: <http://www.calligraphicART.com> or <http://home.att.net/~snowwolf>.

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

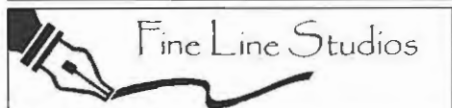
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## Summer Camps

**Opequon Quaker Camp**—residential—operated by Baltimore Yearly Meeting—near Winchester, Virginia—rooted in nature—exploring music, art, drama, dance, sports, wilderness fun and more. Our goal is to foster the kind of self-esteem that facilitates spiritual growth. Saturday, July 7—Saturday, August 4 (two or four weeks). Call Josh Riley for more information and space availability: (301) 774-7663.

**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 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.

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



## Meetings

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

(HA)=Handicapped Accessible

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

**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.**

### BOTSWANA

**GABORONE**—phone (267) 347147 or fax 352888.

### CANADA

**HALIFAX, NOVA SCOTIA**—(902) 461-0702 or 477-3690.

**OTTAWA**—Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9923.

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

**TORONTO, ONTARIO**—Worship and First-day school 11 a.m. 60 Lowther Ave. (north from cor. Bloor and Bedford).

**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.

### GERMANY

**HAMBURG**—Unprogrammed meeting 10:30 a.m., second and fourth Sundays. Winterhuder Weg 98. Phone 04531-806211.

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

### GHANA

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

### GUATEMALA

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

### INDIA

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

### MEXICO

**CIUDAD VICTORIA, TAMAULIPAS**—Iglesia de los Amigos, Sunday 10 a.m.; Thursday 8 p.m. Matamoros 737 2-29-73.

**MEXICO CITY**—Unprogrammed meeting Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, 06030, Mexico 1, D.F. 705-0521.

### NICARAGUA

**MANAGUA**—Unprogrammed worship, 10 a.m. Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. Info: 813-821-2428 or 011-505-266-0984.

### UNITED STATES

#### Alabama

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

**BIRMINGHAM**—Unprogrammed meeting, 10 a.m. Sundays. 4413 5th Ave. S., Birmingham, AL 35222. (205) 592-0570.

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

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

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

#### Alaska

**ANCHORAGE**—Call for time and directions. (907) 566-0700.

**FAIRBANKS**—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796.

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

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

#### Arizona

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

**McNEAL**—Cochise Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (520) 642-9274 or (520) 642-9900.

**PHOENIX**—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 943-5831 or 955-1878.

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

**TUCSON**—Pima Friends Meeting (unprogrammed). First-day school and worship 8:30 and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 323-2208.

#### Arkansas

**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 Crowden School, 1475 Rose St. (at Sacramento), 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.

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

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

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

**MONTREY 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. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 386-8783.

**SAN DIEGO**—Unprogrammed worship, First Days, 10:30 a.m. 3850 Westgate Place. (658) 672-3610.

**SAN FRANCISCO**-Meeting for worship and First-day school, 11 a.m., Sundays. 65 9th Street. (415) 431-7440.

**SAN JOSE**-Worship and First-day school 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 246-0524.

**SAN LUIS OBISPO**-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: 626-4069.

**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, 3rd, 4th First Days, AFSC Center, 445 West Weber. For information, call (209) 478-8423.

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

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

## Colorado

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

**COLORADO SPRINGS**-Meeting Sunday at 10 a.m. at 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.

**NORTH METRO DENVER**-Unprogrammed worship 10 a.m., conversation after. Children welcome. Colorado Piedmont Meeting, (303) 469-0855, e-mail: <coloradopiedmontfm@yahoo.com>.

## Connecticut

**HARTFORD**-Meeting and First-day school 10 a.m., discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: 232-3631.

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

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

**NEW LONDON**-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meetinghouse, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. (860) 889-1924 or 442-7947.

**NEW MILFORD**-Housatonic Meeting, Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (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, 697-6910.

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

**HOCKESSIN**-Worship 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 Sundays, 11 a.m., W. Main Street.

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

## District of Columbia

**WASHINGTON**-Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.), (202) 483-3310, <www.quaker.org/fmw>. Unprogrammed meetings for worship are regularly held at:

**MEETINGHOUSE**-2111 Florida Ave. Worship at 9 a.m., 11 a.m., and 6 p.m. Sundays, also 7 p.m. Wednesdays. First-day school at 11:20 a.m.

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

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

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

**CAPITOL HILL WORSHIP GROUP**-at William Penn House, 515 E. Capitol St. SE, at 10:30 a.m. First Days.

## Florida

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

**DELAND**-Worship and First-day school 4 p.m. Unitarian Church, 820 N. Frankfort. Info: (904) 734-8914.

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

**FT. MYERS**-Meeting at Calusa Nature Center, First Days at 10:30 a.m. Telephone: (941) 274-3313.

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

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

**KEY WEST**-Meeting for worship, First Day, 10 a.m. 618 Grinnell St. Garden in rear. Phone: Barbara Jacobson (305) 296-2787 or Robert Campbell (305) 294-0689.

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

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

**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.

**OCALA**-11 a.m.; ad hoc First-day School. 1010 N.E. 44th Ave., 34470. George Newkirk, contact. (352) 236-2839.

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

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

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

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

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

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

## Georgia

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

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

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

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

**AUGUSTA**-Worship 10:30 a.m. (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) 345-2049.

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

**SANDPOINT**-Friends Meeting, unprogrammed worship at 1025 Alder St., 10 a.m. Sundays. Call for summer schedule. Call Elizabeth Willey, 263-4788.

## Illinois

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

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

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

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

**DECATUR**-Worship and First-day school, 10 a.m. at DOVE, 788 E. Clay. Phone: 877-0296 or 872-6415.

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

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

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

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

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

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

**OAK PARK**-Worship 10 a.m. (First-day school, childcare), Oak Park Art League, 720 Chicago Ave., P.O. Box 3245, Oak Park, CO 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, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. (317) 478-4218.

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

**INDIANAPOLIS**-Valley Mills Friends Meeting, 6739 West Thompson Road. Charles Burner, 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**-(HA) Clear Creek, Stout Memorial Meetinghouse, on the campus of Earlham College, unprogrammed, 9:15 a.m. (765) 966-3752.

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

**VALPARAISO**-Duneland Friends Meeting. Unprogrammed worship 10 a.m. Youth Service Bureau, 253 Lincolnway. (219) 462-9997.

**WEST LAFAYETTE**-Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

## Iowa

**AMES**-Worship 10 a.m. Sun.; call (515) 232-2763 for place.

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

## Kansas

**LAWRENCE**-(HA) Oread Friends Meeting, 1146 Oregon. Unprogrammed meeting for worship at 10 a.m. Child care available. (785) 843-3277.

**MANHATTAN**-Unprogrammed meeting. For time and location please telephone (785) 539-3733, or 539-2046, or 537-2260, or write to Friends Meeting, c/o Conrows, 2371 Grandview Terrace, Manhattan, KS 66502.

**TOPEKA**-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (785) 233-5210 or 232-6263.

**WICHITA**-Heartland Meeting, unprogrammed worship 11 a.m. First Days. 14700 West Highway 54. (316) 729-4483. Carry-in lunch and business following worship on last First Day of month.

## Kentucky

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

**BOWLING GREEN**-Unprogrammed Worship Group. Meets second and fourth First Days. Call (502) 782-7588.

**LEXINGTON**-Meeting for worship and First-day school 10:30 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 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (504) 665-3560.

**NEW ORLEANS**-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave., New Orleans, LA 70118. (504) 865-1675. Visit us at <www.tulane.edu/~quakers>.

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

**SHREVEPORT**-Unprogrammed. Call: (318) 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) 827-4437.

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

**LEWISTON**-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, 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.

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

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

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

## Maryland

**ADELPHI**-Worship 9 a.m. and 10 a.m. Sunday. Sunday school 10:20 a.m. (10 a.m. fourth Sun.). Adult 2nd hour 11:30 a.m. 1st/3rd/5th Sun. Nursery, 2303 Metzgerot, near U. of Md. (301) 445-1114.

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

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

**BALTIMORE/SPARKS**-Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (410) 472-4583.

**BETHESDA**-Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8681.

**CHESTERTOWN**-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Yasuo Takahashi, P.O. Box 1005, Chestertown, MD 21620. (410) 778-1977.

**DARLINGTON**-Deer Creek Meeting. Worship 10:30 a.m. Clerk, Anne Gregory, (410) 457-9188.

**EASTON**-Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (410) 820-8347, 820-7952.

**FALLSTON**-Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Dale Varner, clerk, (410) 877-3015.

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

**PATAPSCO**-Preparative Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 997-2535.

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

**SANDY SPRING**-Meetinghouse Road off Md. Rt. 108. Worship Sundays 9:30 and 11 a.m. and Thursdays 7:30 p.m. Classes Sundays 11 a.m. First Sunday of month worship 9:30 a.m. only, followed by meeting for business. Phone (301) 774-9792.

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

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

**TAKOMA PARK**-Preparative Meeting. Unprogrammed worship 10 a.m., First Days, at "Crossings," One Columbia Avenue, P. O. Box 11365, Takoma Park, MD 20913. (301) 891-8887.

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

## Massachusetts

**ACTON**-Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts. West Concord (during summer in homes). Clerk: 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**-(HA) South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 Main Rd. (Rt. 23). Phone: (413) 528-1230.

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

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

**NANTUCKET**-Unprogrammed worship each First Day, 10 a.m., Fair Street Meetinghouse, (509) 228-0136.

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

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

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

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

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

**WELLESLEY**-Meeting for worship and Sunday school 10 a.m. at 26 Benvenue St. Phone: (781) 237-0268.

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

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

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

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

## Michigan

**ALMA-MIDLAND-MT. PLEASANT**-Unprogrammed meeting 10 a.m. Discussion 11 a.m. Clerk: Nancy Nagler, (517) 772-2421.

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

**BIRMINGHAM**-Meeting 10:30 a.m. Brookside School Theatre. N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd. (248) 377-8811. Clerk: Marvin Barnes: (248) 528-1321.

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

**EAST LANSING**-(HA) 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.

## Minnesota

**BRAINER**-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 Kopy, clerk: (218) 729-7643.

**MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159.

**MINNEAPOLIS**-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (612) 321-9787 for more information.

**NORTHFIELD**-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at Laura Baker School, 211 Oak Street, Northfield. For information: Corinne Matney, 8657 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.

**ROCHESTER**-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**-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 9 a.m. and 10:30 a.m., Wednesday at 6:30 p.m.; adult education Sunday at 9 a.m.; First-day school Sunday at 10:30 a.m.; meeting for business first Sunday of month following 10:30 a.m. worship. (612) 699-6995.

**STILLWATER**-St. Croix Valley Friends. Unprogrammed worship at 10 a.m. Phone: (651) 777-1698, 777-5651.

## Missouri

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

**KANSAS CITY**-Penn Valley Meeting, 4405 Gillham Rd. 1001 a. 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.

**MISSOULA**-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

## Nebraska

**LINCOLN**-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.

**OMAHA**-Unprogrammed worship 11 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 391-4765.

## Nevada

**LAS VEGAS**-Unprogrammed worship group. Call (702) 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: Hugh MacArthur, (802) 785-4948.

**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) 284-6215.

**PETERBOROUGH**-Monadnock Meeting at Peterborough/Jaffrey town line on rte. 202. Worship 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.

**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.

**CROPWELL**-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 **CROPWELL**.

**MEDFORD**-Worship 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. Call (609) 953-8914 for info.

**MICKLETON**-Worship 10 a.m., First-day school 11 a.m. (609) 848-7449 or 423-5618.

**MONTCLAIR**-Meeting and First-day school 11 a.m., except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (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. 1st and 3rd Sundays. Haddon Ave. and Cooper St., Camden. (856) 232-8188.

**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: <rijranco@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. July and Aug.; worship 10 a.m. East Broadway.

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

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

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

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

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

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

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

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

## New Mexico

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

**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, 536-9565, or 535-2330 for location.

**SOCORRO**-Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0277.

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

## New York

**ALBANY**-Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 436-8812.

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

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

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

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

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

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

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

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

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

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

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

**EASTON**-Unprogrammed worship and First-day school 11 a.m. 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: Marjory Clark, (607) 764-8341.

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

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

**LONG ISLAND QUARTERLY MEETING**-meetings normally at 11 a.m.

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

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

**FLUSHING M.M.**

**JERICHO M.M.**

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

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

**PECONIC BAY 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.nnym.org/ligm>.

**NEW PALTZ**-Worship, First-day school, and childcare 10:30 a.m. 8 N. Manheim. (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 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and 11 a.m. and every Wednesday at 6:30 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. (914) 454-2870.

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

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

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

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

**RYE**-Unprogrammed meeting for worship, 624 Milton Road. Phone (914) 967-0539.

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

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

**SCARSDALE**-Meeting for worship, 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) 669-9198.

**BOONE**-Unprogrammed meeting for worship 10 a.m. First Days. Sharon Kellam's house, 505 Green St., Boone, N.C. Michael Harless, clerk, (828) 263-0001.

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

**CADE**-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (828) 675-4456.

**CHAPEL HILL**-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 Raleigh Rd. Clerk: Matthias Drake, (919) 968-0044. Meetinghouse, (919) 929-5377.

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

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

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

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

**GREENSBORO**-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (336) 294-2095 or 854-5155.

**GREENSBORO**-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:30 a.m. Hank Semmler, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (336) 292-5487.

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

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

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

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

**WILMINGTON**-Unprogrammed worship 11 a.m. Discussion 10 a.m., 350 Peiffer Ave. 792-1811.

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

## North Dakota

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

**FARGO**-Unprogrammed meeting, 10:30 a.m. Sundays, UCM Building, 1239 12th St. N. (218) 233-5325.

## Ohio

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

**ATHENS**-10 a.m., 22 Birge, Chauncey (740) 797-4636.

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

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

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

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

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

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

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

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

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

**DAYTON**-Friends meeting FGC. Unprogrammed worship and First-day school 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 Days at 10:30 a.m., Betsely Mills' parlor, 4th and Putnam Sts. Phone: (740) 373-5248.

**OBERLIN**-Unprogrammed worship Sundays, 10:30 a.m., 68 S. Professor. Midweek meeting Thursdays, 4:15 p.m., Kendal at Oberlin. P.O. Box 444, 44074; (440) 774-5005.

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

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

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

**WOOSTER**-Unprogrammed meeting and First-day school 10:45 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: Richard Eastman, (937) 767-1511.

## 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**-Rogue Valley 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.

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

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

**FLORENCE**-Unprogrammed worship (503) 997-4237 or 964-5691.

**PORTLAND**-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10:15 a.m. Phone: (503) 232-2822.

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

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

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

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

## Pennsylvania

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

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

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

**CARLISLE**-First-day school, meeting for worship 10 a.m.; 252 A Street, (717) 249-8899.

**CHAMBERSBURG**-Meeting for worship 10:30 a.m., 630 Lindia Drive. Telephone (717) 261-0736.

**CHELTENHAM**-See Philadelphia listing.

**CHESTER**-Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts. (610) 874-5860.

**CONCORD**-Worship and First-day school 11:15 a.m. At Concordville, on Concord Rd. one block S of Rte. 1.

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

**DOWNINGTOWN**-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile 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. Sirmontown 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. Sunnyside Pike and Rte. 202.

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

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

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

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

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

**INDIANA**-Unprogrammed meeting for worship 10:30 a.m., first and third Sundays. (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, Kitty Eckfeldt, 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.

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

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

**LEWISBURG**-Worship 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.

**MARSHALLTOWN**-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.-June, 125 W. Third St.

**MEDIA**-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

**MERION**-Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.

**MIDDLETOWN**-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352, N of Lima. Clerk, 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. Jennifer Hollingshead, clerk: (610) 369-1636.

**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 and First-day school 10:30 a.m.; 4836 Ellsworth Ave. (412) 683-2669.

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



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

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

**RADNOR**-Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithaca, Pa. (610) 293-1153.

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

**SOLEBURY**-Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles 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**-121 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.

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

## Puerto Rico

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

## 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 Shallock 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, (423) 694-0036.

## Texas

**ALPINE**-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (915) 837-2930 for information.

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

**AUSTIN**-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) 626-8181.

**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 Lorna Vista, Kerrville, Tex. Catherine Matlock (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 10:45 a.m. Lutheran Student Center, 2615 19th St. Please use back door. (806) 799-3307 or 791-4890.

**RIO GRANDE VALLEY**-Unprogrammed worship 10 a.m. Sundays. For location call Carol J. Brown (210) 686-4855.

**SAN ANTONIO**-Unprogrammed worship 10 a.m. Discussion 11 a.m. at 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**-(HA) Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (802) 388-7684.

**PLAINFIELD**-Each Sunday at 10:30 a.m. Call Hathaway, (802) 223-6480, or Gilson, (802) 684-2261.

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

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

**WILDERNESS**-Meeting for worship 10 a.m. in Wallingford. Rotary Building, N. Main St. Call Kate Brinton, (802) 228-8942, or Carl and Ann Buffum, (802) 446-2877.

## Virginia

**ALEXANDRIA**-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 781-9185 or 455-0194.

**CHARLOTTESVILLE**-Discussion 9:45 a.m., worship 8:30 a.m. and 11 a.m. (childcare available). Summer worship only 8:30 a.m. and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

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

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

**HARRISONBURG**-Unprogrammed worship, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.

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

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

**LEXINGTON**-Maury River 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. 2nd and 4th First Days; Info: Owens, (804) 846-5331, or Koring, (804) 847-4301.

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

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

**RICHMOND**-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6165.

**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. Info.: Waring, (540) 343-6769, or Fetter, (540) 982-1034.

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

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

**WINCHESTER**-Hopewell Centre Meeting. 7 miles North from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn Left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Clerk: (540) 667-9114. E-mail: <abacon@visuallink.com>.

## Washington

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

**BELLINGHAM**-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk: 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-Qhio 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) 235-2886.

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



# PENDLE HILL

*A Campaign for a New Century*



A QUAKER CENTER FOR WORSHIP,  
STUDY, WORK AND SERVICE

## The Richard I. McKinney Social Action and Witness Scholarship

Pendle Hill will award seven internships for the 2001-2002 academic year to resident students working at least three days a week in a social justice organization or community service agency. Three internships will be designated for *young adults*, especially students and recent graduates. Three additional scholarships will be granted to *seasoned and skilled activists*, who will also serve as mentors to the young adults.

The seventh internship, named the Richard I. McKinney Social Action and Witness Scholarship, will be specifically designated for an African American young adult or seasoned activist.

- ◆ Interns will be expected to volunteer at least three days or 21 hours a week in a social justice or community service agency.
- ◆ Volunteer service may include community service work, local social justice program support and coordination, and direct action for local, national or international causes.
- ◆ All of the interns, along with other interested Pendle Hill residents, will meet together weekly for study and reflection on linking spirituality and social witness.
- ◆ Internships will provide support for tuition, room, board, health insurance, and local transportation costs.

### Invest in the Future of The Religious Society of Friends

Pendle Hill wishes to thank all friends of Pendle Hill who have given to the Campaign for a New Century. For information on how you can make an investment, please contact:

Richard Barnes  
Director of Development  
Pendle Hill,  
338 Plush Mill Road  
Wallingford, PA 19086-6099  
(800) 742-3150, ext. 132  
E-mail [contributions@pendlehill.org](mailto:contributions@pendlehill.org)  
[www.pendlehill.org](http://www.pendlehill.org)



In honor of Richard I. McKinney, an outstanding African American student in the first resident class at Pendle Hill during 1930-31, Pendle Hill will award a scholarship to an African-American interested in residing at Pendle Hill for one academic year while working in a social justice agency or community service organization at least three days per week.

After he graduated from Morehouse College, the American Friends Service Committee sponsored Richard McKinney's year at Pendle Hill upon his submission of an essay on "The Quaker Influence on American Democracy." During his year at Pendle Hill, he worked two days a week for AFSC. He was also one of the students in Henry Hodgkin's first class on Problems of International Relations and Industrial Society whose writings resulted in a published book, *Seeing Ourselves Through Russia*.

Richard McKinney went on to Andover Newton Seminary and received his Ph.D from Yale. He founded the philosophy department at Morgan State College. At age 90, he was still teaching a course in Christian ethics at Morgan relating the teachings of the Bible to "just" war, abortion, and homosexuality. He was a beloved and very well received guest speaker at Pendle Hill's 70th Anniversary in 2000.