

December 1, 1981

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Out of divine chaos
can come creativity.

—Brinton Turkle



FRIENDS JOURNAL

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Vol. 27, No. 18

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Front cover illustration by Brinton Turkle, courtesy of Viking Press, from *The Adventures of Obadiah*, © 1972.

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AMONG FRIENDS:

In Praise of Creativity

The creative flow from *Friends Journal* writers never fails to delight me. This issue has many good examples. I have been impatient for many weeks to find space for Carol Horner's account of her visit among Eskimo Friends (page 9). With its fine nature passages and its warm human encounters, together with the just-right illustrations, it defied compression.

Other travelers are represented in a new section—"Junior Journal"—which we intend to carry several times a year with material by and about young and younger Friends (pages 19-20). Several participants in the 1981 Quaker Youth Pilgrimage to Great Britain are represented. I hope you will show "Junior Journal" to younger persons in your family and in your meeting and invite them to submit items for these pages.

Even the youngest Friend has that creative spark, I firmly believe. Jan Owen, writing in the beautifully hand-lettered Orono (ME) Friends Meeting newsletter, tells about her 3½-year-old twins, Justine and Megan, who love to sing—"Praise ye the Lord, Hallelujah!" being one of their favorites. "Their bursts of song come at some unexpected times," she says. "As we crossed a street recently, I motherly muttered, 'Hold my hand,' and two little voices began to sing, 'Hold my hand, I'm a child of God; hold my hand, I'm a child of God.'"

The Brinton Turkle interview (page 4) is the first of what I hope will be several exchanges with creative Quakers who have reflected their faith in their artistic expression. I recently heard best-selling author James Michener. He spoke at Swarthmore College library and added the manuscript and working materials for his most recent novel, *The Covenant*, to the rich Michener archives already given to his alma mater. He takes his Quaker affiliation seriously and promises a *Journal* interview when he is back in this area next spring.

Even if your creative urge does not run to puzzle solving, you may appreciate the message found by those who deciphered the "Quaker Crostic" in the November 15 *Journal*. Source: George Fox, *Epistles to Friends*. Quotation: "This was the word that came to Jacob the shepherd, by which he saw Christ and prophesied of him to his sons on his death-bed, when he said to Judah, The scepter should not depart from Judah nor a law-giver from betwixt his feet till Shilo came (meaning Christ) and the gathering of all nations should be to him."

A salute to all who solved it. And a bigger salute to *Journal* typesetters and layout staff for solving the puzzle of getting it into print.

Olcutt Sanders

December 1, 1981

FRIENDS JOURNAL

when we are gathered

by Fortunato Castillo

In the united stillness of a truly 'gathered' meeting," says Caroline Stephen, "there is a power known only by experience." Every devout Quaker is familiar with the experience: suddenly—and often the feeling takes us by surprise—one is not worshipping alone: the corporate body of assembled Friends becomes one unit; one has a sense of personal identity temporarily transcended; one feels nameless and yet one's real self emerges to blend completely with the immediate group, with timelessness and with God. It is a stirring feeling, the awareness of which sometimes makes us quake.

One can look for metaphors to describe this experience. One thinks of the sparks that brought together make a flame. One thinks of torches ready to ignite, all close to each other: when one becomes alight, the fire extends promptly—particularly if all the torches are well primed. Another image: slanted rays of sunlight perceived across the drops of rain to form a rainbow.

Are we in some way "programmed" to seek harmony, regularity, and rhythm in such group activities? Does the attainment of such a goal make us feel utterly fulfilled? Is there power in our midst when we worship together and the meeting is truly "gathered"? Does the harmony within, brought about by our discipline of waiting, spread around us to the point where the sum of our separate selves becomes greater than the whole?

The conventional images of saintly people in many religions depict them with auras—halos—around their heads. Is this the light that we ordinarily "hide under bushel" and that we let come out when Friends around us in meeting bring their own lights out? In Penrose's well-known painting of Friends worshipping at Jordans Meeting House, *The Presence in the Midst*, the corporate aura, the collective halo, is the translucent image of the Christ floating in the air.

And then there is the power of a gathered meeting. In another Penrose painting entitled *They Shall Not Be Afraid*, Friends of the late 17th century, worshipping in the meetinghouse of their new home in America, display no fear when the threatening Indians irrupt into their gathering. Indeed it was at about the same time as this incident that Robert Barclay made his famous statement: "When I came into the silent assemblies of God's people, I felt a secret power among them, which touched my

heart, and as I gave way unto it I found the evil weakening in me and the good raised up."

It is said of Friends in the U.S. today that there are more physicians per capita among them than in any other religious group. Could our medical men and women do some research on the power and the glory of our experience in the gathered meeting? Scientific studies on people who regularly meditate (although not necessarily as a group activity or as a worshipping exercise) point out the physiological changes and altered states of consciousness that take place during meditation, including the predominance of alpha rhythms in electroencephalographic tracings. (See J.Z. Young, *Programmes of the Brain*, Oxford University Press, 1978)

One could speculate that when we use meditation as part of our worship, we are irradiating electrical brain currents to each other that eventually set up the united special collective experience we have come to know as "the gathered meeting." This phenomenon would be akin to "resonance," the term used in physics (acoustics) to denote "a prolongation or increase of sound because of sympathetic vibration... an example is the oscillation induced in a violin or piano string when a musical note of the same pitch is sung or played nearby." (*Encyclopedia Britannica*)

Another stirring metaphor of the gathered meeting is the one of rowing in a group. Lord Cottesloe is quoted as saying that "rowing in an eight-oared boat when it really goes perfectly together and goes well is probably as near heaven as one can get on earth. I am told that one ceases to be conscious of oneself as an individual, rowing. One is rowed. Either as a spectator without or as an oarsman in the boat, one is no longer aware of the boat and the rowers as such; one is aware, beyond them, of rhythm and grace and strength."

A small meeting for worship is like chamber music; silent worship which encompasses large numbers of Friends—such as that occurring in our yearly meeting gatherings—is akin to the music of a full symphony orchestra and chorus. When sharing some musical experiences, therefore (as in our waiting for the "silent music" that St. John of the Cross describes) one can also transcend, either as an active or passive participant, the immediate rhythm and harmony of the performance at hand, to have an awareness, ultimately, of the music within—that of God in all of us—and "the music of the spheres"—that of God in all creation.

In the united stillness of a truly gathered meeting for worship there is not only a power "known only by experience"; there are, also, adumbrations of the Transfiguration. □

Fortunato Castillo was born and brought up in Mexico, the son of a Quaker pastor. He has worked in Britain for 20 years as a psychoanalyst and is clerk of London and Middlesex (England) General Meeting. His article was also published in The Friend.

Trusting Divine Chaos:

An Interview with Brinton Turkle— Author, Artist, Friend

by Shirley Ruth
illustrations by Brinton Turkle



Bookplate
designed for
Santa Fe public school
libraries

This interview, adapted by permission from Friends Bulletin of the Pacific and North Pacific Yearly Meetings (Dec. 1980), is the first of a series of visits with Quakers active in the arts.

S: I've long had a concern about conflicts for the artist who is a member of the Religious Society. Could you tell us something about your experience as writer and artist and also as a member of the Religious Society of Friends?

B: I think people are Friends, at least convinced Friends, perhaps mostly because they are unselfish people who are very caring and concerned about other people the world over. I think the difficulty is that the artist must be selfish, and these two things don't often work together. As far as I'm concerned, I call myself a Friend, but I think I am basically a selfish person. What I want, what I feel, what I think I have to do, what I want to do—pretty much comes first. And if I create anything, it's because I obey that inner drive, perhaps, before I think altruistically of the world or of what good I can do. I don't really try to do good in my books at all. I don't try to write moral books. I've been told they are moral, and I've just been told today that a course in Quaker psychology apparently has recommended my *Obadiah* books as being very sophisticated psychologically. I'm not worried about that at all nor am I concerned about it. I am interested in doing something that fills my needs and also entertains children.

S: When did you know that you wanted to be a writer?

Shirley Ruth is a member of San Francisco (CA) Meeting and is editor of Friends Bulletin. She has been a teacher of English and peace studies at John Woolman School and has served as finance assistant in the San Francisco office of AFSC.

B: Long before I knew anything about Friends. I am a convinced Friend since 1950 when I became a member of a meeting. Long before that I had been working as an artist. I loved books and I had always wanted to do them. So maybe the fact that that came first—I was satisfying my creative needs—made it possible that being a Friend did not conflict with my creative work.

S: I'm interested that you feel it's not terribly important how others interpret your books, but that you essentially did them out of your own joy in wanting to write them from your own center and not from a kind of psychological/moral point of view.

B: I think you must obey your inner drives and inner urges; they are God-given. If you are obeying those and listening to the voice within you which tells you to paint this picture, to write this book, to make this pot or sculpture, then it will respond to that of God in other people, because I believe that God is directing this creative urge.

I think out of chaos, and only out of chaos, can come creativity. If you begin to order things and put them in pigeonholes, you may organize things until there is no creativity left in them. I think this is a true danger. I think people should trust this divine chaos: the things falling apart, the things not working. I have found in my own experience that very often out of this comes some most unexpected and surprising results. Let me give you an example: I got the idea of writing a book about the reversal of "Goldilocks and the Three Bears," which seemed like a neat idea—that the house with the three bowls of porridge, the three chairs, and the three beds belonged not to bears but to people and that it should be invaded by a little brown bear. And the bear would taste the porridge and sit on the chairs and go to sleep in one of

the beds and be found by a little golden-haired girl and be chased home. I worked on this idea for I don't know how long—it seemed like months or longer than that. I wrote and wrote and wrote, and it was very bad. I was terribly discouraged about how it would turn out because the writing was so poor. It was pompous. Everything was wrong with it. And then I began cutting, which is what I usually do when I have a problem with writing. I can do better if it's simplified. I cut until I got down to about two pages, and it was still dreadful. But I felt certain that there was something there. I was ready to throw it out, but I felt that I shouldn't. And I'm very glad that I didn't, because I took out all the words and it turned into a book of pictures, *Deep in the Forest*, which tell the story. It has been a successful book which appeals to children whom I wanted to reach before—kindergarten and preschool children and children who are slow readers.

S: I'm wondering if there is an analogy to your creative process which you've just described, with events in your life which may have been chaotic, in which you trusted yourself and also came into a better place.

B: Well, my whole childhood was essentially chaotic. It was a very unhappy childhood. I was the traditional square peg in a round hole. I did not fit into my small town in Ohio in any way at all. My family was puzzled more than anything else by this child who wanted to draw pictures all the time, liked music, didn't want to go out and play football. I wasn't interested in any of that sort of thing. I was a problem to my family and to my teachers and to my fellow-students. I had a very poor social relationship to other children because I was weird: nobody else was like this. So it was not a childhood I

would recommend. I think I would rather have had a happier childhood, and perhaps a less creative adulthood! But we don't organize these things. They happen and we make the best of them.

S: So you began drawing when you were a child.

B: I drew when I was very very young: almost as soon as I held a pencil in my hand, I drew pictures with it.

S: And you were unhappy at school because they wouldn't let you draw or they wouldn't let you draw enough, or you didn't want to be at school at all?

B: I now understand what the poor teachers were having to put up with in me: they were trying to get mathematics into the head of a boy who wasn't the least interested and would much rather draw pictures or look out the window and daydream. I was rapped over the knuckles time after time, and I have been a little bitter that I was punished for what later came to be my work. That seems too bad. I would like to say that when I was a junior in high school, a history teacher tapped into my ability and interest and turned me into an avid reader of history. She asked us to write a newspaper as it might have been written in Rome or Greece. I wasn't very good at the writing of it. I was much more interested in the pictures of it. I copied pictures of the Parthenon and of Demosthenes and the dying gladiator from my grandparents' old books, and I put these in my newspaper, which was mostly pictures. I will never forget the glow of pride when the teacher showed this to the class and she said, "We have some very good newspapers here, but Brinton's was the most interesting: look at all the illustrations in it and the pictures he found!" It made me glow, and I began to draw pictures for her. I drew pictures, eventually, of Napoleon with his hand in his vest, of Marie Antoinette going to the guillotine—all carefully, slavishly copied. But the picture of Napoleon was framed and put on the wall, and, amazingly, I became interested in history! And I've maintained that interest to this day. (I'm not a student of history, but I love it. And it was the one subject in high school that I really sort of took off with.) And I must tell you a follow-up of that. About five years ago, my mother died and I was home for the funeral. A very lovely lady came to the door with some kind of dish. She recognized me and said, "This is for your family. I'm sorry to hear about your mother's death. But I'm awfully glad to see you again. You would remember me better as Ruth Weaver." And I did remember, because she was the history teacher. She said, "I want you to know that I still have your picture of Napoleon which you made."

S: How wonderful!

B: And I said, "I would hate to see it. It would be



Obadiah and Rachel shared many adventures in Quaker Nantucket.

embarrassing to see it now."

"No," she said, "It's a treasure and I wouldn't give it up for anything." And she said, "I've also gotten all of your books. We follow your books very carefully, and I've given them to many in my family. We love them all."

I was very touched by this, and I said, "Ruth, I learned history as I learned nothing else, really, in my schooling. I wonder what it was, whether it was a deliberate act on your part to get me interested in history or whether it was just an accident that you got me involved."

She said, "It was none of that. It was just that I loved you."

S: That's when real learning takes place.

B: Yes, this is learning, and how can you love everybody? I suppose to the other teachers I wasn't very lovable. I was just a thorn in their side.

S: You hadn't been happy in school. No one had been able to integrate your interests with theirs in terms of learning anything until high school? That's a long, long time to have to suffer.

B: Well, there was one bright spot, and this was a woman who probably was responsible for my doing what I'm doing. She was a friend of my mother's. She had studied with the famous Howard Pyle, who I think is the greatest American illustrator. He died early in the century. She was an illustrator and author of children's books which were quite successful at the time, but they're forgotten today. But I shall never forget her because she took great interest in my work. She would come to visit mother, and she would always want to see Brinton's sketches. When mother would go down to see her, I would go along if I could. I didn't want to go visiting with my mother to her other friends' houses very much, but Miss Kay's house was different because it usually meant I was invited to go up to her studio which was over her garage and see the magic, and that's all it was, that was going on in that place. Her studio (she had traveled all over the world, and she had what I thought were treasures all over the studio) was a magnificent place, and I always wanted to have a studio like it. I never did. My studios have always been as chaotic as my life. But hers had—oh, brass bells from India, ivory tusks of elephants, and she had a Spanish shawl, but the most wonderful thing was the drawing table on which, I seem to remember, there was always one of her illustrations taking shape. And I wanted so much to be a mouse in the corner, to be able to watch her do these things. It wasn't only her studio that excited me, but it was the fact that she did take such an interest in me, and gave me the encouragement that I could get nowhere else. Also it must have encouraged my family to think maybe Brinton wasn't so freakish after all, since she was successful in what she did. It probably



Miss Moody was not afraid of anything she didn't believe in.

meant to them that if I went to art school, it wasn't the end of the road for me.

S: And did you go to art school?

B: I did go to art school, yes, in Boston, and then I spent time after that in advertising. I didn't like that very much, because I was one of the few people I know who got the idea that when I was making an illustration for an ad, I was endorsing that product. I just couldn't get used to that. It was like signing my name to Ivory Soap or General Electric products. Unless I felt sure they were good products, I felt I shouldn't have anything to do with them. But nobody else had this problem that I know of, and I was very happy to get out of it when I moved down to Santa Fe and began to illustrate textbooks.

S: How many years ago was that?

B: I left Chicago where I had been working in advertising in '48 and came down to Santa Fe and stayed there for nine years illustrating textbooks. I ran up against a very serious problem with editors in New York who were not sure that New Mexico was one of the United States and didn't want to send anything out of New York City, certainly not to a new young artist they didn't know very well. And I didn't then do as much as I should. I should have gone to New York every year and peddled and hustled, but I didn't. In the nine years I was in New Mexico, I only managed to go to New York twice. But that's because I hated cities. I didn't want to go to New York. Actually I had to go, and when I did get to

New York, I began to become well known in the publishing industry illustrating other people's writings. It was the publishing of *Obadiah the Bold* that changed everything around for me, because it started me on a career as a writer. It gave me the freedom that I needed to get away from New York.

S: What helped you in your life to listen to your feelings and to be guided by your intuitive sense of what was right for you to do?

B: Shirley, it's so innate. I don't think there was any conscious effort for this at all, because it was the way I was: just like I had a certain color hair and I was so tall. Just like I couldn't develop any great interest in baseball. I tried, but that wasn't where I was at. I was at creating things, drawing things, making up things, living very largely in a fantasy world which, I'm sure, a psychiatrist would have said was very unhealthy.

S: The innate keeping close to the feelings and not allowing yourself to be coerced by the culture or by the family or by teachers—I find that a remarkable quality.



Miss Moody lived at land's end with her cat, Captain Kidd.

How did you come to find the Religious Society of Friends?

B: I think I was a Friend before I knew they existed. Probably from the time I was very young. I was in Santa Fe, and shortly after I arrived there, I got to know Jane Bauman, who was one of the founders of the Santa Fe Meeting. I only knew her as a very warm friend. She and her husband were in my little house having dinner one night, and I said to them, "I read in the paper that you are collecting clothes for the American Friends Service

Committee. What is that?" She said, "Have you ever heard of the Quakers?" And I said yes. "Well, it's a service branch of the Quakers." I said, "Are there any Quakers here in Santa Fe?" "Oh yes," she said, "there's a little meeting here. I'm a Quaker." Well, it was just like having Betsy Ross in my sitting room! I thought Quakers were extinct. They were historical, but I didn't think of them as being today people. I was so fascinated that I kept asking her questions, and she answered them willingly, but she said, "Please come to meeting and see for yourself." I was far too timid to do that, so I said no, but I would like to read about them. So Jane supplied me with all kinds of things: *The Friends Intelligencer* as it was called then, and some of George Fox and Howard Brinton and pamphlets from Pendle Hill. I was absolutely absorbed in them but was still too shy to go to meeting for three or four months. I felt I had to have a fairly good background before I went. I felt I knew exactly where others there were at and that they knew exactly where I was at. I felt immediately at home.

S: Was it the sense of being in worship with Friends? Or that you were received warmly? Or a combination of things?

B: It was all that and also the fact that I had read as much as I did. I was with people who were like-minded. It was such a totally different feeling from when I was in grade school, for instance. This was what made it so warm: I never really had had such an experience before of being with a group with whom I could share so much.

S: It always fascinates me to speak with writers and artists about how they perceive their own creative process. You've mentioned working through chaos as an important part. Maybe you'd like to think aloud about other aspects of the process?

B: In a way, it seems to me that all the stories I have written and will write are already in my head. It means that the right time and right climate must be there before it can come out. It could be that I might have an experience tomorrow or hear about something so astonishing that it would rivet my imagination and get me going on something, but even if that were to happen, I think it would relate to something in my past. For instance, a dear old lady I knew in New York told me a story—something that had happened to her when she was a child in Washington. I felt sure it would make a wonderful story. I told her so, and she said, "Please write it." I never got it in the air: it just didn't work. The reason for that is that it didn't relate to anything in me. It was her story. I know there are writers who can take myths and fables and old stories and rewrite them successfully, but I have not been able to do that. Maybe

the writer who does take myths or fairy stories and rewrites them successfully has something deep inside which relates to the myth. Unless it does come from something pretty fundamental, you don't have anything. In other words, it would be forced.

S: So there is a corollary here when you say it has to come from something deep within to our Quaker forebears saying to us, "Turn in! Turn in!"



Courtesy of Viking Press, from *The Adventures of Obadiah*, © 1972 by Brinton Turtle

B: I think probably the only mysterious source of my creativity may be in connection with the first book I wrote, which was *Obadiah the Bold*. Years before the story was written, I had drawn a valentine for a three-year-old girl, the daughter of friends of mine I had visited, and I sent it to her where she lived in Chicago. It had a little Quaker boy on it, and he was holding behind his back a big valentine he had made with a big heart in it. And he had written on it, "Be Mine." The minute I did that I had a feeling that there was a story behind this child. I thought he was an old-fashioned Quaker boy from Philadelphia. I even went to Philadelphia and sort of poked around wondering if I might get struck with an idea. But nothing came. Three years later I took a vacation, somewhat unwillingly, to the island of Nantucket. I say unwillingly because I wanted to go somewhere else, but the transportation there was so complicated and complex for a weekend that I couldn't make it. And so, with bad humor, I flew up to Nantucket. I didn't know anything about the place. When I got there, I loved it immediately, because it has maintained its historical integrity. The old houses which the sea captains had built are still there—and just as sturdy and strong as they can be because they were built by ships' carpenters. I soon discovered that this had been the stronghold of Quakerism. In fact, from the time the first white settlers came (there had been some Indians there), there were Quakers among them, and until about

1850 it was almost entirely a Quaker community. I stayed in a 17th century inn filled with antiques. I went to bed one night after a lobster dinner and awoke in the middle of the night with a stomachache and a story. The story was about a little boy who had been given a spyglass for his birthday, and wanted to be, of all things, a pirate. And I wrote it down. The little boy's name was Jeremiah in the original version. I didn't like it too much, so I changed it. I did a lot of reworking of the story and then took it to a very dear friend of mine, Ezra Keats, who is a very successful author and illustrator of children's books. He gave me great encouragement and told me to take it to his publisher, which was Viking. He thought they would take it up in a minute. He was right, but it wasn't a minute. But they took it. That was what I thought was going to be my one and only book. I didn't realize that there would be ten others, three others about Obadiah and his family. I didn't know there would be a series, and since then I've had to become a kind of two-bit historian of Nantucket and early Quakerism there. I wanted the books to be as accurate as possible. By the way, I found something most interesting about the name Obadiah: in browsing through the dictionary not long ago, I saw the name there and I read that in the last century it was a perjorative name for a Quaker. In other words, some Methodists might look at those plain dressed people going to meeting and say, "There go a couple of Obadiahs." So it was an appropriate name.

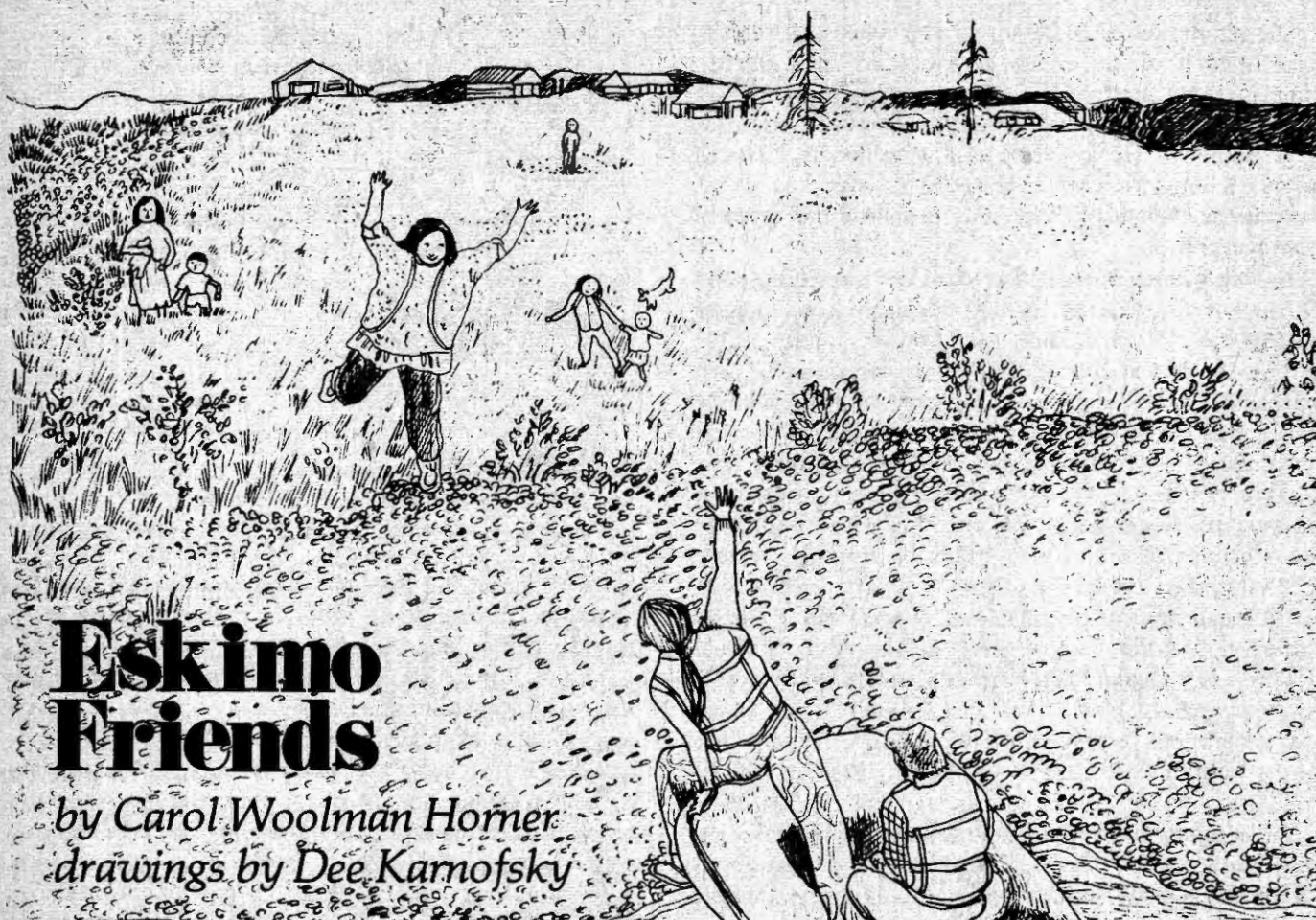
S: What are you working on currently?

B: That's a sore subject. I'm illustrating a book that had a contract signed a year ago, but I'm still working. I seem to be slowing up in my old age. It seems to be mostly done. It has a wonderful title which I'm not responsible for. Well, I am responsible for it because it comes in the body of the text, but the editor picked it out of the text. It's called *Do Not Open*, and I can't imagine anybody from the age of five to a hundred picking up the book without opening it! [The book was finished and is reviewed on page 23. —Ed.]

S: What do you do to help yourself through a time like this in which your work does not come easily?

B: I use a little old-fashioned faith, a little trust that the end of the world is not here because the work isn't coming today. It is discouraging, and I don't mean to say it isn't. I spend days looking at drawing boards without anything on them or drawing pictures that seem to be totally worthless or throwing away ideas that just don't seem to work out. But I think I have a basic sustaining faith that this is all part of the creative process and that it isn't the end of the world. It may very well be the beginning!





Eskimo Friends

by Carol Woolman Horner
drawings by Dee Karnofsky

Our raft was almost on shore as an Eskimo woman in a green summer calico parka came running over the bank shouting, "Carol Horner?! Carol Horner?!" I leapt from the raft into the shallow water and raced up the bank. We threw our arms around each other and laughed like old friends. Here I was halfway around the world in a different culture. A stranger knew my name and welcomed me like family.

My main reason for being in Alaska was to raft the Noatak River. This Arctic river courses over 400 miles of wilderness from its headwaters in the heart of the Brooks Range to the northwest coastal community of Kotzebue, just across the Bering Strait from Siberia. Along the river's banks there is only one town, the Eskimo village of Noatak.

Rachael Sherman, the native Alaskan who greeted me, is a member of Noatak Friends Church. Her village was settled by Quaker missionaries around the turn of the century. The nomadic Inupiat Eskimos located their village about 70 miles upstream from Kotzebue. It centered around a school and a Friends church. Today,

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Noatak has a population of about 300, most of whom are Friends.

In the late 19th century, an Eskimo prophet named Maniilaq traveled and taught in the Kobuk and Noatak River regions of Alaska. Although he may have had some contact with white people on trading trips to the coast, it is doubtful that Maniilaq had been directly exposed to Christianity. However, in many ways Maniilaq prepared the way for Christianity in the Arctic.

He challenged the angatkuks (priests and medicine men) by breaking many taboos, diminishing the power of fear and superstition over the people. After Maniilaq's example, many Eskimos dared to combine food from the ground with food caught in the sea without suffering dreaded illness. Women began to deliver their babies at home rather than isolate themselves in snow houses. They stopped rolling their newborns in the snow, no doubt reducing infant mortality.

Maniilaq's authority came from his words and his deeds. He told people to love one another and taught them to settle differences peacefully. Every seventh day he rested. Maniilaq meditated regularly, relating to the people what God had said to him. He was respected as a great spiritual leader among his people.

The reputation of Maniilaq as a prophet was further established as many events he predicted subsequently happened. He foretold the coming of the airplane and motor boat. He said that white people would arrive in large numbers. He also said that Prudhoe Bay would become a population center. With the discovery of vast oil deposits on the North Slope, this prophecy has recently been realized.

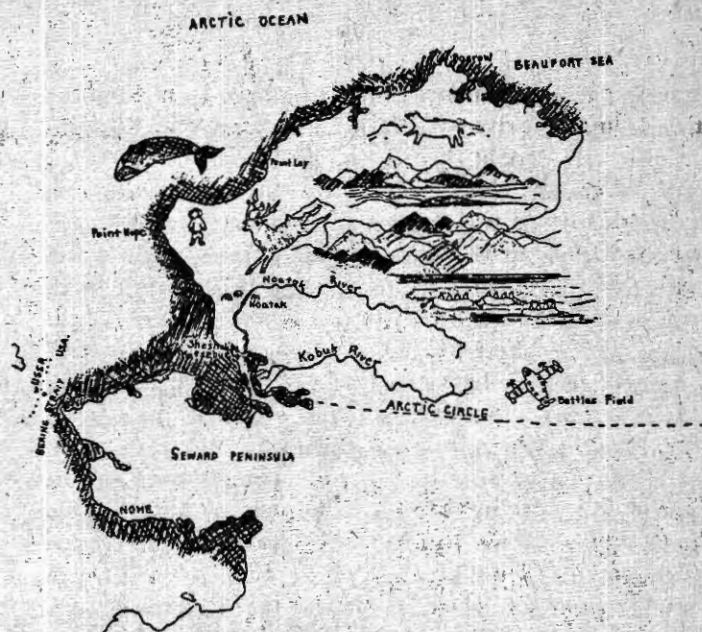
Having been influenced by Maniilaq's teachings, the northwestern Eskimos readily received the Quaker missionaries from California. Many native people embraced the Christian faith. The missionaries in turn learned the native language and worked to strengthen the indigenous leadership of the Friends church, which has remained effective throughout the 20th century. The Quaker practice of traveling around from meeting to meeting to share testimony fit well with the native nomadic way of life. Today "Gospel tripping" is very much a part of Friends' ministry.

Although Rachael Sherman and I were from distinctly different cultures, we shared a common spiritual heritage. My Quaker roots are in southern New Jersey, where my relatives have lived since Colonial times. Being two generations removed from Quakerism, I knew little of the faith of my ancestors until five years ago when I began to worship with Friends in Bar Harbor, Maine.

In the winter of 1980, I began to contemplate taking a river trip in Arctic Alaska. The sense of rightness about taking this journey did not come automatically. Could I go to the far extreme of the continent without my husband? There would be no communication with the outside world for three weeks. What if something happened to one of the children? I worried about the possibility of a death in the family. There would be no sophisticated medical care on the river. The possibility of a grizzly bear attack was a danger to be considered. The threat of catastrophic illness or injury was real. I mentally played out the worst of my fantasies, acknowledging the risks before letting go of my fears.

When I proposed what I thought would sound like a hare-brained scheme to my family, I was greeted with enthusiasm. Every need seemed met almost before I had asked. Elaborate plans were made for the care of four children, husband, dog, cat, and plants. The way was open for me to go.

I hoped that I might meet some of our Friends in the Arctic as we stopped briefly in Noatak and Kotzebue. In a list of yearly meetings, I found that Roland Booth, clerk of Alaska Yearly Meeting, lived in Kotzebue. I wrote him about my proposed trip and asked him to send me the names of Friends in Noatak. Just before my departure I received his letter with detailed first-hand information about the Noatak region. During the summer many villagers go to Sheshalik on the coast to



fish for salmon, but Roland, a native of Noatak, sent the names of three Friends who he thought might be in Noatak at that time of year.

Although there was no time for a reply, I decided to write to Rachael Sherman in Noatak. I explained that I was a Quaker from Maine who, with 12 others, would be traveling by raft down the Noatak River in June and July, possibly reaching Noatak village about July 9. We would be wearing army-style camouflage pants and carrying ammo boxes (to protect our cameras). I assured her that even though we might look like a commando raid, we were really peaceable. I expressed hope that we might meet and told her that I would be bringing greetings from Acadia Friends in Maine. Sending the letter was somewhat like putting a note in a bottle and setting it adrift.

The clerk of Acadia Friends Meeting sent me off with a warm letter of introduction and greeting to the Alaskan Friends. The traveling minute was carefully guarded in the safety of my ammo box and gave me the secure feeling of being connected to a greater community. The joy of bearing this kind of communication is one I hope many Friends experience.

Traveling by jet from Maine to California was the most efficient leg of the trip, covering over 3500 miles in an evening. From San Francisco I drove with friends to Seattle, where we boarded the ferry for Haines, Alaska. As we steamed north for 1500 miles up the Inside Passage, darkness disappeared. From Haines we drive on the rough dirt highway through the Yukon Territory, reaching Fairbanks in three days. Here all roads end.

A chartered Cessna 207 flew us above the Arctic Circle to Bettles, population 51. In a series of shuttles, we were flown the last 100 miles to the headwaters of the Noatak River by float plane through the snow-covered Arrigetch Peaks, 8,000-foot spires which dominate the Brooks

Range. From the air we could see Embryo Lake amid the mountains. The river shimmered silver in the Arctic light. I felt as if I were at the beginning of time.

Rafting the Noatak for over 300 miles was an experience filled with beauty, excitement, and mystery. At our first camp we stumbled upon a tree sparrow's nest with four newly-hatched young, each with an egg tooth still present. Through translucent skin, their hearts beat visibly as they alternately lay quietly or craned their necks and opened their beaks, poised for the next meal. The nest was lined with white down and woven of fine grass, a tiny bowl hidden among the tussocks.

About halfway down the river the terrain changed sharply from rolling hills and open plains to more rugged mountains. As we paddled into the evening, the sun highlighted sandy shoals behind us. Glaucous gulls with frosty wing-tips wheeled against the slate blue sky, reminiscent of a Winslow Homer landscape. Then as the river curved sharply toward the sun everything changed. A cathedral of light opened through the clouds over the mountain range ahead. Wind rippled the water—gray, shimmering tight ripples in the distance, wider, larger ripples near the rafts. Streaming rays of sun spotlighted green slopes while other mountains stood misty black in silhouette. Glowing, shining gold outlines of clouds crowned this glorious mountain range and yellow light spilled down the waterway. No one spoke. It was a time filled with wonder. In an attitude of worship, we silently paddled toward the light. The only expression I could imagine was a passage from the 95th Psalm:

*Come! Let us raise a joyful song to the Lord,
a shout of triumph to the Rock of our salvation...
the farthest places of the earth are in his hands,
and the folds of the hills are his;
the sea is his, he made it;
the dry land fashioned by his hands is his.*

Once on shore, we marveled at the experience; believer and unbeliever alike were mysteriously touched.

Toward the end of the trip we were camped on a high bluff where the willows were about waist-high. I had wandered a short distance from the tents to observe redpolls flitting around in the bushes when I suddenly saw a fox about 30 yards away. In full profile with tail extended, it stopped and looked at me. I stood stock still. It moved a few steps, then sat down facing me. We both stared. The fox had a thick coat of warm orange fur with brown along the flank of the body and a huge bushy plume of a tail, orange with white on the tip. After staring for what seemed like a very long minute, it began to move off in a wide circle a few steps at a time, pausing often for eye contact. I also moved away in a wide circle. When there was a significant distance between us, the fox

loped across a field of blue lupine, orange tail flying out behind.

The only real nuisance on the trip was the ever-present mosquito. Hundreds of these insects found their way into our oatmeal, our tea, and our tents. We wore insect-repellent jackets and head nets to keep from being devoured. Clouds of mosquitos hovered over our heads, and their humming in chorus was loud enough to be distracting, even menacing. Because of 24-hour daylight, we did not suffer the nightmare of an invisible buzzing in our tents.

Each night a long topographical map was unfurled as several members of the crew tried to ascertain our position. In this treeless land with no buildings for scale, it was difficult to judge how far we were from anything. Following the course of a river is fairly predictable, but there was some concern about getting off a side braid and missing Noatak village altogether.

Near the end of three weeks in the wilderness, we camped on a sandbar. During the night several small planes passed overhead, a big clue that we were near *somewhere*. The next morning, after paddling for an hour or so, we began to see sunlight glinting off metal rooftops in the distance. We paddled in earnest. The river

It is in grateful response to the generosity of the Eskimo Friends that I write this account.

meandered and the village disappeared. We anticipated that it would reappear around the next bend, but it did not. The river twisted and turned, and all we saw were slender stands of spruce and distant mountains on the horizon. Had it been a mirage?

Soon after we had all but lost our courage, the village reappeared, much closer with houses distinguishable. An outboard motor whirred; an electric generator hummed; dogs barked. People began to gather in twos and threes in doorways and along the high bank above the river.

The dunnage raft docked on the gravel beach with the second raft close behind. I jumped from the third raft to meet Rachael Sherman, who had called my name. She told me that she and her family had taken a picnic upstream the day before when they had hoped to meet us but saw no signs of our party. Then as friends began climbing from the rafts, Rachael began to count them: "1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13.... Come for coffee?"

We followed Rachael along a muddy path to her modest log cabin, where we met her three children, Amelia, 9½, Henry, 8, and Janet, 3, and her husband Ben. We were able to call home, dialing direct, for news of our families. What immense relief to learn that

everyone was well. My husband was happy to put his grizzly fantasies to rest. The village had had television for about four years, but telephone service had been established only since 1979.

After having lunch with us on the beach, Rachael invited us all for caribou stew supper. Everyone as a group replied, "Oh, no, that would be too much; we wouldn't want to impose."

Rachael looked at me and said quietly, "How many will come?"

I began polling everyone individually. Yes, yes, yes. "Thirteen, Rachael." She beamed, and we set off again for her home.

From the massive chest freezer in the livingroom, Rachael took two huge leg bones of caribou and parboiled them. Then, she expertly removed the meat from the bones with her ulu, or woman's knife. This triangular blade of steel with a rounded cutting edge and bone or ivory handle is the basic implement of the kitchen. Every woman is skilled in its uses from butchering whales at the beach to fine mincing of vegetables. Rachael's ulu became an axe. With three deft strokes, she broke each leg bone in two and placed bones and chunks of meat into the stew pot.

After three weeks in the wild, I was feeling shabby in my unwashed camouflage pants. I admired Rachael's calico parka. Thinking I might like to have something "decent" to wear on the long flight home, I inquired if I might find one in Kotzebue. Rachael asked, "How long will you be staying in Noatak?"

"Until tomorrow morning."

"I think Mom can make you one today," she replied.

"Mom" has 12 children, ten of whom are still at home. Amelia took me to her grandmother's house, where Barbara Wesley held out my arms and sized up my measurements by a pull here and a pat there. A calico parka is a long-sleeved, hooded garment with a ruffle above the knees. It has a large front pocket and is trimmed with colorful rickrack or braid. I asked Barbara if she could make the parka long enough that I did not have to wear my jungle pants with it. "Oh, no!" she countered. "Long calicos are for old women. You must be authentic!" In the Noatak Native Store I found a pair of jeans to complete the ensemble.

Dinner was a feast at the Shermans' home. Caribou stew with small noodles, carrots, onions, and rice were served with bread and butter. Janet in her highchair begged for marrow, which Ben scooped out of the bone with the handle of a spoon. For dessert we had canned fruit cocktail and Eskimo ice cream. Rachael made the ice cream from blackberries, sugar, milk, seal oil, and beef tallow, beaten well and frozen. It is a very rich dessert with hard, fine pieces of fat throughout.

During the meal, Rachael, reluctant to admit to her

craving, whispered to me, "I just have to have seal oil!" With that she dashed over to her freezer and produced a gallon jar filled with chunks of frozen walrus meat and seal oil. She spooned out several portions and proceeded to dip her caribou meat in it. I asked to try it. The oil is clear and light with a slightly tangy taste, like a condiment. After watching my reaction, the rest of the crew were quick to sample this Eskimo delicacy from my plate, breaking all our sanitary taboos. On the river we were scrupulous in not letting our personal cup or spoon touch the common pot.

Grateful for the Shermans' hospitality, our rafting

The Eskimos I met lived in dignity, adapting to a rapidly changing culture with courage, energy, and a strong sense of purpose.

crew left parting gifts of hams, nuts, candy, and lemonade. After the others went to set up camp, I had the unique privilege of visiting the home of Barbara Wesley for several hours. As Barbara sat at her sewing machine working on the calico, family members began to gather in her small bedroom. Sisters, aunts, grandmother, and children filled the house. As soon as the last piece of braid was sewn on the parka, I tried it on. Perfect! Barbara's blind sister moved her hands gently over the fabric, carefully measuring the fit. "Oh, Carol, you look so nice!"

Four generations of Eskimo women were in that room. We passed the evening talking about our families, problems in the village, our common faith. A teenage daughter shared her journal. I asked if they sang in meeting. "Oh, too bad you're not going to be here. We'd sing you such a welcome song!" Rachael Sherman exclaimed.

Suddenly Barbara Wesley stood up on her bed and began to rummage around on a shelf. When she sat down, she presented me with her ivory-handled ulu, carved with a simple design and her initials. I was completely surprised and so touched that I burst into tears. Everyone in the room cried with me, an unforgettable moment of joy and closeness.

Later in the evening it was jointly decided that I should spend the night with Mary, Barbara's blind sister, who lived near the airstrip. Someone suggested that I should have an alarm clock. They also thought I should have a watch in case I woke during the night and wondered what time it was in the confusing 24-hour light. Barbara insisted that I take hers. When I assured her that I would leave it with Mary, she said, "I hope you forget." Their generosity seemed boundless.

At Mary's I had another feast. This time we had strips of dried seal meat, which we cut into bite-sized pieces

with an ulu. Dried seal meat, ugruk, is similar to beef jerky in texture, but it is not salty. It has a mild, delicious taste of the sea. We also had packaged cookies and canned apricots. As we sat there at the table, Mary gave me a small ulu made by her uncle in a beautifully carved wooden case.

At midnight, Mary's nieces brought in two freshly-caught white fish. Mary turned to me and said, "Wouldn't you like some fried fish for a midnight snack?" She swiftly scaled the fish with her ulu and fried them in flour and butter. I wished I had gifts; an herb tea bag and left-over insect repellent were my meager offerings.

The next morning Mary fixed a breakfast of ham and eggs. When I was ready to leave for the plane, she hugged me and said, "We're going to miss you, Carol." I had difficulty believing that the day before we had been total strangers. Yet in such a short time bonds of friendship were formed.

The next step on the schedule for the rafting group was a flight from Noatak to Kotzebue. From the air we could see swans on gleaming lakes and the incredibly complex patterns made by the many braids of the river as it flowed toward the sea. When we arrived in Kotzebue, it began to rain. The others decided to fly home a day early, but I wanted to meet Roland Booth, the clerk of Alaska Yearly Meeting, whom I had originally written.

It was dreary in Kotzebue as I trekked along the dirt street toward the Booths' with my tent, sleeping bag, and duffle. Roland and his wife Gretchen received me warmly. I inquired about making reservations in the hotel or setting up camp. The Booths asked me to stay with them. When I hesitated, Roland quipped, "It's kind of wet to be setting up camp, isn't it?" My arm did not need twisting.

While we had coffee, tea, and rolls, four-year-old Vernon enjoyed playing with cars and shooting a toy gun. In a home where subsistence hunting is a way of life, handling guns is a necessity. Toy guns do not carry the stigma in Quaker homes in the Arctic that they do in the Lower 48.

Toward evening, Roland, a commercial fisherman,



decided he wanted to check his nets and try to get some salmon for supper. He went to the dock, but the entire day's catch had been sold to wholesalers at 26 cents a pound. It was appalling to think what this same fish would probably sell for on the retail market. When Roland arrived home, he announced that he wanted to go to Sheshalik, a spit of land jutting into Kotzebue Sound, where many Eskimo families fish during the summer. I really wanted to go with him but was not sure whether to say so. I finally gathered my courage and asked if I might come along.

"You might get wet."

"I don't mind." I wasn't sure he wanted me, but I quickly dressed in foul weather gear and borrowed Gretchen's boots.

"You better be dressed warmly. It takes 20 minutes to get over there." I translated this to mean I'd better not complain if I was uncomfortable. Roland downed some hot coffee, and we were off.

His boat was a handmade, flat-bottomed wooden craft with two crosspieces for seats and a well to house the 140-horsepower motor. In a stiff breeze and light rain, we took off from shore like a streak. Roland explained that there were three channels. "You better know where they are if you're going to open throttle!" A tarp blew off a portable cooler and smacked me in the face. Roland cut the engine while I struggled fiercely to get this monstrous cloth under control, conscious every second that I was holding up progress. It made a great windbreak so I wanted to keep part of it over me without having it flap all over.

Wearing hip boots, coveralls, and a red-hooded sweatshirt under his jacket, Roland looked as if he'd be at home on the Maine coast. As we raced across the sound, raindrops drove into my face like needles. "What do you see?" Roland asked. I envied him the protection of his glasses. Straining to keep an eye open, I began to see the line of white tents along the shore. The tents looked like children's drawings of houses with the simple lines of the wooden framework covered with white canvas.

Wooden racks of drying fish and hides were silhouetted against the sky. Gray sea met charcoal mountains peering through a ribbon of fog. We were near shore when I smelled the strong aroma of fish, warming me with nostalgia for the salt marsh of my childhood.

We were there! I helped pull the boat in, make it perpendicular to the beach, and anchor it. Smoke from the tent stoves wafted about. Someone had visited the Booths' tent, where there was evidence that Rice Krispies and pineapple had been eaten.

Leela, an elderly Eskimo woman, walked along the shore. She and Roland spoke Inupiat, flowing combinations of oo, uk, ahk, tuk, luk. We shook hands and exchanged smiles and a few words. More was

transmitted through touch and eyes than through language.

Roland wanted to check out the salmon situation with Peter Luther. Inside their spacious tent, Peter's wife Suzie was preparing tea on a gigantic Coleman stove. She smiled shyly when I said how beautiful the mussels were on the beach. I wondered if she had sewn the massive sheets of canvas together to make their tent. Yes. "Do you dig clams along the shore?" Suzie knit her brows, shook her head and shrugged her shoulders in what seemed like a gesture of angry embarrassment, perhaps at not understanding what I was saying. Not wishing to cause discomfort, I kept quiet.

Toothless Peter had a face wreathed in smiles, gray hair, and warm, strong hands that were well-calloused. The men talked shop in Inupiat. It was easy to hear who was questioning and who was answering and to pick up general tones of good humor in the conversation. Roland did not stop to translate; ironically this made me feel less foreign, less self-conscious.

There was no salmon, and Roland was disappointed. He had gone to great lengths that day to find some. I hoped it was because he wanted it himself and not just because I was there. We walked the beach looking at racks of drying white fish and trout. There were also strips of ugruk (seal) and three seal hides curing in the salt air. Glaucous gulls gathered on the point where beluga had been taken earlier in the spring. Several soared around our heads, and I wondered why they did not eat all the fish. Roland said the men had to watch carefully to avoid being robbed by the birds.

I took up the anchor, washed it, and put it on board. Roland ran back for muktuk (whale meat) that Gretchen wanted for yearly meeting guests. The rain had stopped, and the sun cast a dull glow through the gray sky behind us. Soon after we left shore, the sun broke through, throwing a slash of yellow in our foaming wake and lighting a path to the white tents on the beach.

I had a feeling of being purged, at peace, fully alive and whole in this place. The sea and wind were restorative and exhilarating. As I sat there enjoying the water splashing up the sides of the boat, the speed, and the wind, Roland said, "You look like a real fisherman—watchcap, rainsuit, and all." I knew that he was pleased that I had come, that I had not embarrassed him, that I was accepted. What I felt on that water was close to ecstasy as I turned toward Sheshalik again and again.

I had made a conscious decision not to take my camera to the fishing camp for I did not want it to separate me from the experience of the people. Sheshalik was a place to be imprinted on the memory. Without the camera, I was more a part of it.

Roland radioed Kotzebue to announce our return. Gretchen had spaghetti and blueberry muffins ready when we arrived at nearly 9 p.m. She had crocheted two booties for a friend's baby while we were gone.

After dinner we visited the Friends church, a large wooden building, where Roland is the pastor. He talked to me for an hour about the fig tree parable and the prodigal son as they related to his life. His parents were "giants in the Friends church." For many years Roland rejected the faith of his family. One evening when he was very ill, Friends "prayed over" him. His life was changed. Responsive to an inner leading, Roland has become a leader among Friends.

In the morning I packed my gear, and we were off to the airport. With hugs all around, we said good-by. I was eager to see my family again, but I could not help but feel I was indeed part of a larger family. It is partly in grateful response to the generosity of the Eskimo Friends that I write this account.

It is also in response to a popular stereotype that I relate these experiences. Often the media portray the native population as a depressed and desperate people. The Eskimos I met lived in dignity, adapting to a rapidly changing culture with courage, energy, and a strong sense of purpose. Their love and generosity revealed God's presence. My faith was strengthened. I am reminded of the account of the sheep and the goats in Matthew 25:

"Lord, when was it that we saw you... a stranger and took you home?" And the king will answer, "I tell you this: anything you did for one of my brothers here, however humble, you did for me."

Thank you, Friends, for welcoming me. □



MISUSING OUR HISTORY:

The Meaning of the New Right

by Carl Abbott

Joe Holland's recent article about "Religion on the Right" (*FJ* 10/15/81) deals with an issue that is of immense importance to Friends. It is hard to argue with the basic point that we need to understand and minister to the deep dissatisfactions that create constituents for leaders of the New Right. It is hard to be a Friend and not hope to reach out to other men and women.

It is necessary, however, to disagree with almost the entire analysis that precedes his conclusions. Basic misunderstandings of the history of the United States and of its current social patterns can lead us to strategies that are useless or counterproductive. The article lacks supporting evidence, and it fails to put together an adequate theory to explain the rise of the New Right.

Holland argues that the New Right is an expected response to our third, contemporary stage of industrial capitalism. The directly exploitative industrial system of the 19th century, he says, was replaced by the welfare capitalism of the 20th century. Welfare capitalism, in turn, is giving way to a new era in which the U.S. faces a horizon of despair. The characterization of this new era, unfortunately, is contradictory. On the one hand, it supposedly is dominated by transnational corporations that control the world economy in order to seek out the essential input of cheap labor. On the other hand, it is a capital-intensive system that creates structural unemployment and renders a cheap labor pool irrelevant. A new era of capitalism can have one or the other characteristic but scarcely both.

Part of the problem arises from a limited historical

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Cully Miller/courtesy of American Friends Service Committee



Mainstream Protestants, including Friends, have often been vigorous in building a more just society

perspective. The trends that are defined as parts of the new era have been in evolution in the United States for more than a century. The welfare state that reached its American climax in 1980 (not the late 1930s, as Holland states) has its roots in responses to urbanization in the 1870s and 1880s. Use of the authority of the state to cow and control the labor force began with large-scale industrialization in the United States. The history of the labor movement from the 1870s to the 1930s is a story of repression through the legal system and the application of armed force to break strikes and unions. Industrial activity here and overseas has been increasingly capital intensive since the first application of steam power. Industrial states in Europe and North America have generations of experience with the problem of absorbing displaced workers into a changing economy. They have been successful *on the whole* in creating new service-sector jobs that enrich the overall quality of life.

In short, the traits that are supposed to characterize the new economic order of the 1980s are just as characteristic of the 1880s. The international economy may be in trouble, but it can scarcely explain the rise of the New Right in the United States.

The analysis of religion on the right also discovers the New Right lurking in particular parts of the country. The South and West are said to constitute a new coalition that is attempting to plant an "illiberal" culture on the rest of the nation.

What the article has done is to restate the Sunbelt conspiracy theory of Kirkpatrick Sale's potboiling book of 1975 on *Power Shift: The Rise of the Southern Rim and Its Challenge to the Eastern Establishment*. Sale asserted that the Sunbelt constitutes a nexus of power that stands in political, economic, and cultural opposition to the liberal East. His ultimate concern was

to explain how Richard Nixon could be elected, just as Holland would like to explain Ronald Reagan.

In fact, the South and West do not form a single political or cultural region. There is no single value of political conservatism that unites Georgia, Tennessee, New Mexico, and California. Arizona voters send both Barry Goldwater and Morris Udall to Congress. California is the political home of both Reagan and Jerry Brown. The Sunbelt is also the area where racial minorities have had their greatest political success. New Orleans, Atlanta, and Los Angeles have black mayors. San Antonio was recently the first large city to elect a Mexican-American mayor.

Historically, religion in the United States has been an ally of progressive social change.

It is just as hard to find any common social and cultural patterns in the vast territory of the South and West. Dallas or Tulsa may be the capital of white Protestant America, but Miami is the economic capital of the Caribbean world, and Los Angeles is the second capital of Mexico. I challenge readers to find the common bonds between laid-back Santa Barbara, boom-town Houston, artsy-craftsy Santa Fe, gritty Chattanooga, militarized Charleston, and the miniature Midwest of Tampa-Orlando.

The closest historical analogue for the New Right of 1981 is in fact the Ku Klux Klan of 1921. The Klan of the early 1920s was a *national* organization that was strongest in border states like Oklahoma, middle western states like Indiana, and western states like Colorado and Oregon. Its greatest appeal was to non-liturgical Protestants such as Methodists and Baptists. Its primary targets were foreigners, Catholics, and Jews.

The appeal of the KKK was to the same sorts of Middle Americans who listen to the calls of the Moral Majority. Factory workers, dentists, hardware merchants, and clerks—its 2 million members were united by fear of change. In an age of motor cars and mechanized production, movies and mass merchandising, Klansmen shared a commitment to an earlier way of life and saw the KKK as a reaffirmation of traditional values. Membership in the Invisible Empire was a blow against outsiders who were pushing into positions formerly held by native-born citizens (read opposition of affirmative action as the modern equivalent). At the same time, the average Klan member worried about the peace of his community and the honor of his daughter (concern about the rise of crime and Senator Denton's "teenage chastity bill" are again our current equivalents).

The New Right, I would argue, is the same sort of backlash against a period of very rapid cultural change. It is not a wave of the future but a grasping at the receding past. It is the Moral Majority that lacks any positive program, not our much-maligned liberals.

To the extent that the analogy can help us understand the future, it suggests that Americans will see through a program that offers no positive content. Our fellow citizens may be frightened of the pace of change, but they are not fools. The KKK in the 1920s rose and fell in half a decade. The reactive legislative program of the current New Right may have a similar lifespan.

Holland, in fact, joins with reactionary movements in his nostalgia for a golden past. He, too, seems to blame science for failures of the political system. He would prefer to turn down the rate of technological change and to reduce the scale of social institutions. As indicated earlier, the world has been growing more complex and more tightly interconnected since the onset of industrialization. The locus of change has shifted from one economic sector to another, from one technology to another, and from one social institution to another, but change itself has been continuous. It will continue, whether the New Right approves or not.

As we wait, it is scarcely time to throw out the system of welfare capitalism as an unhappy mistake. The U.S. electorate may have been reaching for pie-in-the-sky when they voted for Reagan and his tax cut rainbow, but it is doubtful that they were consciously voting to dismantle the entire structure of social services for the poor (and middle class) and to block equal access to opportunity. For the liberal, the current situation is the chance to write off the minority of unsuccessful initiatives while defending the majority.

In the meantime, Friends and others should not be embarrassed to stress the religious roots of American reform. Historically, religion in the United States has been an ally of progressive social change. The effort to abolish slavery, prison reform, women's rights, the social gospel, the settlement house movement, and the civil rights movement—each of these reforms drew its strength from religious conviction. In particular, they drew on mainstream Protestants, including Friends, who found a calling to prepare the way of the Lord by building a more just and holy society.

It is an embarrassment to the rest of us that we allow the Jerry Falwells to identify religion with social repression. Political liberals can gain strength themselves and make their arguments more effective for others if they acknowledge the importance of belief. Indeed, Holland's assumption that liberalism is solely a secular tradition ignores its greatest source of strength. It is one of the duties of Friends to keep alive the deeper message of social reform. □

Come Laughing!

by Paul Blanshard, Jr.

William Bacon Evans of Moorestown, NJ was sitting on the facing bench of his meeting on a hot summer day. The front door of his meetinghouse was open. A hen entered. It walked up the aisle to the front. Bacon leaned over and said: "Welcome, Friend. Has thee anything to lay before the meeting?"

This and other examples of Friendly fun were shared in a 1975 meeting I chaired in Philadelphia. Its main feature was a panel discussion on "Quaker Humor Through the Ages," led by H. Mather Lippincott Jr. Panelists were Richard Wood, Charles Thomas, and Charles Wells. Audience members contributed joyously. A jolly good time was had by all, courtesy of Friends Social Union.

What follows below and in a subsequent short series over the next few months draws on that occasion. But it owes much to earlier joke collections on both sides of the Atlantic. And it incorporates humor passed to me on scraps of paper after the meeting, told to me on the street, or conveyed later by phone.

Credit is given parenthetically where possible. We are particularly indebted to Irvin and Ruth Verlenden Poley (*Friendly Anecdotes*, Harper & Brothers, 1946) and to W.H. Sessions (*More Quaker Laughter*, William Sessions, Ltd., 1967); both books are unfortunately out of print.

However, as most jokes are repeats filched from earlier merrymakers, let me advance these without apology for the way credit is assigned below. I have grouped them in six categories and related them as briefly as I could. Should you find that we have erred in the telling, or the credit given, do tell the editor—but do so by enclosing with your correction at least one equivalent joke of your own!

The first set deals with meeting for worship.

Paul Blanshard Jr., now retired in Florida, has contributed over a dozen, previous articles (serious) to FJ and Friends Intelligencer. He is a dual member of Chestnut Hill (PA) and Clearwater (FL) Meetings.

“ ”

"I believe in the discipline of silence," said George Bernard Shaw about the original form of Quaker worship, "And could talk for hours about it."

• * •

At Haverford Meeting one mid-week, college students had decided beforehand to award a cherry pie to the first of them on his feet and speaking.

Unfortunately, the administration got wind of the plot. When moments after the meeting began a student popped up, the beloved "Uncle Billy" Comfort rose with him. He barked the student's name and snapped: "Thee sit down!"

Before obeying, the startled student hastily announced: "Uncle Billy, thee wins the cherry pie!" (Grant Fraser)



from Quaker Reflections to Light the Future.
© 1987 Friends General Conference

• ? •

A small child attending silent meeting for the first time whispered loudly to his mother: "Why is everybody so quiet?"

Presently a Friend in the gallery rose. He began by saying: "The first speaker has raised an important question." (Poley)

• ! •

Samuel Comfort tells of a quarterly meeting in Bucks County, where the house was full and included an old farmer, who rose from a top bench.... He stood there for some while, gathering his thoughts. Finally a voice from the far corner cried out: "The Friend is not heard in this part of the room."

To which the old farmer finally responded: "I ain't said nothin' yet." (Mather Lippincott)

• & •

George Walton spoke in Swarthmore Meeting. Afterwards a Friend came up to him and said: "I thank thee for speaking in meeting. What thee has to say always does my wife good." (Walter Keighton)

JUNIOR JOURNAL



Eileen Waring

Living and Growing —And Meeting for Worship

PRAYER

By helping prepare meals
We help love grow.
By helping paint the walls
We help love grow.
By being thankful for the time people
take to give us something special
We help love grow.
By helping others to look and do their
best
We help love grow.

Amen

prepared by first grade
First-day School, Phoenix (AZ) Meeting



Elita Holland

HIDDEN BIBLE NAMES

Can you find the name from the Bible in each sentence?

1. Those thirty people are going on a picnic.
2. Can natives hunt till sundown?
3. The sausage is very good.
4. Are you sure no chickens are in the coop?
5. Her earache left in the night.
6. An eel is happy in the water.
7. Send a videotape to me.
8. I teach a muscle-building class.
9. I hope termites have not eaten the foundations.
10. Don't mar your floors with rough shoes.

from Durham (ME)
Monthly Meeting Bulletin

Answers: 1. Seth, 2. Anna, 3. Esau, 4. Enoch, 5. Rachel, 6. Elisha, 7. David, 8. Ham, 9. Peter, 10. Mary.

Heather McNaught, 12-year-old cellist from Bay Village (OH), wrote this essay at Friends Music Institute in July at Olney Friends School, Barnesville, OH. She was one of 27 teenagers from a dozen states and Canada.

Just think, only six days ago these little kittens weren't even here. Then the first kitten was found by an excited camper. Others joined the search, and soon five more tiny, furry babies were found. Their mother quickly accepted the babies, and now they were all snuggled in a cozy lump next to their sleeping mother. I put my hand on them. I felt their warmth and the tiny beat of their hearts. I decided to go and see the two cute puppies that had been left on the camp grounds.

I walked down the shaded brick pathway. As I drew near to the end of the path, I saw their cute white-tipped tails waving in perfect rhythm together. They rushed towards me, and I bent over and scooped one puppy under each arm. Immediately they began to lick my

face with their cute, pink tongues. When I set them on the ground again, they instantly went after my feet. I got down on all fours and barked—the puppies loved it. They jumped and played until they were exhausted and fell asleep.

I stole away quietly and decided to go visit the baby goat that was born only 7½ weeks ago. I walked slowly across the warm, green grass. When I reached the barn, I opened the large swinging double door that led into the barn. I felt a nudge behind me. I turned around and saw the soft, brown mother goat behind me trying to get me to move over and let her in the barn. When my eyes adjusted to the dim light, I saw the kid lying on a pile of straw. I went over to stroke its downy fur.

I glanced at my watch. It was time for meeting for worship. I gave the baby and mother a friendly pat, then I ran to the main dorm building. As I sat on the floor in meeting I thought: Everything here seems to be blossoming and growing; every little thing, I realized, was suddenly more beautiful than ever. □

TO XACH MXXTING MXMBXR

XVXN THOUGH THX TYPX-
WRITXR AT HOMX IS AN OLD
MODXL, IT WORKS QUITX WLL
XXCXPT FOR ONX OF THX KXYS.

I HAVX WISHXD MANY TIMXS
THAT IT WORKXD PXRFXCTLY.
IT IS TRUX THAT THXRX ARX 47
KXYS THAT FUNCTION WLL
XNOUGH, BUT JUST ONX KXY
NOT WORKING MAKXS A LOT OF
DIFFXRXNCX.

OUR MXXTING IS SOMXWHAT
LIKX MY TYPXWRITXR: YOU SXX,
XACH MXMBXR IS IMPORTANT,
BUT XACH SAYS I AM ONLY ONX
PXRSON SO I WON'T MAKX OR
BRXAK A MXXTING. BUT IT DOXS
MAKX A DIFFXRXNCX BXCAUSX
TO BX XFXCXIVX, THX MXXT-
ING NXXDS THX INTXRXST AND
HXLP OF XVXRY MXMBER!

STANLXY SWXXT
FROM HULL (XNGLAND)
MXXTING NXWSLXTTXX

So life doesn't
end when special people
die.

Part of me goes
when they go,
wanting to say,
"But wait! I want to talk
with you, know you,
before you go..."
And part of me grows,
realizing an
even greater love
that lasts beyond
physical, touchable
presence.

Helen G. Forsythe,
18-year-old member
of Downers Grove
(IL) Meeting; in memory of
her uncle, Davis Forsythe.

Quaker Youth Pilgrimage

From mid-July through mid-August, 14 young Friends from 13 U.S. yearly meetings took part in the biennial Quaker Youth Pilgrimage sponsored by the Friends World Committee for Consultation. They were joined by a like number of pilgrims from the other side of the Atlantic. Here are impressions from three of the participants.

Stuart Lueders of Moorestown (NJ) Monthly Meeting gives some of the feeling of the week the group spent in Northern Ireland, helping with several Quaker-related projects:

Today was our (Deirdre, Stuart, Cindy, Stig, Lore) first day at the Quaker Cottage, a youth service center. After driving through strife-ridden Belfast, our first task was walking up a section of the black hills to the 200-year-old cottage overlooking greater Belfast. We cleaned up rubbish around the new house on the plot, then we cleaned and scraped paint most of the morning. After lunch we finished scraping and started with the actual painting. It was a hard but enjoyable day. (One must remember to get sleep and rest for the body.)

Above all the conflict of orange and green in Belfast

The sparrows still play with the air over the black hills.

Later:

Today was our last day at the Quaker Cottage. A group of Belfast children (mixed Roman Catholic and Protestant) came. We cooked, made kites, worked with clay, and then climbed to the top of the hill, where we flew the kites. After a hard day, we were picked up by a minibus. The road was blockaded; so we had to ride through Belfast. □



Karen Lawrance of La Jolla (CA) Monthly Meeting captures the spirit of the experience as she reports one day.

With 14 other girls bedded down in sleeping bags on mattresses in the same room, no one gets to sleep late! The group assigned to breakfast chores that day got busy. Soon we all gathered together in the kitchen in the Old School House at Yealand Conyers for breakfast (cereal, toast, and tea). Two other groups prepared our sandwich lunch or the dinner vegies, and we headed for the bus we rode in yesterday to Pendle Hill. Same bus driver, too. Elfrida Vipont Foulds went with us.

By 9:30 a.m., we were winding down the hill along narrow roads. It was cloudy but not raining. At Preston Patrick Meeting House, Elfrida talked to us about the area. We all sat on benches, and Kirk from Kansas made a tape of her talk. Afterwards, we walked to Camsgill Farm. On the way we helped a farmer move his sheep across the road. It was raining gently, but we didn't mind. We did not go too close to the farm because there were several large, noisy dogs running loose. Camsgill Farm is where John Camm lived. He convinced Thomas Lowe to become a Quaker, and Thomas Lowe convinced William Penn. Elfrida says that when she stands at Camsgill Farm, she feels this is where Pennsylvania began.

Roger Wilson then joined our group, and we went to Brigflatts Meeting House, the oldest in that area, founded in 1675. It was very small but very cozy and comfortable. We had lunch with tea there. There is a special place inside the meeting room for the farmers' sheep dogs.

Next we drove to Firbank Fell and took the two-mile walk along a narrow lane up the side of the fell. When we reached the top, the fog was rolling in and the wind was blowing. It began to rain again. We all stood around (or on) Fox's pulpit and then walked into a walled off area where a church used to be and where we held a meeting for worship. Roger Wilson read from George Fox's *Journal* about what happened to him here. It was hard to believe that I was standing where more than a thousand people had gathered to listen to George Fox preach for over three hours over 300 years ago. I even visualized myself amongst them, though for miles and miles there was no one around but our group. We started to

walk towards the bus, but the hills never seemed to end, so we turned back to the lane and walked down that way. Near the end of the lane, we chased some loose hens and returned them to their coops. We climbed aboard our bus and were taken back to Yealand Conyers, slightly damp and muddy, but feeling good.

After dinner and chores, around eight o'clock, we listened to a talk by Duncan and Catharine Wood about the U.N. in Geneva. Afterwards we all went back to the Old School House, where some of us enjoyed a few innings of pillow baseball. (My feather pillow burst!) Some played the piano or got buried in a book. The boys had to leave at 10:30 p.m. They slept at Elfrida's house. Lights out was probably before midnight. Swarthmoor Hall is scheduled for tomorrow. □



Ellie Holland

In a letter to her home meeting in Virginia Beach (VA), Gwen Clapp tells more about the Preston Patrick visit and also other activities:

At Preston Patrick Elfrida Foulds spoke of a true gathering of people to which George Fox and John Camm came. The meeting was restless and anxious to be spoon-fed with the inspiration of God. Fox did not speak to anyone as he entered the meeting with Camm, and he did not sit on the ministers' bench but among them all. The meeting waited for his words, but he sat in silent worship. They came to see gradually that the meaning of this was that each and every Friend should strive in heart and mind for the Truth, and not just one, Fox, to give them all the answers. Elfrida is so inspiring to me. She left a yearning for Truth in my heart....

The preceding week in York was excellent as we all came to know each other. It was an easy week ranging from sightseeing to small group discussions. On the last day in York, we all had a free day to go any place we had not been in town. I went to the market place and got lost.

Today we went to Swarthmoor Hall. We sat in the Great Hall and listened to Elfrida speak again. We've just eaten lunch on the beautiful, simple wood table in the Great Hall. It's raining, and we're not anxious to move. □

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Growth in North Pacific Calls for New Patterns

Many meetings have two themes. One is pre-determined by the program committee. The other emerges as the meeting progresses. North Pacific Yearly Meeting, held August 16 to 19, was no exception. The pre-determined theme, "Valiant Friends, Past, Present, and Future," was keynoted by Margaret Bacon in her opening address. Throughout the week our thoughts turned frequently to those courageous Friends of history whose determined actions brought about changes in society and in the Society of Friends. We looked about us, wondering if any of *our* body would be thought of as valiant Friends by future generations.

The spontaneous theme was that of growth—our yearly meeting's growth and our response to it. Our ninth annual session was by far the largest we have had, with 450 registrants from over 30 meetings. During the past several years there has been a notable increase in worship groups and preparative meetings in the less populous but larger area of our yearly meeting that lies east of the Cascades. The 1981 sessions were held east of the Cascades for the first time, at Judson Baptist College, the Dalles, Oregon. Our meetings and business were all played against a backdrop of the majestic Columbia River, the golden hills of eastern Oregon and Mt. Adams rising beyond.

With growth came a number of innovations in our sessions. Heretofore, each monthly meeting had had time to report in plenary session. What had been an enriching experience when we had just eight or ten member meetings had become unwieldy and tiring with 32 meetings. So the Committee on Ministry and Oversight devised a set of queries based on recurrent themes gleaned from their reading of each meeting's state of the society report. The queries, centering on physical growth, spiritual growth, and outreach, were read in a meeting for worship and responded to by those present in the meeting. The result was a deeper level of participation and more sharing than with the reading of annual reports.

Another innovative meeting replaced the traditional reports from AFSC, FWCC, and FCNL. A panel consisting of a staff and a lay person from each organization and an active monthly meeting member answered several

questions regarding social concerns and peace issues put to them by Ann Stever, steering committee clerk. They pointed up different emphases and functioning of those organizations, as well as their ways of cooperating.

Another sign of our growth (or growing up) was the felt need to *do* more as a yearly meeting. Several meetings brought concerns, and minutes were approved regarding nuclear disarmament, a peace studies survey in area schools, and redress for Japanese-American citizens interned during World War II. The yearly meeting asked the steering committee to consider ways of finding time in annual sessions to determine major concerns of member meetings and to plan ways to witness as a yearly meeting to those concerns.

Four days filled with worship, fellowship, inspiration, and sharing: the theme of the 1981 NPYM could have been "Valiant Friends—Growing Together."

Barbara Janoe,
Recording Clerk

Seeking a Caring Response At New England Yearly Meeting

Several hundred New England Friends gathered at Gorham, Maine, August 17-22. In comparison with earlier gatherings, several noted a caring, sober, and steadfast mood. Questions like "How shall we word the letter to the President?" or "Shall we send representatives to Friends for Lesbian and Gay Concerns?" required a great deal of time—anger and frustration mounting—but moderation and consideration were exhibited.

The stability and even temper of this year's sessions drew from Gordon Browne's opening sermon on Romans xii, 2, "Be ye transformed," from the charge of the epistle, and from a revised schedule. We need to be a more peculiar people, Gordon Browne said, and less culture-bound. The early morning worship, reinforced with Bible lectures by Lesley Higgins-Biddle, seemed to affect the longer morning sessions. In the tradition of our best Bible instruction, scripture was integrated with Friends' history. Three evenings devoted to business seemed to benefit from having worship-sharing just before supper.

Meetings appointed to consider important matters coming to the plenary sessions, however, were too short. Also, 21 90-minute workshops met only three days in too small groups.

Young Friends and juniors were fewer and quieter, but the youth programs of more than a decade have raised the

young of yesterday into adult roles.

Friends approved a budget of \$85,000, increased at the inflationary rate. Membership and attendance at worship increased last year, but scarcely at New England's growth rate. Friends authorized a search committee to nominate a field secretary and an administrative secretary to replace Clarabel and Louis Marstaller, who will retire at the end of the coming year, and a youth secretary to replace Michael Carter this fall.

Preliminary approval was given for changes in governance, notably to merge the functions of the representative meeting with those of the permanent board, which has always acted for the yearly meeting between sessions. When it seemed impossible to finance a peace secretary as an additional released Friend, Sue Devokaitis, clerk of the Peace and Social Concerns Committee, came forward, and Friends united to support her efforts to coordinate peace work the coming year. Friends approved revised queries and agreed to try out for a year a set of advices, edited to match corresponding queries. The New England *Faith and Practice* has omitted advices since before the reunion of 1945.

Recognizing how far New England Friends now are from the Peaceable Commonwealth, their epistle concluded, "We yet see the brightness of God's light. In the midst of darkness we yet know that God's service makes life loving and always meaningful. Courage then, and forward!"

Thomas Bassett

WORLD OF FRIENDS

Three scholarship awards for graduate study have been announced and will be available through the American Friends Service Committee:

- *The Mary Campbell Memorial Fellowship* is awarded to persons preparing themselves as "emissaries of international or interracial peace and goodwill." It is open only to U.S. citizens for study in the U.S. or abroad.

- *The Charlotte Chapman Turner Award* is given to a married person rearing a family. It is especially for persons preparing for service in social work or medicine.

- *The Mary R.G. Williams Award* assists with travel expenses to a one- or two-year teaching assignment at either the Boys' or Girls' Friends School in Ramallah.

Information and application forms are available from Committee of Award, AFSC Personnel Dept. 1501 Cherry St., Philadelphia 19102. Deadline for applications is February 15, 1982.

A six-year-old student at Friends School in Detroit wrote her first letter recently to the President of the U.S.: "Put away the bombs because by accident the White House might explode. Emily." Her letter was among hundreds of letters taken to the White House on October 17 by the Children's Campaign for Nuclear Disarmament (CCND), a group begun by children in Plainfield, VT, concerned about the threat of nuclear war.

The letter writing project caught on quickly at Friends School in Detroit. Copies of the children's letters were displayed in the school lobby through International Disarmament Week in October.

"The world today is at a crossroads," says Woody Allen (quoted in *Disarmament Times*, 10-11/81). "One road leads to utter hopelessness and despair; the other road leads to utter destruction and extinction. God grant us the wisdom to choose the right road."

Disarmament Times, by the way, is an excellent resource. It contains good updates on news at the U.N. and work going on for disarmament. It is published under the auspices of the NGO Disarmament Committee at the U.N. and is available from Room 7B, 777 U.N. Plaza, New York, NY 10017.

A Law of the Sea Treaty is still alive and is moving toward completion in New York March 8-April 28, 1982. The Quaker office at the U.N. reports that the August sessions in Geneva were useful, "elevating the working text for a Convention from an informal to an official document; voting Jamaica as the site of the International Seabed Authority and Hamburg as the seat of the International Law of the Sea Tribunal; settling the issue of delimitation between overlapping boundaries; and acting on more than 1500 Drafting Committee recommendations. While the U.S. delegation came [to Geneva] with no negotiating instructions and scant information, it did retain its Treaty option intact." (See "Breakthrough," by Colin Bell, *FJ* 5/1/81, for background on this issue.)

A resolution against the death penalty was passed by a large majority this summer by the European Parliament,

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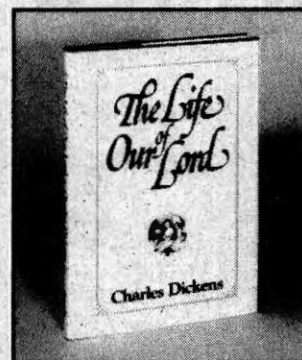
reported in *Around Europe* monthly newsheet of the Quaker Council for European Affairs in Brussels. French speakers felt that the mere discussion of the issue would be of great value to their country. (Subsequently the French government has voted to abolish the death penalty!) Despite these important steps, we should be reminded that according to Amnesty International there are still 129 countries in the world retaining the death penalty and there is much work still to be done.

A Fast for Disarmament is being planned with the support of the AFSC in San Francisco and other groups. The initial focus of the fast will be the Second U.N. Special Session on Disarmament to be held next May-June in New York City. The call for a fast concludes: "We invite your response and suggestions—and your participation. We envision our fast not as a last gesture of despair but as perhaps a first gesture—of openness, confidence, hope—which could begin to dissolve the murderous military deadlock that starves millions and would burn millions more, and as a chance to speak with our lives the truth of our planet's hunger for peace." For information: Fast for Disarmament, 454 Willamette St., Eugene, OR 97401.

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BOOKS

Do Not Open, written and illustrated by Brinton Turkle. E.P. Dutton, New York, 1981. 32 pages. Ages 4-7. \$11.50

A book labeled *Do Not Open* is intriguing just from the title. When I did open it, I was first struck by the wonderful line drawings in just enough detail, filled with bold colors. The text, like the drawings, is spare and beautifully crafted. The short punchy sentences draw the reader into the tale immediately. For example, "Captain Kidd [the cat] hated storms. Miss Moody loved them." When we wonder how the cat felt about eating a monster transformed into a mouse, three words humorously tell all: "Captain Kidd burped." All the details tie together in a natural way with magical overtones.

The content of the story is a version of the familiar Puss-in-Boots tale's ending with a surprising depth of feeling and character in its spare telling. When the monster cannot ruffle Miss Moody by



growing bigger and uglier, it vanishes and a mouse appears. With no further explanation, the six- and seven-year-olds to whom I read the story understood that Miss Moody's courage was powerful, luring the monster into transforming itself because it couldn't stand not being scary to someone. The slight wobble in Miss Moody's wheelbarrow betrayed to the children that she really had shared some of their fear of that monster but had successfully hidden it. The unexpected end, a magical repairing of her clock, gives a Mary Poppins twist to a fantasy that could be discounted as Miss Moody's imagination except for this tantalizing clue.

A bit of Friendly philosophy comes through in the monster's description of his work: "When anyone wants to steal or cheat or lie or hurt someone else or start a nice little war, I help them do it."



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FU Press Books —

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Christian Mission: A Matter of Life
by Everett Cattell cloth \$11.95, paper
\$8.95

Quaker missionary and former president of Malone College, Everett Cattell inspires with practical guidelines for those involved in mission—at home, abroad, in the classroom, office or assembly line.

Animal Crackers
by Judith Kimmel paper \$3.95

Descriptive verses about Mother Moose, Prickly Porcupine and Otter Clown introduce children to animals in a fun fashion.

As the Way Opens
by Margaret Hope Bacon paper \$8.95

This story of Quaker women's influence in social reforms from mid-seventeenth century England to the present time provides background for the women's rights movement of today.

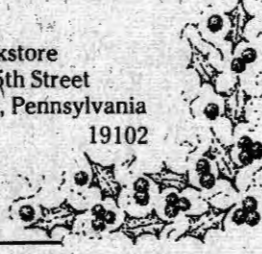
A Procession of Friends
by Daisy Newman paper \$11.95

Daisy Newman is candid about the dedication and service as well as the shortcomings of Quaker leaders as they entered into social reform.

Charity Cook
by Algie Newlin paper \$8.95

Charity Cook's life as mother of eleven children and as travelling Quaker minister in the late eighteenth century ties history to today's struggles and joys.

Friends Bookstore
156 North 15th Street
Philadelphia, Pennsylvania
19102



While this reduces the cause of war to the level of personal vices, there is truth here, as for example when we passively accept the lying in our government's policies.

My one criticism of the book is the first depiction of the monster in black smoke, unfortunately reinforcing the black devil image too prevalent in our country's racism. The subsequent purple and green versions of the monster are equally frightening without reinforcing this stereotype.

Do open this book for the young children in your life—it's delightful.

Ruth Yarrow

Fireweed And Other Poems by William H. Matchett. *The Tidal Press, Cranberry Isles, Maine 04625, 1980. 59 pages. No price listed*

Readers who are admirers of William H. Matchett's first book of poems, *Water Ouzel and Other Poems*, will want to know this new volume. Simply put, it is beautiful. The rosy-gray cover with cranberry binding is graced with a cranberry drawing by Charles E. Wadsworth. That there should be a clear slip cover is the last right touch.

Lovely as this total volume is, the poems carry the weight, provide the shine. There are 20, ranging from the short introductory poem that likens the writing of "yet another poem" to the cat's daily gift, "house or field mouse, lizard, shrew, clotted feathers, half a chipmunk." We know and the cat knows the queasy stomach, the half-hearted praise. There is the dignified retreat, the shared knowledge: tomorrow too.

The poems, however, are neither half-dead nor masticated. Reading them, one has the surprise, the delight, the experience of insight. The title poem, for example, transports one to London. Notting Hill Gate and Ladbroke Grove and the interconnections of trees, flowers, birds, walkers with umbrellas, the air raid past, and the airplane present converge and center. After devastation, it is the common willow herb that begins "with ephemeral brilliance the long climb/back to the sheltering canopy of the trees."

William Matchett, a graduate of Westtown, Swarthmore, and Harvard, teaches at the University of Washington while also editing *The Modern Language Quarterly*. He is one of the formative members of University Monthly Meeting, Seattle.

Those who do not know Matchett's

poems and Wadsworth's drawings could do no better than to begin discovery here.

Sally W. Bryan

Friends In Palestine by Christina Jones. *Friends United Press, 1981. 202 pages. \$8.95*

This outline of Friends' service against a fascinating historical and political background is well organized and presented with great insight in bridging our cultural differences. The title is troublesome in that not all "Friends in Palestine" are covered by its overview of educational service, but this one aspect is given fine treatment, and it is clearly demonstrated to be not incidental to the historically important Quaker responses to relief and development needs in the Middle East.

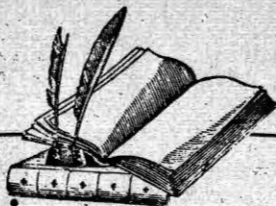
Christina Jones tells us that "the service of Friends has not been unlike the yeast..." in describing the growth and changes of the Friends schools in Ramallah. The tremendous impact upon this tiny village and upon Palestine itself is evident in the author's portrayal of the renaissance that has taken place. The schools, the meeting, and the people involved are in the foreground of a story which takes place amidst the unresolved conflict of occupation, first by the Turks, then the British, the Jordanians, and finally the Israelis.

There is an excellent capsulization of the Zionist problem and its effect upon the indigenous population. The contrast of these difficulties with a charming review of school life, particularly as it was preceding the current escalations of conflict, will make the overall account both heartwarming and heartrending to the reader who wishes to experience through others a participation in human development outlined by tragic circumstances.

Today there is a new Ramallah, a new "Palestine," and a different Friends presence. Changing secular and religious influences have conspired to reduce the original Quaker approach exemplified by boarding school life with students from Christian villages to one that accommodates a balance of Christian and Muslim students in a day school setting. Fortunately this well-known Friends United Meeting program has always been dependent upon local support, which means that Friends have been simply a participant in a self-help process related to the awakening of the Middle East over the past century.

Brett White

Poets & Reviewers



Sally Bryan is a member of University Friends Meeting, Seattle. Brett White has worked in the Middle East. He is a member of Miami (FL) Meeting. A naturalist, writer, and parent, Ruth Yarrow has been active with the Nuclear Weapons Freeze Campaign in Ithaca, NY.

CALENDAR

December

4, 5, & 6—Fifth annual conference of the Mobilization for Survival in Milwaukee, WI. Call 212-533-0008 or 414-272-0961 for more information.

12—Christmas Peace Pilgrimage from Nazareth to Bethlehem, PA. Walk begins at Center Square, Nazareth at 1:00 p.m., and ends at Zinzendorf Park in Bethlehem after 5:00 p.m. with rest stops along the way. Richard McSorley, S.J. will speak at the end of the walk; pilgrims are invited to a fellowship meal afterwards. Details from Joseph C. Osborn, 215-866-3127.

January

10-22—"Politics of Hunger" Seminar/Praxis sponsored by World Hunger Education Service in Washington, DC. Fee for two-week seminar, \$250. Housing and meals by separate arrangement. Enrollment limited to 20. Information and application: Susan Quarles, WHES, 2000 P Street, NW, Suite 205, Washington, DC 20036, telephone 202-223-2995.

CLASSIFIED ADVERTISEMENTS

CLASSIFIED RATES
MINIMUM CHARGE \$6.00. 30¢ per word. Please send payment with order. (A *Friends Journal* box number counts as three words.) Add 10% if boxed. 10% discount for 3 consecutive insertions, 25% for 6.

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Accommodations

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays 11 a.m. Phone 535-2752.

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636-4718.

The International Cultural Center, Oaxtepec, Morelos with a ranch house and two attractive bungalows invites you to stay in a friendly village, interesting historical and archaeological area with year-round delightful climate, near a vacation area with swimming pools and other facilities. The Center, with its large library, has served as a study center for individuals and groups. A dozen restaurants available. Write to Washington 179, Colonia Moderna, 03510 Mexico, D.F. Tel.: 590-31-86. Distance 1½ hour from capital.

Books and Publications

Christmas gift subscriptions to Pendle Hill Pamphlets. \$9.00 per year (six issues); \$18.00 for 2 years. Write: Pendle Hill Gift Subscriptions, Wallingford, PA 19086.

Christmas gifts: Betty Stone's all-ages world religions Bible, *Coffer of Pearls*—"great!" Hardcover, \$7.50 ppd. Waterway, R2, Supply, NC 28462.

Wider Quaker Fellowship, 1506 Race Street, Philadelphia, PA 19102. 241-7230. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their Meetings.

I Want To Be Free: Freedom and Slavery and the American Revolution. 18 lessons. Grades 4-7. Emphasis: American history, basic skills, black/white understanding. Teacher's Guide with detailed lesson plans. Student materials. Ditto masters. For 20 students, \$115.00. Detailed information from Pathways, Inc., Box 8663, Philadelphia, PA 19101-8663.

Faith and Practice of a Christian Community: The Testimony of the Publishers of Truth. \$2 from Publishers of Truth, 1509 Bruce Road, Oreland, PA 19075.

Looking for a book? Free Search Service. Please write: Peter Sperling—Books, Dept. F, Box 300, Old Chelsea Station, New York, NY 10113-0300.

Other Lives, Other Dreams: Teaching About People of Diverse Backgrounds and Experiences. Resource kits for teachers. Grades 4-7. First kit: William Still, Teacher's Guide, 13 ditto masters. Play, biography, worksheet, crossword puzzle. \$12.00 plus \$2.00 mailing. Pathways, Inc., P.O. Box 8663, Philadelphia, PA 19101-8663.

Camps

Friends Music Institute, 4-week summer camp for 12-17 year olds. Music, Quakerism, caring community. Meets during July at Olney School, Barnesville, OH. Write P.O. Box 427, Yellow Springs, OH 45387. Phone: 513-767-1311.

For Sale

3 Bedroom Cape Cod, 120-year-old house on Maine coast—central heat, large bath, kitchen, living room, wood shed, plus large shed (used for boat building). Needs some work but is habitable. \$23,000. Call (215) 482-4697 after 6pm or write 755 Manatawna Ave., Phila., PA 19128.

100% wool Fisherman yarn, naturals and heathers, some solid colors, six weights. Samples, \$1. Joanna B. Sadler, Yarn Shop on the Farm, Dept. FJ, R.D. 2, Stevens, PA 17578.

Healthy baking with fresh fruits and vegetables, bran and wheat germ. Recipes \$2.00 to Terret/Epicure, Box 293, Midland Park, NJ 07432.

Musical gift? Dulcimer is the easiest stringed instrument. Inexpensive kits and instruments for beginners, 9-adult, (\$15-\$30). Mini-dulcimers for children 3-8. School discounts. David Cross, 509 S. 44th, Philadelphia, PA 19104.

Women of the Word 1982 Calendar

12 pen and ink drawings of women illustrate Scripture quotes from Genesis to Revelation. Detail from Ruth 1:16 at right.

\$5.00 20% reduction on orders over 2 dozen.

S. Maureen McLain, S.L.W.
3043 N. Francisco
CHICAGO, IL 60618



Personal

I am trying to locate Walt and Peggy Taylor, formerly living in British Columbia. If you know their address, please let me know. Ann Dorney, RFD 6, August, ME 04330.

Martell's offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-Continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. 212-861-6110. "Peace."

Single Booklovers gets cultured, single, widowed or divorced persons acquainted. Nationwide. Established 1970. Write Box AE, Swarthmore, PA 19081 or call 215-566-2132.

Man, 25-years-old, incarcerated past five years seeks correspondence. Can't explain the loneliness in prison. I need to hear from and write to new friends. Roberto Brown, Box 43, Norfolk, MA 02056.

Positions Vacant

Circulation and Advertising Manager for *Friends Journal*, beginning January 1982. Handle both creative and routine aspects of magazine services to subscribers and advertisers. Promotional efforts encouraged. Care for details essential. Quaker background helpful. Opportunity for training and growth in responsibilities. Four or five days a week. For full-time work, minimum salary is \$12,000 a year. Generous fringe benefits. Write immediately to Olcott Sanders, editor-manager, *Friends Journal*, 152-A N. 15th St., Philadelphia, PA 19102.

Counselor for mentally handicapped adults who live and work on a 250 acre organic farm in NE Georgia. You'll need stamina, compassion, patience. \$300 per month, room, board, vacation, health/other benefits. Initial 30 day trial/orientation period. Harold Miller, Ph.D., Director, Mountainview, Route 3, Clarksville, GA, 404-754-4281.

Position opening: General Secretary, Philadelphia Yearly Meeting. Applications are being accepted for the position of general secretary of Philadelphia Yearly Meeting. An applicant should be a Friend of demonstrated spiritual depth; preferably a member of Philadelphia Yearly Meeting; an experienced executive able to provide leadership to Friends, and skilled at human relations. Duties: (1) To work closely with monthly and quarterly meetings to produce more effective interaction among Friends; (2) To serve as chief staffperson to Yearly Meeting, and as secretary to the Representative Meeting; (3) To represent the Yearly Meeting among Friends' and other religious and community organizations. Salary range: \$25,000 and over, commensurate with experience. Application deadline: 2/1/82. Anticipated hiring date: June 1982. Send resume to PYM Search Committee, 1515 Cherry, Philadelphia, PA 19102.

Director: Conference and retreat center. We are seeking a Quaker married couple or single person to provide spiritual and administrative leadership at Powell House, New York Yearly Meeting conference center. Position entails program direction, staff supervision, maintaining Friendly atmosphere. Please submit resumes and applications to Helen Angell, 131 Popham Rd., Scarsdale, NY 10583; phone 914-723-6907.

New England Yearly Meeting. Two positions—field secretary and administrative secretary. Both positions start summer 1982. Application period to February 15, 1982. For information write NEYM Search Committee, c/o Margaret Wentworth, RFD 2, Box 2046, Lisbon Falls, ME 04252.

Quaker Centers

Welcome to a Quaker community! Make your home at Southeastern YM Quaker Center and enjoy central Florida. Write 847 Highland Ave., Orlando, FL 32803. Phone 305-422-8079. One and two-bedroom unfurnished apartments available on year-round basis.

Schools

Sandy Spring Friends School, Sandy Spring, Maryland 20860, 301-774-7455. 10th through 12th grades, day and boarding; 6th-9th grades, day only. Academics; arts; twice weekly Meeting for Worship; sports, service projects; intersession projects. Small classes; individual approach. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

Peace Studies—Juniata College offers a \$1000/yr., renewable merit scholarship every year to an incoming freshman with a commitment to promoting peace. Please make inquiries to: Peace and Conflict Studies Committee, Juniata College, Huntingdon, PA 16652.

Services Offered

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

Study Tour

Is your son 13-16? We seek adventurous, sturdy lads to join small co-ed group for horse drawn cart expedition through southern Greece, January-March, 1982. Students pursue special projects to earn school credit while undertaking a rigorous overland trek through the language, culture, and history of the Greeks. Grassroots Educational Expeditions, Freedom, MA 04941. 207-342-5422.

Wanted

Babysitter in our home for two children, occasional days and evenings, especially weekends. Friendly, responsible adult with good references. Welcome to live in or out. Lovely suburban home, Fort Washington, PA. Call 628-3687 or write Box K-757, Friends Journal.

Quaker pathologist seeks peaceful practice with Friends or friends of Friends. B.A. Dartmouth; M.D. Cornell. Call 915-367-9487 evenings.

Help in reviving farm (prospective Friends-oriented community) in exchange for acreage. Blue Ridge area, near Washington. Rt. 1, Box 180A, Round Hill, VA 22141.

MEETING DIRECTORY

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

MEETING NOTICE RATES: 80¢ per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$6.00 each.

Argentina

BUENOS AIRES—Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Buenos Aires. Phone: 791-5880.

Canada

OTTAWA—Worship and First-day school, 10:30 a.m., 91½ Fourth Avenue, 232-9923.

TORONTO, ONTARIO—60 Lowther Ave. (North from cor. Bloor and Bedford.) Meeting for worship every First-day 11 a.m. First-day school same.

Costa Rica

MONTEVERDE—Phone 61-18-87.

SAN JOSE—Phone 24-43-76. Unprogrammed meetings.

Mexico

MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos; Ignacio Mariscal 132, Mexico 1, D.F. Phone: 535-27-52.

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone: 22-11-01.

Alabama

BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Connie LaMonte, clerk, 205-879-5715.

FAIRHOPE—Unprogrammed meeting, 9 a.m. Sundays at Friends Meeting House, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.

Alaska

ANCHORAGE—Unprogrammed meeting, First-days, 10 a.m. Mountain View Library. Phone: 333-4425.

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, third floor, Eielson Building, Univ. of Alaska. Phone: 479-6782.

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Frances B. McAllister, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: 602-774-4298.

McNEAL—Cochise Friends Meeting At Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: 602-642-3729.

PHOENIX—1702 E. Glendale, Phoenix 85020. Worship and First-day school 11 a.m. Lou Jeanne Catlin, clerk, 502 W. Tam-O-Shanter Dr., Phoenix 85023. Phone: 602-942-7088.

TEMPE—Unprogrammed, First-days 9:30 a.m., child care provided, Danforth Chapel, ASU Campus, 85281. Phone: 967-6040.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. W. Russell Ferrell, clerk. Phone: 602-886-1674.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school, 10 a.m. Call 661-9173, 225-8626, 663-8283.

California

BERKELEY—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 843-9725.

CHICO—Quaker fellowship. 345-3429 or 343-4703.

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

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

FRESNO—10 a.m. Chapel of CSPP. 1350 M St. 222-3796. If no answer, call 237-3030.

GRASS VALLEY—Discussion period 9:30 a.m. Meeting for worship, 10:40 a.m. John Woolman School Campus (12585 Jones Bar Road). Phone: 273-6485 or 273-2560.

HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: 415-538-1027.

HEMET—Meeting for worship 9:30 a.m. Holistic Health Center, 26116 Fairview Ave. Visitors call 714-925-2818 or 714-658-2484.

LA JOLLA—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

LONG BEACH—Meeting for worship, 10 a.m., Huntington School, Orizaba Ave. at Spaulding St. Call 434-1004 or 831-4066.

LOS ANGELES—Meeting, 11 a.m., 4167 S. Normandie, Visitors call 296-0733.

MALIBU—Worship 9:30 a.m. Phone: 213-457-9928.

MARIN COUNTY—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call 415-472-5577 or 883-7565.

MONTEREY PENINSULA—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 624-8821.

ORANGE COUNTY—First-day school and adult study 10 a.m., worship and child care 11 a.m. University of California at Irvine (Univ. Club, Trailer T-1, park in P-7). Phone: 714-552-7691.

PALO ALTO—Meeting for worship and First-day classes for children, 11 a.m., 957 Colorado.

PASADENA—Orange Grove Monthly Meeting, Unprogrammed worship and First-day school 10:30 a.m. 520 E. Orange Grove Blvd. Phone: 792-6223.

REDLANDS—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: Peggy Power, 714-792-9676.

RIVERSIDE—Unprogrammed worship, 10 a.m. Young peoples' activities, 10:15 Dialog, study or discussion, 11:15. Business meetings first Sundays, 11:15. Info. 682-5364.

SACRAMENTO—Stanford Settlement, 450 W. El Camino near Northgate. Meeting 10 a.m. Phone 916-925-6188.

SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr. 714-287-5036.

SAN FERNANDO—Unprogrammed worship First-days, 15056 Bledsoe, Sylmar. Phone: 892-1585 for time.

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake St. Phone: 752-7440.

SAN JOSE—Meeting for worship, 11 a.m. Discussion, 10 a.m. (except 2nd Sunday, meeting for business, 10-11, to resume 1 p.m.) First-day school 10-12. Potluck follows meeting on 4th Sunday, 1041 Morse St.

SANTA BARBARA—Marymount School, 2130 Mission Ridge Rd. (W. of El Encanto Hotel). 10 a.m.

SANTA CRUZ—Meeting for worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: 408-427-0885.

SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Harvard St. Call 828-4069

SONOMA COUNTY—Redwood Forest Meeting. Worship and First-day school 10 a.m., YWCA, 635 5th St. POB 1831 Santa Rosa, 95402. Clerk: 707-538-1783.

TEMPLE CITY (near Pasadena)—Pacific Ackworth Friends Meeting, 6210 N. Temple City Blvd. Meeting for worship, Sunday 11 a.m. For information call 287-6880 or 798-3458.

VISTA—Unprogrammed meeting 10 a.m. Call 724-9655 or 728-9408. P.O. Box 1443, Vista 92083.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 478-9576.

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

YUCCA VALLEY—Worship, 3 p.m. 8885 Frontera Ave. Phone: 714-365-1135.

Colorado

BOULDER—Meeting for worship and First-day school 10 a.m. Phone: 449-4060 or 494-2982.

COLORADO SPRINGS—Worship group. Phone: 303-597-7380 (after 6 p.m.)

DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m. Adult forum 11 to 12, 2280 South Columbine Street. Phone: 722-4125.

DURANGO—Friends Meeting, Sunday. 247-4733.

FORT COLLINS—Worship group. 484-5537.

Connecticut

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

MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Wesleyan University), corner High & Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 288-2359.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Ctr. Clerk: Bettie Chu. Phone: 442-7947.

NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Rte. 7 at Lanesville Rd. Phone: 203-354-7656.

STAMFORD-GREENWICH—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Bill Dick. Phone: 203-869-0445 nights, 869-0601 by day.

STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. Phone: 429-4459.

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Morrie Hodges Ross, clerk, 762-7324.

WOODBURY—Litchfield Hills Meeting (formerly Watertown). Worship and First-day school, 10 a.m., Woodbury Community House, Mountain Rd. at Main St. Phone: 263-5321.

Delaware

CAMDEN—2 miles south of Dover. First-day school 10 a.m.; worship 11 a.m. Phones: 284-9636; 687-7725.

HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 9:30 a.m. Meeting for worship 10:30 a.m.

NEWARK—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

ODESSA—Worship, first Sundays, 11 a.m.

WILMINGTON—Alapocas, Friends School, Worship 9:15, First-day school 10:30 a.m.

WILMINGTON—4th & West Sts. Worship and First-day school 10 a.m. Phones: 652-4491, 328-7763.

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (near Conn. Ave.) 483-3310. Meetings for worship: First-day, 9 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wednesday at 7 p.m.

Florida

CLEARWATER—Meeting 10 a.m., YWCA, 222 S. Lincoln Ave., October through May. In homes June through September. Dorothy Ann Ware, clerk, 584-1262 (evenings).

DAYTONA BEACH—Sunday, 10:30 a.m., 201 San Juan Ave. Phone: 677-0457.

GAINESVILLE—1921 N.W. 2nd Ave., Meeting and First-day school, 11 a.m.

JACKSONVILLE—Meeting 10 a.m., YWCA. Phone contact 389-4345.

KEY WEST—Worship First-days 10:30 a.m. at Sheridan Crumlish, 802 Eaton St., 3rd Fl. For information phone Virgie Hortenstine, 294-8612 or Sheridan Crumlish, 294-1523.

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LAKE WORTH—Palm Beach Meeting, 10:30 a.m. 823 North A St. Phone: 585-8060 or 848-3148.

MIAMI-CORAL GABLES—Meeting 10 a.m., 1185 Sunset Drive, 661-7374. Doris Emerson, clerk, 661-3868. AFSC Peace Center, 666-5234.

ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone: 305-425-5125.

SARASOTA—Worship 11 a.m., 240 N. Washington Blvd. (at 3rd St.) Park and enter in rear of building. Room 704. Phone: 371-7845 or 955-9589.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave., S.E. Phone: 813-896-0310.

TAMPA—Meeting 9:30 a.m., Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 977-8238.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: 644-7402.

Georgia

ATLANTA—Worship and First-day school, 10 a.m. 1384 Fairview Rd., N.E. 30306. Jim Cain, clerk. Quaker House phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-6529 or 733-1476.

SAVANNAH—Meeting for worship 10:30 a.m. 110 E. Taylor. Phone: 232-0571 or 236-2056.

ST. SIMONS—Alternate Sundays 11 a.m. Phone: 912-638-9346 or 638-1200.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn singing; 10, worship and First-day school. Overnight inquiries welcomed. Phone: 988-2714.

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-6552, 231 Kahoea Place, Kula, HI 96790.

Idaho

SANDPOINT—Unprogrammed worship group forming. Meeting in members' homes. Call Lois Wythe, 263-8038 or write 504 Euclid Ave., 83864.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call 309-454-1328 for time and location.

CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 457-6542.

CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting follows on first Sunday. Phone: BU 8-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Phones: HI 5-8949 or BE 3-2715. Worship, 11 a.m.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone Ogden Ashley, clerk, 664-1923 or 743-0984.

DECATUR—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2914, for meeting location.

DEKALB—Meeting in Friends homes. Phone: 758-1985, or 758-7084.

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

EVANSTON—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 546-5033 or 945-1774.

McHENRY COUNTY—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-8512.

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

OAK PARK—Worship 11 a.m., Hephzibah House, 946 North Blvd. Phone: 848-1147 or 524-0099.

PARK FOREST—Thorn Creek Meeting. Call 748-0184 for meeting location. 10:30 each Sunday. Child care and Sunday school.

PEORIA-GALESBURG—Meets in homes every Sunday. Phone 1-243-5668 (Peoria) or 342-0706 (Galesburg).

QUINCY—Friends Hill Meeting, unprogrammed worship, 10 a.m. Iris Bell, clerk. Phone: 223-3902 or 222-6704 for location.

ROCKFORD—Meeting for worship every First-day, 10:30 a.m., Friends House, 326 N. Avon St. Phone: 815-962-7373.

SPRINGFIELD—Meeting in Friends homes, unprogrammed, 10 a.m. Jeanne Thomas and John Arnold, co-clerks, 217-789-1321.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 217-328-5853 or 217-344-5348.

Indiana

BLOOMINGTON—Meeting for worship 10:15 a.m., Moores Pike at Smith Rd. Call Norris Wentworth, phone: 336-3003.

HOPEWELL—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 478-4218.

INDIANAPOLIS—North Meadow Circle of Friends. Meeting weekly, Sunday, 10 a.m. Children welcome. For meeting location call 317-283-7637 or write c/o Tharp-Perrin, 4025 Washington Blvd., Indianapolis 46205.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Laurence L. Strong, 966-2455.

VALPARAISO—Unprogrammed worship Sundays, 10:30 a.m., First Methodist Church of Valparaiso, Room 106B, 103 Franklin St.

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave.

Iowa

AMES—Meeting for worship 10 a.m. Forum 11. Collegiate Methodist Church, Room 218. For information and summer location, call 515-232-2763, write Box 1021, Welch St. Sta., 50010. Welcome.

DES MOINES—Meeting for worship, 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

IOWA CITY—Unprogrammed meeting for worship 11 a.m. Sunday. (9:30 a.m. June-August). 311 N. Linn. Barclay Kuhn and Ruth Dawson, co-clerks. Phone: 351-4823.

WEST BRANCH—Unprogrammed worship 10:30 a.m. Discussion 9:45 a.m. except 2nd Sunday. Call 319-643-5639. 317 N. 6th St.

Kansas

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed meeting for worship 10 a.m. Phone: 913-843-8926.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 11 a.m. Harold Cope, clerk. Ministry team. Phone: 262-0471 or 262-6215.

Kentucky

BEREA—Meeting 10 a.m. Berea College, 986-4465.

LEXINGTON—Unprogrammed worship and First-day school, 4 p.m. For information, call 266-2653.

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

Louisiana

NEW ORLEANS—Worship Sundays, 10 a.m. 3033 Louisiana Avenue Parkway. Phone: 822-3411 or 861-8022.

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7113.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 563-3464 or 563-8265.

ORONO—Unprogrammed meeting, 10 a.m. at MCA Bldg., College Ave. Phone: 866-2198.

PORTLAND—1845 Forest Ave. (Route 302). Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. 207-839-5551.

VASSALBORO—Quarterly Meeting. For information on the following meetings in Maine call Bob Cates, 989-6882: Bar Harbor, Brooksville, Damariscotta, East Vassalboro, Monroe, North Fairfield, Orland, Orono, South China, Whiting, and Winthrop Center.

Maryland

ADELPHI—2303 Metzert, near U. MD. Prayer group 9 a.m., worship 10, First-day school 10:20, adult 2nd hour 11:30. 445-1114 anytime.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Christina Connell, 301-269-1149.

BALTIMORE—Worship 11 a.m.; Stony Run, 5116 N. Charles St., 435-3773; Homewood, 3107 N. Charles St., 235-4438.

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.

CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 639-2156.

EASTON—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Carl Boyer, clerk, 758-2108; Lorraine Claggett, 822-0669.

FROSTBURG—Worship group 689-5637, 689-5829.

SANDY SPRING—Meetinghouse Road, at Rt. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30 a.m.

SPARKS—Gunpowder Meeting for worship, 11 a.m. For information call 472-2551.

UNION BRIDGE—Pipe Creek Meeting. Meeting for worship, 11 a.m.

Massachusetts

ACTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, Elizabeth Muench. Phone: 862-2839.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day school 11 a.m. Summer worship 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. Phone: 253-9427 or 268-7508.

BOSTON—Worship 11 a.m. (summer 10 a.m.) First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

CAMBRIDGE—5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Meetings Sunday 9:30 & 11 a.m. From 3rd Sun. in June through 2nd Sun. in Sept. 10 a.m. Phone: 876-6883.

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. Visitors welcome. Phone: 877-0481.

NORTH EASTON—Worship 11 a.m. First-day at Friends Community. Phone: 238-0443, 7679, 2282.

NORTH SHORE—Monthly Meeting. Each First-day, 10:30 a.m. at Landmark School, Rt. 127, Beverly Farms. First-day school; child care for those under 6. Rick McCabe, clerk; phone: 617-639-0533.

SOUTH YARMOUTH, CAPE COD—N. Main St. Worship and First-day school 10 a.m. Clerk, Edward W. Wood, Jr., 888-4865.

WELLESLEY—Meeting for worship and Sunday school, 10:30 a.m. at 26 Benvenue Street. Phone: 237-0268.

WEST FALMOUTH, CAPE COD—Rt. 28A, meeting for worship, Sunday 11 a.m.

WESTPORT—Meeting Sunday, 10:45 a.m. Central Village. Clerk: J.K. Stewart Kirkaldy. Phone: 636-4711.

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

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Nancy Nagler, clerk. 772-2421.

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Suzanne Day. Phone: 313-995-3074.

BIRMINGHAM—Phone: 313-646-7022.

DETROIT—Meeting, Sundays 10:30 a.m., 7th floor Student Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404.

EAST LANSING—Worship and First-day school, Sunday 12:30 p.m., All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

GRAND RAPIDS—Worship and First-day school 10 a.m., 11 Cherry St., SE. For particulars phone: 616-363-2043 or 616-854-1429.

KALAMAZOO—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meeting House, 508 Denner. Phone: 349-1754.

MARQUETTE-LAKE SUPERIOR—1 p.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. P.O. Box 114, Marquette 49855.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6159.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

Missouri

COLUMBIA—Worship and First-day school, 10 a.m. Ecumenical Center, 813 Maryland. Phone: 449-4311.

KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call 816-931-5256.

ROLLA—Preparative Meeting. Sundays 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. Phone: 314-341-3754 or 2464.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone: 522-3116.

Montana

HELENA—Meeting for worship, Sunday 10:30 a.m. 1214 8th Ave. Phone: 443-5165 or 443-4333, or Box 314, Helena, MT 59601.

BILLINGS—Call 406-656-9025 or 252-5065.

Nebraska

LINCOLN—3319 S. 46th. Phone: 488-4178. Worship 10 a.m. Sunday school 11 a.m.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting. Worship 12 noon, 3451 Middlebury. 454-1761 or 565-8442.

RENO—Phone 322-0688 or 358-6800 for time and place of worship.

New Hampshire

AMHERST—Souhegan Meeting for worship, 9:30 a.m. For information call 673-4826.

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-6382.

DOVER MONTHLY MEETING

DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Lydia Willits, clerk. phone: 603-868-2629.

CONIC MEETING—Maple St., Conic, Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5476.

WEST EPPING MEETING—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Bell, clerk. Phone: 603-895-2437.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Clerk: Patricia Higgins, 22C W. Wheelock St., Hanover, NH 03755. 603-643-3969.

KEENE—Worship Sundays 10:30 a.m., 97 Wilber St. Phone 357-0796.

PETERBOROUGH—Monadnock Monthly Meeting. Worship 9:45 a.m., Town Library Hall. Enter from parking lot. Singing may precede meeting.

New Jersey

BARNEGAT—Meeting for worship, 11 a.m. Left side of East Bay Ave., traveling east from Route 9.

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

CROPWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

CROSSWICKS—Meeting and First-day school, 10 a.m.

DOVER-RANDOLPH—Meeting for worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. Phone: 201-627-3987 or 584-4574.

GREENWICH—6 miles from Bridgeton. Meeting for worship 10:30 a.m. First-day school 11:45 a.m.

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-6242 or 428-5779.

MANASQUAN—First-day school 10 a.m., meeting 11:15 a.m., Rt. 35 at Manasquan Circle.

MEDFORD—Main Street Meeting for worship 10:30 a.m. June through September: Union Street. Phone: 609-654-3000.

MICKLETON—Meeting for worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. Phone: 609-468-5359 or 423-0300.

MONTCLAIR—Park St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: 201-744-8320. Visitors welcome.

MOORESTOWN—Main St. at Chester Ave. First-day school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Visitors welcome.

MOUNT HOLLY—High and Garden Streets. Meeting for worship 10:30 a.m. Visitors welcome.

MULLICA HILL—Main St. Sept.-May/FDS 9:40, meeting for worship 11 a.m. except 3rd Sunday each month family day 10:15. Meeting only June, July, Aug., 10 a.m.

NEW BRUNSWICK—Quaker House, 33 Remsen Ave. Meeting and First-day school 10 a.m. year round. Call 201-469-4736 or 463-9271.

PLAINFIELD—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736.

PRINCETON—Meeting for worship 9:00 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Road near Mercer St. Phone: 609-452-2824.

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Hannah Wilson, Box 502, Quakertown, 08868. Phone: 201-995-2276.

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

RIDGEWOOD—Meeting for worship and First-day school at 11 a.m. 224 Highwood Ave.

SALEM—Meeting for worship 11 a.m. First-day school 9:45 a.m. East Broadway.

SEAVILLE—Meeting for worship, 11 a.m. July/August worship at 10 a.m. Main Shore Rd., Rt. 9, Cape May Co. Beach meeting July/August, 9 a.m. N. of first aid station, Cape May. Visitors welcome.

SHREWSBURY—Meeting for worship & First-day school Nov.-Apr. 11 a.m., May-Oct. 10 a.m. Rte. 35 & Sycamore. Phone: 741-7210 or 671-2651.

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

TRENTON—Meeting for worship, 11 a.m., Hanover and Montgomery Sts. Visitors welcome.

WOODBURY—140 North Broad St. First-day school 10 a.m., meeting for worship 11:15 a.m.

Telephone 609-845-5080, if no answer call 848-8900 or 845-1990.

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. July & August, worship 10 a.m. N. Main St. Phone: 769-1591.

New Mexico

ALBUQUERQUE—Meeting and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. Mary Dudley, clerk. Phone: 873-0376.

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2425 Jordan. 382-5475; 523-1317.

SANTA FE—Meeting for worship, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

SOCORRO—Worship group-call 835-1238 or 835-0277. 1st, 3rd, 5th Sundays, 10 a.m.

New York

ALBANY—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 465-9084.

ALFRED—Meeting for worship 9:15 a.m. at The Gothic, corner Ford and Sayless Sts.

AUBURN—Unprogrammed meeting. 1 p.m. 7th-day worship. By appointment only. Auburn Prison, 135 State St., Auburn NY 13021. Requests must be processed through Phyllis Rantanen Glover, 12 Homer St., Union Springs, NY 13160. Phone: 315-889-5927.

BROOKLYN—110 Schermerhorn St. First-day school and adult discussion at 10; meeting for worship at 11 (child care provided). For information call 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone: TX 2-8645.

BULLS HEAD RD.—N. Dutchess Co., 1/2 mil. E. Taconic Pky. Worship 10:30 Sun. 914-266-3020.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9894. Clerk: 914-769-4610.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL 3-2243.

CORNWALL—Meeting for worship, 11 a.m. Rt. 307, off 9W, Quaker Ave. Phone: 914-534-9303.

ELMIRA—10:30 a.m. Sundays, 155 West 6th St. Phone: 607-733-7972.

HAMILTON—Meeting for worship, 9:30 a.m., Chapel House, Colgate University. Phone: Andy Young, 315-824-0700.

HUDSON—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Margarita G. Moeschl, clerk. Phone: 518-943-4105 or 518-329-0401.

ITHACA—10 a.m. worship, First-day school, nursery; Anabel Taylor Hall, Sept.-May. Phone: 256-4214.

LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)—Unprogrammed meetings for worship. 11 a.m. First-days unless otherwise noted.

FARMINGDALE-BETHPAGE—Meeting House Rd., opposite Bethpage State Park Clubhouse.

FLUSHING—137-16 Northern Blvd. Discussion group 10 a.m. First-day school 11 a.m. Open house 2-4 p.m. 1st and 3rd First-days except 1st, 2nd, 8th, and 12th months.

HUNTINGTON-LLOYD HARBOR—Meeting followed by discussion and simple lunch. Friends World College, Plover La. Phone: 516-922-0468.

JERICHO—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 106 and 107.

LOCUST VALLEY-MATINECOCK—Duck Pond and Piping Rock Rds.

MANHASSET—Northern Blvd. at Shelter Rock Rd. July and August, 10 a.m.

ST. JAMES-CONSCIENCE BAY—Moriches Rd. Adult discussion 10:30 a.m. Call 516-862-9650.

SHELTER ISLAND—10:30 a.m. year round. May-Sept., Circle at Quaker Martyrs' Monument on Sylvester Manor. In rain and rest of year in homes. Call 516-749-2286; 0555.

SOUTHAMPTON—Eastern L.I.-Administration Bldg., Southampton College.

SOUTHOLD—Colonial Village Recreation Room, Main St. June, July & August, 10 a.m.

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. Call 516-ED3-3178. June through Labor Day 10 a.m.

MT. KISCO—Meeting for worship and First-day school 11 a.m. Meetinghouse Road.

NEW PALTZ—Unprogrammed meeting 10:30 a.m. Plutarch Church, Van Nostrand and Plutarch Rds. Phone: 914-255-5678 or 255-6179.

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m. Rutherford Place (15th St.), Manhattan. Others 11 a.m. only.

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

Phone: 212-777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

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

ONEONTA—10:30 a.m. worship 1st Sunday, 11 Ford Ave., 3rd Sunday in members' homes. Call 607-746-2844 for location.

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. Phone: 662-3105.

POPLAR RIDGE—Worship, Sun. 10. Phone: 315-364-7244.

POTSDAM—Call 265-7062 or 386-4848.

POUGHKEEPSIE—249 Hooker Ave. Phone: 454-2870. Unprogrammed meeting, 9:15 a.m.; meeting school, 10:15 a.m.; programmed meeting, 11:15 a.m. (Summer worship, 10 a.m.)

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-666-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. 914-769-1720.

ROCHESTER—Sept. to June, meeting for worship 9:30 and 11, First-day school 11 a.m. June 15 to Sept. 3, worship at 10 a.m. with babysitting sometimes available. 41 Westminster Rd., 14607.

ROCKLAND—Meeting for worship and First-day school, 11 a.m., 60 Leber Rd., Blauvelt.

RYE—Milton Rd., one-half mile south of Playland Parkway, Sundays, 10:30 a.m.

SCARSDALE—Meeting for worship, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popham Rd. Clerk: Mary Margaret Bailey, 1187 Post Rd., Scarsdale, 10583.

SCHENECTADY—Meeting for worship 10 a.m., Albany St. United Methodist Church, 924 Albany St. from Labor Day to Memorial Day; Quaker St. Friends Meeting House, Memorial Day to Labor Day.

SYRACUSE—Meeting for worship at 821 Euclid Ave., 10:30 a.m. Sunday.

North Carolina

ASHEVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone: Phillip Neal, 298-0944.

BOONE—Unprogrammed meeting Sunday 11 a.m., Watauga County Public Library. Call 704-264-0443 or 704-264-5812.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Geraldine Gourley, phone: 942-6926.

CHARLOTTE—Meeting for worship, 10 a.m., First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5808.

DURHAM—Unprogrammed meeting 10:30, First-day school, 10:45, 404 Alexander Ave. Contact Alice Keighton, 919-489-6652.

FAYETTEVILLE—Unprogrammed, Phone 323-3912.

GREENSBORO—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., 11 a.m. except vacations; summer at Friends' homes, 10:30 a.m. Contact Bob Welsh, 273-4222.

GREENVILLE—Unprogrammed, 1st & 3rd First-days, 11 a.m. Call Oris Blackwell 758-4247.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. E. Daryl Kent, clerk and David W. Bills, pastoral minister.

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Doug Jennette. 834-2223.

WILKESBORO—Unprogrammed worship 7:30 p.m. each First-day, St. Paul's Church Parish House. Call Ben Barr, 984-3008.

WILMINGTON—Unprogrammed meeting 9:45 a.m. 125 S. Third St. Call 343-8317.

WINSTON-SALEM—First-day unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. For information call 725-8001 or 723-4528 (Jane Stevenson).

WOODLAND—Cedar Grove Meeting. Sabbath school, 10 a.m.; meeting for worship, 11 a.m. Janie O. Sams, clerk.

Ohio

AKRON—Unprogrammed worship and child care weekly, business and potluck monthly. Call 216-929-9590 or 733-7683.

CINCINNATI—Clifton Friends Meeting. Wesley Foundation Bldg. 2717 Clifton Ave. Meeting for worship 10 a.m. Phone: 861-2929.

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship 9:30 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Edwin Moon, clerk.

CLEVELAND—Meeting for worship and First-day school, 11 a.m. 10916 Magnolia Dr., 791-2220.

COLUMBUS—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine Crosman, 846-4472, or Ruth Browning, 486-8973.

DAYTON—Friends Meeting FGC. Unprogrammed worship & First-day school 10:30 a.m. 1516 Salem Ave. Rm. 238. Phone: 513-433-6204.

FINDLAY—Bowling Green area—FGC. Contact Joe Davis, clerk, 422-7668. 1731 S. Main St., Findlay.

KENT—Meeting for worship and First-day school, 10:30 a.m., 1195 Fairchild Ave. Phone: 673-5336.

SALEM—Wilbur Friends, unprogrammed meeting. First-day school, 9:30 a.m.; worship, 10:30 a.m.

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or David Taber, 878-6641.

WAYNESVILLE—Friends Meeting. Fourth and Hight Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m. College Kelly Center. Barbara Olmsted, clerk, 513-382-4118.

WOOSTER—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. 216-264-8661 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Barrett Hollister, 513-767-7443.

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 333 SE 46th. Information, 632-7574. Clerk, Paul Kostered, 525-2296.

Oregon

EUGENE—Meeting for worship 10 a.m. Religious education for all ages 11:15 a.m. 2274 Onyx.

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark. Worship 10 a.m. Phone: 232-2822.

SALEM—Friends meeting for worship 10:00 a.m. Forum 11. YWCA, 768 State St. 393-1914.

Pennsylvania

ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU 4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. 1/4 mile. First-day school 10 A.m., meeting for worship 11 a.m.

BRISTOL—Meeting for worship and First-day school, 11 a.m. Market and Wood. Clerk: Cornelius Eelman. Phone: 757-4438.

BUCKINGHAM—At Lahaska, Routes 202-263. Meeting for worship, Sunday 11 a.m.

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. Group discussion 9:30 a.m., meeting for worship 10:30 a.m.

CONCORD—At Concordville, on Concord Rd. one block south of Rt. 1. Meeting for worship and First-day school 11:15 a.m.

DARBY—Main at 10th St. Meeting for worship and First-day school 11 a.m.

DOLINGTON-MAKEFIELD—East of Dolington on Mt. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

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

DOYLESTOWN—East Oakland Ave. Meeting for worship and First-day school, 10:30 a.m.

FALLSINGTON (Bucks County)—Falls meeting. Main St. First-day school 10 a.m., meeting for worship, 11 a.m. No First-day school on first First-day of each month. Five miles from Pennsbury reconstructed manor home of William Penn.

GOSHEN—Goshenville, intersection of Rt. 352 and Paoli Pike. First-day school 10 a.m., meeting for worship 10:45 a.m.

GYWNEDD—Sumneytown Pike and Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship 11:15 a.m.

HARRISBURG—Sixth and Herr Sts. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Rd. First-day school and meeting for worship, 10:30 a.m., followed by forum.

HAVERTOWN—Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Havertown. First-day school 10 a.m., meeting for worship 11 a.m.

HORSHAM—Rt. 611. First-day school and meeting, 11 a.m.

KENNETT SQUARE—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Joann Shoemaker, clerk, 215-444-2848.

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

LANDSDOWNE—Lansdowne and Stewart Aves., meeting for worship, 10:30 a.m., First-day school 11 a.m.

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 1/2 mile north of Rt. 22. Meeting and First-day school, 10 a.m.

LEWISBURG—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of each month. Clerk: 717-966-2334.

LITTLE BRITAIN—First-day school, 10 a.m. Meeting for worship 11 a.m. Eastland near Kirks Mills on Friends Rd. and Penn Hill at U.S. 222 and PA 272.

LONDON GROVE—Friends meeting for worship Sunday 10 a.m. Child care/First-day school 11 a.m. Newark Road and Rt. 926.

MEDIA—125 W. 3rd St. Worship 11 a.m. except 1st Sunday ea. month, worship 10 a.m. bus. 11:15 a.m.

MEDIA—Providence Meeting, Providence Rd., Media, 15 miles west of Philadelphia. Meeting for worship, 11 a.m.

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

MIDDLETOWN—Delaware County, Rt. 352 N. of Lima. Meeting for worship, 10:30 a.m.

MIDDLETOWN—At Langhorne, 453 W. Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m. 7th and 8th months worship 10-11 a.m.

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. Dean Gilton, 717-458-6161.

NEWTOWN-BUCKS CO.—Meeting for worship 11 a.m. First-day school 9:45 a.m. Summer worship only. Contacts 968-5143 or 968-2217.

11:20. Summer, worship only. 968-3811.

NEWTOWN SQUARE-DEL. CO.—Rte. 252 N. of Rte. 3. Meeting 11 a.m. Clerk, 215-566-7238.

NORRISTOWN—Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.

NORTHWESTERN PA—French Creek Meeting

(Preparative) 970 S Main St., Meadville 16335. First-days 10:30 a.m. Contacts: Conneautville, 587-3479; Erie, 474-2455; Meadville, 333-4151.

OXFORD—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Mary Ellen Haines, clerk. Phone: 215-593-6795.

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

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

Central Philadelphia, 15th and Race Sts.

Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July & August 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

Fourth and Arch Sts., First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Sts., 11 a.m.

Germantown Meeting, Coulter St. and German-town Ave.

Green Street Meeting, 45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rt. 23 Worship, 10 a.m. Forum, 11:15.

PITTSBURGH—Meeting for worship and First-day school 10:30 a.m.; adult class 9:30 a.m., 4836 Elsworth Ave.

PLYMOUTH MEETING—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Meeting for worship and First-day school 11:15 a.m.

POTTSTOWN-READING AREA—Exeter Meeting. Worship 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W of 662 and 562 intersection at Yellow House.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Sts. First-day school and meeting for worship, 10:30 a.m.

RADNOR—Conestoga and Sproul Rds., Ithan. Meeting for worship and First-day school, 10:30 a.m. Forum 11:15 a.m.

READING—First-day school, 10 a.m., meeting 11 a.m. 108 North Sixth St.

SOLEBURY—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day school, 10:45 a.m. Phone: 297-5054.

SOUTHAMPTON (Bucks County)—Street and Gravel Hill Rds. First-day school 9:45, worship 10:30 a.m. Clerk's phone: 357-3857.

SPRINGFIELD—N. Springfield Rd. and Old Sproul Rd. Adult discussion group 10:15 to 11 a.m., Oct.-June. Meeting 11 a.m. Sundays. Phone: 544-3624.

STATE COLLEGE—611 E. Prospect Ave., 16801. Adult discussion 9:30 a.m. Meeting for worship and First-day school 10:45 a.m.

SUMNEYTOWN—Pennsburg Area—Unami Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Bruce Grimes, clerk, 234-6424.

SWARTHMORE—Whittier Place, College Campus. Meeting and First-day school, 10 a.m. Forum, 11 a.m.

UNIONTOWN—R.D. 4, New Salem Rd., off Rt. 40. West. Worship, 11 a.m. Phone: 437-5936.

UPPER DUBLIN—Ft. Washington Ave. and Meetinghouse Rd., near Ambler. Worship and First-day school, 11 a.m.

VALLEY—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m. (except summer); meeting for worship, 11:15 (summer, 10). Monthly meeting during forum time 2nd Sunday of each month.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., worship, 10:45

WEST GROVE—Harmony Rd. Meeting for worship, 10 a.m. followed by adult class 2nd and 4th First-days.

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

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

WILLISTOWN—Goshen and Warren Rds., New-town Square, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

WRIGHTSTOWN—First-day school, 9:30 a.m.; worship 11 a.m. Summer months worship only 10 a.m. Rt. 413.

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

Rhode Island

PROVIDENCE—99 Morris Ave., corner of Olney St. Meeting for worship 11 a.m. each First-day.

SAYLESVILLE—Meeting, Lincoln-Great Rd. (Rt. 126) at River Rd. Worship 10:30 a.m. each First-day.

WESTERLY—57 Elm St. Unprogrammed worship, 11 a.m., except June through Sept., 10:30 a.m. Sunday school, 11 a.m.

South Carolina

CHARLESTON—Worship 9:45 a.m. Sundays, Book Basement, 263 King St. 556-7031.

COLUMBIA—Worship, 10:30 a.m. at Children Unlimited. 2580 Gervais St. Phone: 776-7471.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2307 S. Center, 57105. Phone: 605-338-5744.

Tennessee

CHATTANOOGA—Worship, 10:30, discussion 11:30. 607 Douglas St. Larry Ingle, 629-5914.

MEMPHIS—Unprogrammed meeting for worship, discussion following. 10 a.m. Sundays. Phone: 901-452-4277.

NASHVILLE—Meeting and First-day school, 10 a.m. 2804 Acklen Ave. Clerk, Nelson Fuson, 615-329-0823.

WEST KNOXVILLE—Worship and First-day school, 10 a.m. D.W. Newton, 693-8540.

Texas

AUSTIN—Forum 10 a.m. Worship 11. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. Margret Hofmann, clerk, 512-444-8877.

CORPUS CHRISTI—Unprogrammed worship 10 a.m., discussion, 11 a.m. 1015 N. Chaparral, 512-884-6699.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Kenneth Carroll. Phone: 214-368-0295 or 214-361-7487.

EL PASO—Worship 10 a.m., 1100 Cliff St. Clerk: William Corneli, 584-7259.

FT. WORTH—Worship group, 295-6587, 923-2628.

GALVESTON—Galveston Preparative Meeting. Unprogrammed worship Sundays 6:30 p.m., peace study 7:30 except 1st Sunday business meeting, potluck at 5:30. Phone: 744-6206 or 765-7029.

HOUSTON—Live Oak Meeting. Worship and First-day school Sundays 5:30 p.m. Mennonite Church, 1231 Wirt Rd. Clerk: Yvonne Boeger, 664-8467.

RIO GRANDE VALLEY—Winter worship group. For time and place call 512-687-2457.

LUBBOCK—Unprogrammed worship group 1 p.m. Sun. Call Michael Wenzler, 762-8950 or write 2606 22nd St.

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Shannon Smith. Phone: 683-8561 or 337-8894.

SAN ANTONIO—Discussion, 10:30 a.m., First-day school and unprogrammed meeting for worship 11 a.m. Now at Woolman-King Peace Library, 1154 E. Commerce, 78205, 512-226-8134. Melanie L. Nes-bit, clerk, 4815 Casa Manana, 78233.

Utah

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Mary Roberts 753-2766 or Allen Stokes 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school, 10 a.m., 232 University Street. Phone: 801-487-1538.

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp.

museum. Mail P.O. Box 221, Bennington 05201.

BURLINGTON—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: 802-862-8449.

MIDDLEBURY—Worship, Sundays 10 a.m., St. Mary's School, Shannon St. Elizabeth Colman, 802-388-7840.

PLAINFIELD—Worship 10:30 a.m., Sunday. Phone Gilson, Danville, 802-684-2261, or Hathaway, Plainfield, 802-454-7873.

PUTNEY—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

SOUTH STARKSBORO—Worship and hymn sing, second & fourth Sundays, June-October, 10:30 a.m., off Route 17. Phone Whites 802-453-2156.

WILDERNESS—Meeting for worship, 10:30 a.m. Sunday, Farm and Wilderness Camps near Plymouth; N. entrance, Rt. 100. Kate Brinton, 228-8942.

Virginia

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.; Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call 703-765-6404 or 703-960-3380.

CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m. Phone: 804-973-4109.

LINCOLN—Goose Creek United Meeting for worship and First-day school, 10 a.m.

MCLEAN—Langley Hill Meeting, Sunday 10 a.m. First-day school and adult forum 11 a.m. Junction old Rt. 123 and Rt. 193.

RICHMOND—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-6185 or 272-9115.

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 544-7119.

VIRGINIA BEACH—Meeting for worship 11 a.m. (Based on silence) 1537 Laskin Road, Virginia Beach, VA 23451.

WILLIAMSBURG—Worship group (unprogrammed). Phone Len McMaster 804-253-2208; or Carol Crownfield (evenings) 804-229-3480.

WINCHESTER—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 662-2973.

WINCHESTER—Hopewell Meeting, 7 mi. N. on Rt. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: 703-667-1018.

Washington

SEATTLE—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME 2-7006.

SPOKANE—Unprogrammed worship, Sundays, 10 a.m. W. 804 Carlisle. Phone: 327-4086.

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30 a.m., First-day discussion 11:30. Phone: 759-1910.

WALLA WALLA—9:30 a.m. 522-0399.

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve and Susie Wellons, phone: 304-345-8659.

MORGANTOWN—Monongalia Meeting. Unprogrammed meeting for worship and First-day school Sundays 11 a.m. Bennett House, 305 Willey. Contact Lurline Squire, 304-599-3272.

Wisconsin

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

EAU CLAIRE—Meeting for worship and First-day school, 11 a.m. Call 832-0094 or 235-5892, or write 612 13th St. Menomonie, WI 54751.

GREEN BAY—Meeting for worship and First-day school, 12 noon. Phone: Sheila Thomas, 336-0988.

MADISON—Sunday 9 and 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 963-9730, 332-9846.

OSHKOSH—Unprogrammed worship 11 a.m., Sundays. Call 414-233-5804 or write P.O. Box 403.

Beyond Bread...

The plight of the refugees from the Horn of Africa, driven from their homes and their traditional lifestyle by years of drought and warfare, has become known throughout the world. In Ethiopia alone some 5 million have been displaced.

Many international organizations, the American Friends Service Committee among them, have responded with gifts of food and medicine to fight the disease and malnutrition rampant.

Now a different sort of aid is needed. These men and women are looking for opportunities to rebuild their own communities, restore wells, reestablish schools, develop small industries, and build a more stable future.

Photo courtesy of UNICEF



...A Chance to Rebuild Community

Photo courtesy of UNHCR



AFSC has been invited to undertake a rehabilitation project in the Sidamo Province of Ethiopia, helping 100 families to leave feeding stations and build their own community based on agriculture as well as traditional nomadic herding. The project will build on similar AFSC experience in Tin Aicha, Mali. It is the hope of local leadership that this program might stem the tide of people forced to leave their homes to seek food and might serve as a demonstration of how to assist those who return home.

In keeping with its tradition of working on both sides of conflict situations, AFSC will undertake relief and development within Somalia.

American Friends Service Committee

1501 Cherry Street, Philadelphia, PA 19102

- ☐ Please accept my contribution for resettling refugees in the Horn of Africa.
- ☐ Please send me more information.

Name _____

Address _____

City _____ State _____ Zip _____

160PA

Will You Help?

American
Friends
Service
Committee



1501 Cherry Street
Philadelphia, PA 19102