



February 1992

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

ICE CUTTING

LATIN AMERICAN FRIENDS: PUTTING FAITH INTO ACTION  
NURTURING AND EDUCATING OUR CHILDREN

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# An Abundant Spirit

**T**he Society of Friends lost one of its most perceptive interpreters in December with the sudden death of Leonard Kenworthy, and the JOURNAL mourns the loss of a dear friend and colleague.

Leonard joined our board of managers nearly ten years ago, yet his contribution to our publishing efforts extends much longer. One sure measurement of this is the thick folder in our office filled with correspondence from Leonard. Included in it are ideas for articles, news, clippings from all manner of places, humor, historical notes, and abundant encouragement for JOURNAL editors dating back to the 1970s.

Leonard was not shy to offer opinions and advice on a wide variety of subjects and issues. In my nine years here as editor, I came to view him as our ideas editor. I welcomed his occasional visits to the office and his more frequent letters packed full of good ideas. He was a bulwark of support at board and committee meetings as well. His insights were always challenging. He could be very strong willed, yet had a wonderful way of helping to move things forward in the most positive ways.

Among his greatest loves were music (he invariably stayed over in the city to attend an orchestra concert following board meetings), teaching (in classrooms at Friends schools and Brooklyn College, but also in his desire to share with others from his vast store of information), writing (he was a tireless contributor on all manner of subjects), and Quakerism (he always had time to welcome newcomers to the fold, recommend a good article, suggest the name of someone to talk to).

I shall long remember being with Leonard at Friends General Conference one summer. He was in his element that week: greeting old friends and making new ones, enjoying the rich variety of workshops and special interest groups, singing, gathering and sharing information, visiting with people well after Quaker midnight. I first learned that week of Leonard's rich sense of humor, too, as he shared many delightful stories from earlier days.

As recently as November he worked tirelessly with us to complete our special issue on Civilian Public Service. He had proposed the idea for the issue a year earlier and he kept the flow of information coming throughout that time. We were on the phone together frequently in those last weeks discussing details, following up on leads, checking facts.

First and foremost, Leonard was an indefatigable writer and interpreter of Quakerism. He had the amazing capacity to get good ideas onto paper, and then to circulate them. The result was a steady stream of books and pamphlets—over 50, I believe, on all manner of subjects.

The week after Christmas we received Leonard's last writing project, his annual holiday letter, postmarked the day after his death. In it he talked of the year past. The "big event," he said, was an honorary degree in June from Earlham. He enclosed a photo of this event, another of him playing with preschool children.

"So 1991 comes to a close," his letter ends, "and 1992 commences. As it starts, I salute you with the words Dag Hammarskjöld once wrote—'For all that has been, thanks. To all that shall be, Yes.'"

And how much better that future will be for many of us because of this Friend.



# FRIENDS JOURNAL

February 1992  
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## Features

---

- 6 Nurturing and Educating Our Children**  
Ron Miller  
*Clarifying our Quaker commitment on these crucial issues*
- 12 Putting Faith into Action**  
Ann Stever and Melissa Kay Elliott  
*The shape of Quakerism in Guatemala, Bolivia, and Peru*
- 13 Interpreters' Story**  
Melissa Kay Elliott  
*Becoming a channel for someone else's message gives these folks a rare perspective.*
- 15 Meeting for Worship, Ramallah**  
May Mansoor Munn  
*Quaker silence is pierced by the noise of occupation.*
- 17 Serving God and State?**  
Robert S. Vogel  
*Grand jury service offers a chance to link social concerns and civic responsibility.*
- 19 Ice Cutting**  
Michael O'Neill  
*Sharing this cold, hard work becomes a worshipful way of being together.*
- 20 A Miracle of Understanding**  
Susanna M. Thomas  
*'Goddess worship' can mean finding new metaphors for our spirituality.*
- 23 Henry Bergh's Mysterious Friend**  
Joan Gilbert  
*A Quaker helped him found the Society for the Prevention of Cruelty to Children.*
- 25 Categories: A Fable for Friends of all Sexes**  
Rebecca Osborn  
*Computer logic fails the test when it comes to relationships.*

## Departments

---

- 2 Among Friends**
- 4 Forum**
- 6 Viewpoint  
Forum on Education**
- 26 Witness**
- 28 Then and Now**
- 30 Reports**
- 31 Young Friends**
- 32 News of Friends**
- 34 Bulletin Board  
Calendar**
- 36 Reviews**
- 37 Arts**
- 39 Resources**
- 40 Milestones**
- 40 Classified**
- 42 Meetings**

## Poetry

---

- 24 Mentor**  
Laura Hedin
- The Pottery Lesson**  
Dorothy Nimmo

*Cover photo by Terry Foss*

## Forum

### Continuous discernment

Coming from a Sufi background, I'd like to share a story with Friends. My father, a devout Sufi, used to tell it to us:

A renowned Sufi scholar and writer, at a stage in his life, wrote nothing and only recited the word HAQ—HAQ—HAQ, all the time everywhere. His friends pleaded that he continue his scholarly contributions. To this he replied, "I have just begun to comprehend the meaning of HAQ—the Almighty, the Infinite. When I am able to comprehend this I shall move to the next word."

My query to Friends is, when George Fox raised the fundamental question of removing the causes of wars (as did John Woolman on many occasions), he was clear of the need to live in that virtue. What happened? To live is to be a witness, and to live in that virtue 300, 200, 100 years ago and onwards, perhaps, needs a defining of that virtue each time: a continuous discernment of what it is to live in that virtue and how to live it. What are the difficulties we face in each generation, each culture? How do we overcome them?

Perhaps this query may be raised in our meetings, and raised again as individuals and as communities and by the Society.

*Aziz Pabaney*  
Bombay, India

### The best barns

Quaker humor, it seems, is mostly stories, not jokes. Putting plain speech or plain dress on standard jokes such as the one about the chandelier (*FJ* October 1991) doesn't make a Friends joke. (In fact, that particular one is a standard New England Congregational church joke.)

A typical Friends joke might be this New England one: Some of the best barns in Rhode Island were built during Quaker meeting.

*Silas Weeks*  
Dover, N.H.

### From Alaska south

Phyllis Sanders's account of the Honduras gathering of Fifth World Conference of Friends (*FJ* November 1991) informs us: "We learned early that American did not mean 'U.S. citizen' and were careful to specify 'North,' 'South,' or 'Central.' . . ."

I wish our president, and others, would observe this courtesy when speaking of the U.S.A. and its residents, instead of appropriating the noun "America" as synonymous with this nation—when in fact it supplies to the Western Hemisphere, from Alaska to Patagonia.

FRIENDS JOURNAL brings much light to our lives. We look forward to receiving each issue.

*Forrest E. Coburn*  
Doylestown, Pa.

### Any 100-year-olds?

I enjoy reading you. I'm 100 years old now. I worked before salaries went up. I never earned over \$6,500 in one year. I began teaching in a one-room rural school in 1912. I made so much money in eight months, at \$50 a month, that I started to college the next year. I received my A.B. from Wilmington College in 1917, worked at World War I relief from 1917-1919, M.A. from Haverford College in 1921, Ph.D. from Western Reserve in 1934. I did school work all my life.

How many other 100-year-old subscribers are there?

*Luther Warren*  
Wilmington, Ohio

### Large lies, tiny truths

Wisdom from our enemies? Hitler perhaps spoke more truth than he knew when he said—and backed it up with his deeds—that if you tell a lie that is big enough it ultimately becomes accepted as truth.

History is crammed with examples. Let us, then—initially without comment or even thought of objective truth—list some assertions commonly taken as truth, and then see how history has dealt with them. It is a random list:

"The Lord is a man of war" (Moses).

"The kingdom of heaven is among you" (Jesus).

The divine right of kings (variously attributed)

"Liberty, equality, fraternity" (aims of the French Revolution)

"Religion is the opiate of the people" (Lenin).

Careful, now! Try hard not to take which of the statements you believe to be truths as absolutes. Truth, another writer has said, shall prevail whether we wish it to prevail or not.

President Bush, for example, may proclaim that Saddam Hussein is totally evil and that we are totally good, but

history writes the verdict. Truth, like a mustard seed, may seem tiny, but see how it grows! Lies, proclaimed as truth by tyrants and other leaders, may flourish for a time, but such is the structure of the universe that they cannot live.

*Jim Best*  
Tucson, Ariz.

### Consider the numbers

The after-tax average incomes for the poorest fifth of U.S. households were \$7,357 in 1980, \$6,973 in 1990 (*Z Magazine*, June 1991). There was a drop of 5 percent over the Reagan-Bush years.

For the richest fifth, the corresponding numbers are \$58,886 (1980) and \$78,032 (1990), an increase of 32 percent.

About one seventh of our population is officially counted as "poor." Doubling the income of the poorest fifth would be sufficient to wipe out poverty. In round numbers, this would take \$7,000 per poor household, but this is less than half of the \$19,000 increase for the richest households. The United States is the richest country the world has ever seen, and it lies easily within our reach to eliminate poverty entirely in this country.

The word *tithe* originally meant "tenth." Can it be mere coincidence that \$7,000 is so near a tenth of \$78,032?

*Arthur D. Penser*  
Huntsville, Ala.

### About spiritual guides

I feel a need to respond to Irving Hollingshead's letter (*FJ* December 1991) about spiritual guidance by Friends for Friends as described in Ted Hoare's article, "Being Present for Another" (*FJ* August 1991).

Irving Hollingshead states that all God's children have the gift of spiritual guidance—he cites clearness committees as an instance—and do not need to look for a person "recognized as having superior insight" for spiritual help.

All of us do have many gifts: the gift of spiritual discernment may well be among these. All our gifts need to be honed and used, to flower fully.

As one who, along with Ted Hoare and dozens of other Friends, is called to the ministry of spiritual guidance, I have come to understand that this gift must be honed through private prayer, meeting for worship, reflective reading, retreats, study, and reflection, in order for me to





be truly useful to others—to be able to keep myself, as it were, out of the way to really hear and be there for the other person. Not all Friends are called to this ministry; not all Friends are given this gift—it takes time and painful self-knowledge—and not all gifts are equal, not even among Friends. But all our gifts can be used for good.

The writer of the First Letter to the Corinthians (1 Cor 12:4-7) notes that “there is a variety of gifts but always the same Spirit; there are all sorts of service to be done, but always to the same Lord; working in all sorts of different ways in different people, it is the same God who is working in all of them.”

There is sometimes a misunderstanding among Friends about what spiritual guidance is and what the spiritual guide does. The guide does not tell another what to do or how to live their life; makes no claim of superior insight nor of being closer to God. The spiritual guide simply companions the seeker, acting as a filter in helping the seeker discern the what and where and how and when of God’s desire for that person.

Renee Crauder  
Wayne, Pa.

## A CPS reunion

In 1945 three CPS men were part of a malaria “guinea pig” experiment at the Goldwater Memorial Hospital on Welfare Island in New York City: Everet

Bartholemew (Bart), Richard Northway (Dick), and Charles Carpenter (Chuck). For entertainment they went folk dancing and met three European girls, whom they married.

The women kept in touch over these past 46 years. Two couples met occasionally, but the others had not seen each other for quite some time. This spring we all met at our cabin in Vermont for a reunion. The Northways came from Yellow Springs, Ohio, the Bartholemews from Montclair, New Jersey, and the Carpenters from Poughkeepsie, New York.

We spent the time sharing and learned a great deal we had not known about each other. Many names came up, and we were wondering where members of this CPS unit might be.

We would love to hear from you.

Charles and Grete Carpenter  
111 S. Hamilton St.  
Poughkeepsie, NY 12601

## Ending sanctions

Sanctions will soon be lifted and foreigners urged to invest in South Africa. Such investment can create jobs and income, reduce barriers, and build worldwide ties of friendship and cooperation. It can also be exploitive, stir animosities, promote anger and resentment.

The first requirement for an investment is that dividends and payback be paid on

time. How can investors be most certain of this? Should the investment pay for itself by producing a salable product? Should loans for consumption be avoided since people resent paying a bill for a value already used up? Are they happy to pay bills if they see the payment was produced by the investment without taking away from basic earnings?

Maybe foreigners should send only gifts, expecting no payback. But note a retired teacher investing \$1,000 in her home bank could make an annual gift of \$50. Investing in tools in South Africa she might add \$500 yearly to South Africa income, as well as getting needed support for herself. South Africa gets an income many times greater if it nurtures the goose which lays the golden egg.

Guns, burning oil, and spears seem arguments in South Africa over who should sit at the right hand of God. If people think about what is needed to attract, use, and pay back foreign capital, they may sense the rewards of friendly cooperation are greater than for sitting in the so-called seats of power, which can be shared.

Could Friends look to Friends in South Africa for guidelines and possible suggestions for investments? Are there Friends who have developed such guidelines and suggestions illumined by the Spirit?

Paul B. Johnson  
Thousand Oaks, Calif.

## Viewpoint

# A Deeper Analysis Needed

There are several levels on which one might approach Alfred LaMotte's article on multicultural education (*FJ* October 1991). One would be to assess the accuracy of some supporting statements, especially those which seem designed to do just what LaMotte, at one point, disclaims, that is to "trumpet the superiority of Western values." This is precisely what the author achieves when he uses terminology such as "quaint custom," or when he asserts the Constitution and Bill of Rights are "sacred" traditions that are "nourishing us with their fragile justice." LaMotte is clearly no historian if he can miss so obvious an aspect of those documents such as their refusal to grant rights to people of color and women or the fact that some inspiration for those documents originated with Native Americans.

LaMotte compounds his misunderstanding of U.S. history with his references to Martin Luther King, Jr., and with his implicit assertion that class, race, and gender play historical roles only in what he refers to as "non-Western cultures." (That term, on its own, imparts the implication that Western is the standard by which we judge all others!) By the time the reader engages with LaMotte on the topics of the Magna Carta and the Protestant Reformation, it has become clear that the author is unaware of perspectives on those historical moments other than the ones he posits. To interpret the Magna Carta, for example, as guaranteeing the "rights of citizens" is a simplistic and misleading assertion, typical of others in his article, which are brought to bear as evidence of Western superiority. The lack of awareness that perspective, context, social situations—in other words, human activities and human points of view—might help determine how one conceives of the world is laid like a heavy varnish over so much of what LaMotte has to tell us about history.

The reader might easily question why he is any more reliable in terms of definition of Multiculturalism. If he can, for example, so clumsily misunderstand the definition of *eurocentric*, so patently slide by an understanding of what multicultural educators propose and promote, then it will come as no surprise that educators will call into question the entire argument, and rightly so. It is clearly nonsense to suggest that "Multiculturalism is the newest secular religion, following Freudianism and Marxism. . . ." When was Marxism ever other than a marginal philosophy in the United States?

LaMotte adds to the unravelling of his

credibility in two other areas. As he concludes the article, he asserts that "Multiculturalism presents a skewed definition of the human person." Had LaMotte undertaken a deeper analysis of Multiculturalism—indeed, had he attempted any analysis at all—he would have discovered that its proponents make no claim to define the human person; in fact, most would state that it is eurocentric, race-based (i.e., white) perspectives claiming "Western" superiority that present skewed definitions of what it is to be human. One need only read European descriptions of Africans and other people of color, from the 15th Century on, to appreciate the European origins of incomplete, inhuman definition. Multiculturalists, in fact, argue coherently for a definition of the human that recognizes all of the guises human thought and person can take.

What makes LaMotte's point of view so dispiriting is that it has a tone almost completely dismissive of the spirit of inquiry, exchange of ideas, search for truth. Given this, it comes as no surprise that LaMotte calls not upon research, evidence, investigation, but, rather, on an invocation of the "Truth," a truth that seems the antithesis of what I understood to be the heart of Quakerism. LaMotte's truth is self-evident, recruited to suit a political perspective and a narrow-mindedness; his search for truth is over, since he sees his task as "to point out the Truth." It seems of little consequence, at least to LaMotte's world-view, that his truth is exclusive, caricatures other societies, cultures, people.

I sincerely hope that LaMotte's article initiates debate and discussion, not only in these pages but also throughout Friends schools. Let those debates, however, be based upon accuracy of definition, accuracy, as far as possible, about historical events, accuracy in terms of theology. Let such discussions proceed out of respect for the truth and regard for the possibility that each one of us may well possess incomplete and partial knowledge of what "truth" is and, therefore, be tentative in recruiting assertions of truth to the service of a demoralizing trivialization of diversity and its attendant issues.

John McGill

Wilmington (Dela.) Friends School

## A QUAKER PERSPECTIVE

# Nurturing

by Ron Miller

Numerous times, the October 1991 issue of *FRIENDS JOURNAL* invites us to clarify our Quaker perspective on education, parenting, and the status of children in contemporary society. In her article on Detroit Friends School Imogene B. Angell asks, "Is there still a real need for Quaker education at the elementary/middle school level?" In "Two Unmet Needs," Spencer Cox wonders whether Friends schools are truly serving their mission of embodying "our beliefs about the nature of humankind and the power of love." And in her first "Parents' Corner" column, Harriet Heath puts the question most broadly: "Are there issues related to nurturing children that Quakers should be addressing?"

*Ron Miller was the founding editor of Holistic Education Review and has written numerous articles on alternative education. He is a member of Mt. Toby (Mass.) Meeting and is currently living in Oakland, California.*

## Quaker Education: Readers Respond

*Our October 1991 education issue sparked a lively readers' response. Here's a collection of letters received to date. —Eds.*

### Fully inclusive

Friends schools are to me inherently "unFriendly." While it is difficult to find a challenging education for our high achieving students, the exclusive school atmosphere removes them from some of the most important challenges. In order to appreciate their own gifts, they must appreciate the gifts in every person. The exclusive school removes them from the challenges of living in a world of



# and Educating Our Children



Roberta Foss/AFSC

I believe that there are, in fact, crucial issues related to education and childrearing that can be illuminated by a Quaker perspective. Indeed, I would argue that our spiritual perspective provides insights into some of the most pressing

and troubling problems of today's schools and society. In response to the questions raised by these articles, I invite Friends schools, as well as individual Quaker educators, parents, and activists, to consciously and deliberately

apply the insights of the Quaker tradition to the challenges of modern education and parenting.

The core of these insights is, of course, George Fox's emphasis on "that of God in every one." To nurture what we describe as the Inner Light, the seed of Christ, or the "teacher within" is the primary concern of genuine Quaker education. The person, even the young child, is not to be treated as a passive biological organism or as a blank slate awaiting society's imprinting; rather, the human being is moved by an active, creative inner force to explore, expand, learn, grow, and make connections to the human community and the natural world. Both education and parenting, rightly conceived, are delicate arts of nourishing this inner source of guidance; this nourishment consists of an intellectual climate that welcomes questioning, seeking, and human differences, and a communal environment of love, caring, and emotional security.

Several Quaker writers and educators have sought to apply these principles to

diversity. I recommend that Friends schools become *fully inclusive*, by which I mean a school that accepts any child who applies, regardless of mental or physical abilities. Full inclusion is a challenge to students, staff, parents, trustees, and all of us who have been schooled to believe education is defined by reading and writing and passing tests (or getting into the "right" college). But the goal of education should be to inspire each student to reach the maximum development and enjoyment of their own talents and humanity.

The special reasons I would consider a Friends school for my child would be for the feeling of community, for learning nonviolence, for a grounding in religion, for growing in an understanding of the value of work and of play, for loving and being loved. Maybe some of the curricular material would be different, but the really important special experiences that are or should be a Quaker education are as valuable for the retarded student as the gifted student. If we really believed in "that of God in every child," our schools would show it.

Yes, the Quaker schools at Horsham

and Stratford and Delaware Valley are starters, but why are they separate schools? Surely these students should be part of the wider community of Friends. Are the important values we want to share limited to the written page? Why aren't these programs part of other Quaker schools? Friends schools were leaders in educating females and students with darker skins, but we are way behind in making the best education available to all children.

Many of the advertisements for Friends schools list performing and fine arts programs, outdoor and work experience, outstanding facilities, a caring community, attention to the needs of individuals. It all sounds so great. All of these concepts are equally and especially important for the student who will not be able to follow them with the glories of a liberal-arts college. All of these concepts are valuable to the young person who will seek a vocational training program. All of these concepts are of value for the individual who will always live in a supported environment.

Thanks to Spencer Coxe (*FJ* October 1991) for opening the box—not a

Pandora's box, but a box of wonders if we truly explore the abilities of all children. The back cover of the October issue says it another way: "All God's Children . . . Are Holy."

Saunny  
Lawrence, Kans.

## Enriching and challenging

Spencer Coxe states that the first need to be met is that a place has to be provided by Quaker schools for every educable Quaker child; and second, that schools have to meet the needs of blue collar families.

My experience at Media-Providence Friends School is that we offer a place in our school to every Quaker applicant and stand ready to help financially if that is needed. If a family decides not to come to our school, it is never due to being denied a spot or financial aid being offered. One must look to each individual Quaker family for the reason why they may elect not to send their child/

education, if not explicitly to parenting. Douglas H. Heath's Pendle Hill pamphlet "The Peculiar Mission of a Quaker School" is an especially rich and concise treatment, and Leonard S. Kenworthy summarizes various writings in his *Quaker Education: A Sourcebook* (Quaker Publications, n.d.). It clearly is the goal of Quaker educators, in theory at least, to nourish the "teacher within" each person through a supportive community life. When the spirit is nourished, say these educators, the unfolding person naturally grows toward self-knowledge, self-discipline, and genuine respect for other persons and other viewpoints. Elise Boulding put it this way: "Learning is an opening up of the self into a larger space where new relationships are seen, and it is the incorporation of the new seeing into one's own becoming" (quoted in Kenworthy, p. 63).

It is important to recognize that in the context of modern education, this is a radical conception of learning. Since its inception in the mid-19th century, compulsory public schooling has been driven by such goals as industrial efficiency, cultural uniformity, and political conformity. The essential nature of public schooling is well illustrated by the Viewpoint article in the October FRIENDS JOURNAL, Gary Sandman's "The Valiant Three," which poignantly describes educators' ef-

forts to mold young people's minds and to silence dissent in the face of the Persian Gulf War. Nurturing the teacher within, enabling the person to seek for his or her measure of Truth, or providing a loving community are the last things on the mainstream educational agenda. To answer Imogene Angell's question, there is indeed a need for Quaker schools at all levels—not as oases of academic excellence, but as shining examples of a radically different understanding of human unfolding and learning.

But Quaker schools need not and should not stand alone. Friends may not realize the extent to which these principles have been voiced by other educational thinkers. There is a dissident educational tradition, stretching back two centuries, that I call holistic education because it understands the human being in a full communal, cultural, global, ecological, and spiritual context. Holistic education is rooted in a deep faith in the teacher within; Rousseau, for example, proclaimed in *Emile* (1762), "What God will have a man do, He does not leave to the words of another man, He speaks Himself; His words are written in the secret heart." Influenced by Rousseau, the great Swiss educator J. H. Pestalozzi declared in 1809 that "God's nature which is in you is held sacred in this house. We do not hem it in; we try to develop it."

And Pestalozzi's disciple, Friedrich Froebel (famous as the originator of the kindergarten) wrote in 1826 that "the divine essence of man should be unfolded, brought out, lifted into consciousness, and man himself raised into free, conscious obedience to the divine principle that lives in him."

Among the other educators in this holistic tradition are Bronson Alcott (the Transcendentalist), Francis Parker ("father of progressive education"), Maria Montessori, and Rudolf Steiner (originator of the Waldorf schools); all held a spiritual conception of the human being that is strikingly similar to the Quaker understanding of the Inner Light or teacher within—and all developed educational methods in accordance with this conception.

Other strands of holistic and progressive education, such as the "open classrooms" and "free" schools of the 1960s and alternative schools that survive today, humanistic and "confluent" education, and "whole language," to name a few, do not use explicitly religious language, yet all of them, in their own diverse ways, hold a deep respect for the active, creative, unfolding life within the child. They are ordinarily categorized as "child-centered" approaches; however, they do not romanticize the child so much as call attention to the vital ener-

children to a Friends school.

In the western suburbs of Philadelphia, Pa., our school draws students from over 40 surrounding communities. We work hard to maintain a geographically, economically, and racially diverse student body. Our working families do not find us smug or suffering from fuzzy thinking. They make a deep financial sacrifice to send their children because they want a school that is academically enriching and spiritually challenging.

I know my school best, but I am also aware of numerous examples of Quaker values being put into action at all of our Friends schools. As to the claim that our schools are not being true to their original mission, perhaps people are not looking in the right places.

Robert D. Vitalo  
Media, Pa.

## Members don't pay

Spencer Coxe has pointed out an interesting paradox: as we have improved the technical excellence of Friends

education, we have lowered our ability to meet original objectives.

Haddonfield (N.J.) Friends have, in a small way, met one of Spencer's "unmet educational needs." By abolishing school tuition for members, we increased Quaker enrollment from 3 to 20 in a single year. It costs the meeting \$80,000 a year, which is difficult to raise, but the value to the meeting and the school has been tremendous.

Lyle Tatum  
Riverton, N.J.

## Time for threshing

I am a high school history teacher who spent two years on the faculty at Friends School of Baltimore. I was raised in Philadelphia Yearly Meeting, and value deeply the Quaker influence on both my education and my teaching.

Whenever I am in the company of other Quaker teachers and the conversation turns to the level of comfort we feel (or which we felt) with the level of practice of Quaker methods and values in Friends schools, I notice both excitement

and sadness. Much of what concerns Spencer Coxe in his article concerns my Quaker colleagues and me.

I'm sad because the caution Friends often feel about seeming to proselytize sometimes gets in the way of being clear with our students and colleagues about Quaker history and testimony. I'm sad because of the tendency of Friends schools to see Quaker business and decision-making methods as impractical in "the real world." I am especially sad because the result is a mixed and cloudy—even hypocritical—message to the whole school community. I am sure we can do better than this!

The excitement I feel and sense in my fellow teachers comes from our belief that positive change is possible. Our students are interested in values and methods of living, in the diversity around them, and in their own traditions. Thomas Woehrlé's essay on teaching religion was inspiring on this point! Our colleagues from other religious traditions express their concern for consistency and clarity of school practices just as we do. Quaker parents want good, affordable schools that will reinforce the tradition in





which they are raising their children. What, then, is the hold-up?

Spencer Coxe illuminates two directions he'd like to see Friends schools go, and I agree with him. The problem comes when, having spoken his thesis in strong, clear terms, he cannot prescribe how the needs should be met.

It may be that radical faith calls for radical transformation of existing and enormously successful institutions. It would not be the first time! On the other hand, we may well find that simple solutions are effective and a relief for all concerned. In either case we will not unearth ideas or make progress by stopping short of attempts at prescription. It's time to call a threshing session!

*Kristin S. Kight*  
Baltimore, Md.

## A recognized change

Spencer Coxe paints the picture of the school that becomes "more and more high-powered, efficient, and 'professional' . . . until their character is

altered and they are no longer the modest effort that their founders were content with. . . . The process is gradual and accidental, and it is not necessarily deplorable. But it should not be unnoticed." It is not unnoticed, at least not by the students.

Students in at least Coxe's old school recognize the change, recognize the slickness of admissions propaganda, and the high rate of teacher turnover as the money that should be used to pay them is being funneled elsewhere. As a '91 graduate of a Friends school, I am perhaps a member of the dwindling few who will even hear about the way the school used to be, let alone experience it. The more Quaker institutions try to compete with the other top-flight prep schools for dwindling numbers of students, the more they will start to resemble them, and the loss to Quakerdom as a whole will be immeasurable.

I am now in a Quaker college and see the same struggle going on here, although it is only in its early stages

All of us who want Quaker schools to retain their "specialness" would do well

gies that children exemplify more openly than do most adults. They recognize that childrearing and education must follow the inherent wisdom of unfolding life, not do violence to it by imposing arbitrary cultural or parental expectations.

The biblical expression of this awareness is found in Mark 10:14-15 and Luke 18:16-17, where Jesus says: "Let the children come to me, do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." The child, then, is to be revered as a fresh manifestation of the divine—as "an incarnation of God's continuing revelation," according to Parker J. Palmer, who concludes that our primary responsibility as mature adults is caring for new life (*And a Little Child Shall Lead Them*, 1978, FRIENDS JOURNAL pamphlet). This is the foundation of holistic—and Quaker—childrearing and education. We are to nourish new life, the ever-renewing emergence of God into the world. We are *not* to assert our self-serving control over the child's development, or mold the young person into conformity with society's expectations.

This spiritual orientation has profound implications for parenting, schooling, and public policy, and Friends need to act on these implications. Quaker education has generally been isolated

to take a hard look at what Spencer Coxe is telling us.

*Amy Lytle*  
Greensboro, N.C.

## Too narrow a culture

The underlying attitude of Alfred K. LaMotte's article on multicultural education (*FJ* October 1991) is the reason that Quaker meeting is still the most segregated part of my life. The Western attitude of superiority pervades almost every line of the article. Let us, for example, just analyze one sentence: "It is no coincidence that Gandhi, an Indian, found his inspiration in Thoreau and the New Testament." While Gandhi undoubtedly read Thoreau and the New Testament, his inspiration came from the masses of the Indian people and Hinduism. He also was a student of Islam and all other religions. Ironically, Thoreau was, in the 19th century, a student of Eastern religions and Hinduism, so that we should be saying "Thoreau found his inspiration in Eastern religions." In that most ancient

from the larger holistic tradition and from the pressing issues of public schooling, and Friends have not often taken an explicit position on issues of child-rearing, as Harriet Heath discovered. I suggest that, given the moral crisis of our culture and education, it is time now to carefully articulate a Quaker perspective on child development, and apply it to issues of education and parenting. Here are four areas where Quakers could make a significant contribution:

• **Public policy should strive to provide children what they need for their healthy development.** Adequate nutrition, housing, and medical care for all children must be the highest priority of a society committed to human welfare. Clearly the United States falls far short on this score. But young people need far more than these basic resources; they need a culture that supports their healthy social and psychological development, not one steeped in violence, hedonism, and greed. They need meaningful, spiritually rooted rites of passage and adults who are mature, trustworthy guides and models. They need a nourishing community life. Our society has a long way to go on all these counts—but to say this is no mere political statement. In a beautiful passage in *The Absorbent Mind*, Maria Montessori asserted that

the child, as the manifestation of our spiritual identity, transcends all ideological conflict and that a crusade on behalf of the child could unify humanity. Friends need to make it clear that it is no ideology, no special interest, that calls upon us to nurture the child's unfolding life, but a universal spiritual responsibility.

• **Violence against children must cease, period.** The scourge of child abuse must be stopped by uprooting the many sources of violence against young people in our culture: the routine acceptance of corporal punishment in the home and school, the use of educational labels (IQ scores, grades, diagnoses of "disability") to categorize children, and drugs to suppress undesired behavior, the lack of reliable legal sanctuary from abusive families, the pervasive violence and hedonism of mass media, and adult-driven competition in academic and athletic pursuits. The work of psychologist Alice Miller (*For Your Own Good, Thou Shalt Not Be Aware*, etc.) and historian Philip Greven (*Spare the Child*), among others, demonstrates that a "poisonous pedagogy"—an authoritarian, controlling, violent approach to childrearing—permeates Western societies, primarily sanctioned by Christian belief in original sin. Friends could be in the forefront in challenging this culture of violence

against children; the fear of original sin could be healed by the redeeming power of the Inner Light.

• **The child must no longer be treated as a "national resource"**—the child is neither a worker/entrepreneur who should be educated to make the nation more competitive economically, nor merely a citizen who must be educated to be loyal and obedient. A Quaker perspective would challenge the rhetoric and premises of *A Nation at Risk* and the monotonous Reagan/Bush/governors' proposals for education in recent years. Their agenda of heightened competition, national standardized testing, curriculum-centered teaching, and "accountability" to political and corporate elites is an authoritarian and demagogic pedagogy, and should be repudiated.

• **The nature of schooling itself needs to be redefined and drastically reconstituted.** The overarching mission of education should not be "cultural literacy" or mastery of a curriculum, one-dimensional "excellence" or acquisition of skills to enter the job market. The mission of education should be precisely what the Latin root of the word denotes: to *call forth* the teacher within. In his brilliant book *To Know as We are Known: A Spirituality of Education* (Harper & Row, 1983), Parker Palmer argues that it is not enough to add spiritual or

Christian church, the Coptic church, Jesus is not pictured as that sandy-haired movie star we so commonly see, but as an African with dark skin. While no one knows what Jesus looked like, it is clear that he did not look like a northern European. The New Testament, at best, is a book from another culture, which Westerners have adopted for their own.

"Quaker schools do not receive their marching orders from any culture. . . ." Quakers have a narrow culture of their own. While our intentions are accepting, our actions are discriminating. Our attitude, as clearly indicated by LaMotte, is that we are better than others. So what else is new in religion?

David Zarembka  
Bethesda, Md.

## Recognizing diversity

For the most part, Alfred LaMotte's article is an example of scholarship. I take definite exception, however, to one of his paragraphs on Euro-centricism.

I am Quaker, a member of Germantown (Pa.) meeting, and proudly

of African descent. I applaud LaMotte's sensitivity in referring to a Quaker elder as "her," but he categorically excluded many worthy Quakers from disparate places in the world when he included Quakers in his discussion of what he considers the fallacious concept of a Euro-centric personality. I wish LaMotte could have come to Honduras or Kenya this summer to witness the loving diversity of Friends!

Audrey J. Tucker  
Philadelphia, Pa.

## Quakers only

I have very little sympathy for the challenge outlined in the first paragraph of Thomas Woehrle's article, "Teaching Religion in Friends Schools" (*FJ* October 1991). This is an issue facing many Friends schools and parents and it seems to me the correct answer is that only Friends should be teaching religion at Friends religious schools.

As a Friend and parent of a fourth grader at Buckingham (Pa.) Friends School, I find it incredible that

Woehrle asks the question, then answers it in the context of non-Quaker children. (Let it be said here that I have no problem with non-Quaker faculty or students; their absence would rob the experience of much needed diversity. My concern is specifically with the teaching of religion.) A more appropriate challenge for Woehrle is how to relate the Quaker religious experience and history to the Quaker children.

Through no fault of his, the past decades have seen substantial erosion of Quaker identity to the point now when it is rare that a media outlet doesn't explain that Quakers have "no creed." To the average person, this of course means we have no center, which suggests that we stand for everything and therefore nothing.

I feel very strongly that every Quaker institution, from the hospice to the nursery school, has a primary mission: the health and welfare, the promulgation, of the Religious Society of Friends. The role of the schools in this context cannot be overemphasized. In most respects they are the key to redeveloping and reinvigorating the Society. It is time that



## Nurturing Children: Selected Organizations

Global Alliance for Transforming Education  
4202 Ashwoody Trail  
Atlanta, GA 30319  
(404) 458-5678

A coalition of person-centered, holistic educators and parents representing diverse movements. GATE's 16-page mission statement, *Education 2000: A Holistic Perspective*, advocates ten principles, including "honoring students as individuals," "educating for a participatory democracy," and "spirituality and education." (So far, Friends schools are not well represented in this coalition.)

EPOCH-USA  
School of Social Welfare  
University of Wisconsin-Milwaukee  
P.O. Box 786  
Milwaukee, WI 53201

A national movement to draw attention to the detrimental effects of physical punishment of children. Aims to make spanking and hitting

children socially unacceptable. (Physical punishment of children—even by parents—has in fact been outlawed in Sweden.)

National Coalition to Abolish Corporal Punishment in Schools  
155 West Main St., Suite 100-B  
Columbus, OH 43215  
(614) 221-8829

Many states now prohibit paddling in public schools, but thousands of children—generally poor and nonwhite—are hit by adults, often for minor infractions, in those states where it is still legal.

Children's Defense Fund  
122 C St., NW  
Washington, DC 20001

The leading lobbying and advocacy organization for children. Seeks to influence public policy to recognize the physical, social, and emotional needs of children.

son and world. Thomas Woehrle's moving essay, "Teaching Religion in Friends Schools" (*FJ* October 1991) captures this sense of education; he sees the teacher as a midwife, assisting each student's own journey toward discovery of self, world, and God. This is the heart of Quaker (and holistic) education; it is a powerful alternative to the commonly accepted definition of schooling, and it is desperately needed today.

This is only a brief overview of these complex issues. It does not answer Harriet Heath's more specific questions (What should a parent do about war toys?), nor does it address the troubling questions raised by Alfred K. LaMotte's "A Critical View of Multicultural Education." But it suggests that there is a perspective—a life-affirming, spiritual, holistic perspective—for approaching the problems of modern education and childrearing, to be found in the Quaker tradition and in other alternative movements as well (see box). Friends schools, and individuals inspired by Fox's message of the divine unfolding within, are called to redirect our society from its violence, greed, and competitive materialism toward a genuine "caring for new life." But we don't have to do it alone; we have important allies in this vital task. □

ethical elements to an otherwise conventional education; rather, we must transform the nature of the knowledge that

we seek, from an objectivistic mastery of "facts" into a *dialogue*, rooted in love, between persons, and between per-

we regain the unique responsibility that Friends schools have to Quaker children, particularly through the teaching of religion.

David Sharp  
Lambertville, N.J.

## Offering Alternatives

Henrietta and I are members of Honolulu Meeting and the Maui Friends Worship Group. For the past five years we have written hundreds of letters to various Friends schools and meetings expressing our concern for the future of Quaker education. We were not surprised to find that other Quakers were also concerned with the growing cost of a Quaker education and of the gradual dilution of Quaker commitments to spirituality, community, simplicity, and peace. It seems that our witness to these values is being weakened by a more complicated and intense campus life in competition with other fine prep schools for high academic achievements, good teams, and elegant buildings and grounds.

There are four areas where we feel that Friends could be providing more leadership:

1. We could be providing more time, energy, and support to preschool and childhood education, including family participation and guidance.

2. Our curricula could be more pervasive and relevant to present-day conditions. Creative programs of "hands-on" learning should compliment ritualistic schooling. (Would that more schools would follow Pendle Hill's methods and philosophy.)

3. We should pursue our Quaker tradition in fostering liberal arts with renewed vigor: communication, how to think, skeptical inquiry, seeking the truth via the Inner Light—not merely acquire prescribed information in order to pass standardized tests that lead to jobs.

4. We should strive for more self-sufficiency and less dependency on affluent support that tends to dilute our Quaker goals. A simpler life-style and lower costs will attract working-class Quakers who cannot afford our present high tuitions. Liberal arts should not be only for the wealthy.

For four summers we conducted "free schools" on our property for our grandchildren and those in our community who desired a creative program for their children. Last summer the success of the programs extended to the regular school year. A number of "home schooling" families joined us in organizing an alternative to regular public school.

In order to establish a facility where parents and children could come together to experience an alternative to the contrived curricula of our public and private schools, our family mortgaged our precious four acres and purchased an adjacent two-acre arboretum, where we are now building a sheltered structure.

The facility is now organized as a nonprofit corporation called the Peahi Arts Arboretum. Although we are not being sponsored or supported by the Religious Society of Friends, we hope that other concerned Friends will keep in touch and help in whatever ways they wish.

William Vitarelli  
160 Kawelo Rd.  
Haiku, HI 96708

## **LATIN AMERICAN FRIENDS**

# **Putting Faith Into Action**

**by Ann Stever  
and  
Melissa Kay Elliott**

*Latin American Friends and English-Spanish interpreters at the Equator during the Fifth World Conference of Friends in Kenya*

*Opposite page:  
Interpreters (from left)  
Linda Coffin, Jose  
McIntyre, and Jenny  
Amery in Kenya*

*Ann Stever is a member of University Meeting in Seattle, Wash., and has long been active with the American Friends Service Committee. Melissa Kay Elliott is a member of Corvallis (Oreg.) Meeting and is associate editor of FRIENDS JOURNAL.*

**A**lthough most Friends in the United States are aware of the growth in the number of evangelical Friends in Latin America, we rarely have a chance to see their faces or hear their stories. Who are these people who call their faith by the same name as ours? What are our similarities? What does being a Friend mean to people with different lives and different languages?

At the Fifth World Conference of Friends last summer, some of us had the opportunity to seek answers to these questions. The information the writers of this article got, through interpreted interviews and presentations made by the Latin American Friends at the Kenya gathering, puts a face on Quakerism in the countries from which these representatives came: Guatemala, Bolivia, and Peru.

## **What is the history of Quakerism in Bolivia, Guatemala, and Peru?**

In a presentation made at a Faith in Action group, the Latin American Friends told us that the Quaker religion came to Latin America in 1902 via missionaries who started a church in Chiquimula, Guatemala. Six years later a Quaker evangelical school was founded; in 1919 the first quarterly meeting was held; in 1921 a Bible institute was established to prepare pastors. Now there are 150 monthly meetings in Guatemala, with 4,000 members.

In 1917 a Bolivian became a convinced Friend, in 1920 went to Guatemala to study, became a pastor and returned as

a missionary. He was initially supported by Guatemala Friends, then by Northwest Yearly Meeting in Oregon, which also sent its own missionary in 1931. Bolivia established its own yearly meeting in 1956, which has since become three yearly meetings, with a total of 320 churches.

In 1970 the countries of Guatemala, Honduras, and El Salvador established Central America Yearly Meeting. Since then, growth and reorganization has enabled each of the countries to establish its own yearly meeting.

In Peru, the first missionaries arrived in 1962, and there are now 65 churches in the mountain area and nine churches along the coast, totaling about 1,000 members. The missionary group in Peru is handled through Northwest Yearly Meeting and is an extension of work in Bolivia.

Every Friends church in Peru has its own pastor, although that person is often not employed full-time and is sometimes someone who has been selected from the congregation but who has not completed formal training. Most are men and all in recent years have been Peruvian. Some North American pastors are still there as advisors.

These Latin American Friends talk about church growth as being either vertical or horizontal, according to Minor Carranza, who is a member of the Chiquimula congregation. Vertical growth refers to the deepening of spiritual understanding and calling. "We are interested in growing in quality as well as in quantity. To grow in quality, one must not only know about biblical principles, but put them into practice. Through vertical



*Ann Stever*



growth, people will notice our examples and want to join our church." Such growth is nurtured through Sunday adult classes, contacts with pastors and counselors, and meetings with individuals.

Horizontal growth is expansion of numbers, bringing people into the congregation through personal evangelism, evangelical campaigns, contacts in schools, and radio broadcasts. These efforts sometimes spur interest in religion, but the people so stirred don't necessarily become Friends. Minor says pentecostal churches have a huge impact on people in Guatemala, and "sometimes they don't sow the seeds; they just harvest the crop we have planted."

## How do Latin American Friends put their faith into action?

Unprogrammed Friends to the North may be tempted to see only the evangelical nature of these efforts, but Quakerism in these Latin American countries has its emphasis on service, as well. Work in agriculture, health, education, and the conflicts caused by drugs and terrorism all occupy these Friends' efforts to improve their lives and those of others.

Evangelical Christianity was originally seen as liberation from the Catholicism that was used as a tool of oppression, as introduced by the conquista-

dores. Early Quakers worked with peasants, bringing new forms of agriculture, and in 1947 bought a large farm in Bolivia and gave it to the peasants who had worked it. On this original mission property, a rural technical aid program (CETALA) was founded and currently



Courtesy of Linda Coffin

## INTERPRETERS' STORY

by Melissa Kay Elliott

It's like being a channel, they say. That's the expression that comes to mind most often for these folks, when asked what it is like to interpret at a world conference of Friends.

In their work, they are filled to overflowing with words and explanations, their voices spilling quietly into the cracks left by a speaker's pauses. But, when trying to describe their work, they hesitate a bit, as though changing mental gears, looking for their own words to tell about their experience.

When you interpret, they say, you empty yourself of words and thoughts, and then fill yourself with others' ideas and move them to your receivers' ears as quickly as possible. The emptying frees you to focus every available sense and skill on conveying someone else's message.

"Interpreting is sort of a fascinating experience, because you almost feel like you've disappeared. Other people's words flow through you," says Linda Coffin, a member of Minneapolis (Minn.) Meeting who was a Spanish-English interpreter at the Kenya gathering of the Fifth World Conference of Friends. "The most important experience for me is to take myself completely out of it. The only thing I can compare it to is centering down in worship. You really have

to let go of yourself and focus on the other person's words and meanings."

That may sound selfless, but it can also be an opportunity to listen from a perspective one would never have otherwise. For instance, Linda says the most special part of interpreting in Kenya last August was accompanying Latin American Friends when they visited Kenyan homes. In her role as interpreter, she was not the center of attention, and personal questions weren't asked of her, so, for once, she didn't have to explain or apologize for her homeland's materialistic, exploitative ways as soon as she walked in the door. Nobody was interested in that story, because the Latin American and African Friends wanted to talk to each other. They had much in common—from climate to colonial history—and were excited about comparing notes. Pointers on farming techniques, educating their children with limited resources, and the workings of evangelical Quakerism—these were the topics of conversation.

"I didn't have to talk about the United States at all. It was a Third World to Third World exchange. To be able to sit there and listen to that was a very rare experience, really wonderful," says Linda.

Interpreting can either be done simultaneously, such as during a speech, or during pauses in the conversation, which is more typical of small groups and informal conversations. Although

the pace of the latter is usually slower than that of a speech, a speech may be easier to interpret because it's done in phrases, the interpreter may have an advance copy of the talk, and has a better chance to tune in to the speaker's point of view. "You identify with the speaker, where they're going, what their point is," says Jenny Amery of London Yearly Meeting, who also did full-time Spanish interpreting at the Kenya gathering.

One of the most helpful things in interpreting is a background in the culture of the people for whom one is interpreting, she says. That way, one is able to anticipate subjects that will need more explanation. For instance, if the Quaker Tapestry is referred to, Latino Friends will need a description, because they don't know about it. And if one isn't familiar with the culture, one may not realize the same word may mean different things in different cultures.

The Spanish-English interpreters at the Kenya gathering each had lived in Latin America. Jenny lived in Peru and Chile; Linda lived in Bolivia; and Jose McIntire, of Southeast Yearly Meeting, lived in Nicaragua. There are cultural differences, too, that an

runs a program training veterinary assistants. Classes include Baptists, Catholics, and nonbelievers.

Health care is another area in which Bolivian Friends reach out to others. With the help of World Vision, they have constructed a clinic to help poor people. The clinic has 12 employees and focuses on preventative health care and training to promote good health habits.

Education, a traditional Quaker field of outreach, shows up repeatedly in Latin American Friends' projects. In Bolivia, the Friends mission started a program of theological education and then a school for Indian children, founded 40 years ago

when it was illegal to teach indigenous people. Now there are more than 30 Friends schools in Bolivia, and each is located next to and supervised by a monthly meeting. Objectives are to provide a Christian education and to teach children to understand the Bible.

In Guatemala, the *Collegio Evangelico Amigos*, where Minor Carranza teaches, has been self-sufficient since 1970. The school has 650 students, about 98 percent of whom are not Quaker. It emphasizes Bible study, discipline, and academic excellence, and has its own computers and equipment. It has the reputation of being very strict.

*Continued from page 13*

interpreter can anticipate or help explain. Jenny uses conflict resolution as an example. If two people have a dispute, a North American might expect to solve it by going to the person and speaking candidly. However, in Latin America, you simply can't speak your mind so freely without considering the dangers involved.

Stemming from this cultural difference are variations in ways Friends approach the peace testimony, she points out. In Latin America, a Friends pastor may not preach about world peace, which may seem absolutely un-Quakerly to Northern Friends. "But in Latin America, preaching politics or even talking about ways to achieve peace by political means may be construed as subversive, may endanger your life. That's a very different price to pay than we in the North have to consider."

It helps to understand, too, when acting as go-between for cultural groups, that faith takes different forms in different circumstances. For instance, in Latin America, there are huge problems in illness, poverty, and education, and the faith of Friends there takes a practical cast, "very different than our political, outwardly concerns. In a way, being concerned about world peace is a great luxury because most of the people in the North have those basic things covered," Jenny says.

As Jenny speaks, dining room helpers start dragging metal benches and tables across the concrete floor of the dining hall, with a noise that

obliterates her voice. Jenny pauses for a fraction of a second and then plunges on with the conversation, barely missing a beat. The role of thinking quickly and continuing despite the circumstances is deeply embedded.

When she continues, she says there are occasions when interpreting can be awkward, such as when ideas conflict with her own point of view. Although one normally interprets a speaker's statements in the first person, Jenny says when it comes to such topics as heaven and hell, she finds herself saying such things as "he believes this, she believes that," because "that gets into my personal feelings about standing aside and not being a part of the translation. It is a continuous struggle to maintain balance."

Those subtleties of interpreting were tested and tested again at the world conference, where Friends from all corners of the world brought many different ideas and paths of faith. Weathering the tests together often brought the interpreters and their listeners close to each other. At the Kenya gathering, it became clear by the end of the week that the interpreters and the Latin American Friends had become a community within the larger community, a fact honored by Latin American Friends at the last night's plenary session, when they formed a wedge of friendship with arms around each other and their three interpreters. One of the Latin American Friends said: "We came as six Friends from Latin America, and now we are nine."

As we communicate, we weave webs of friendship and understanding. □

## What political activity are Latin American Friends engaged in?

In Guatemala and Bolivia, teachers must hold other jobs to make ends meet. Minor and his wife, Olga Cervantes de Carranza, participated in the three-month teacher strike in 1989, a highly political act. Their meeting supported them so generously they could share with fellow teachers. When questioned about his participation in the strike, Minor acknowledges that his parents' generation considered political involvement a sin. However, Minor's generation believes faith in action requires political involvement. He says Friends recognize they may not be able to change the whole government, but they believe in teaching people to use the little power they do have. Guatemalan Friends are far more concerned about world events than in previous decades.

Bolivian Friends spoke of being directly affected by the international drug trade. Bolivians have grown coca for centuries, chewing it for its vitamins and minerals. Research has shown that those who chew it keep their teeth and memories longer than those who do not. However, when chemicals and violence are used to destroy coca crops to fight the drug trade, campesinos and their families are forced off the land and left with no way to feed themselves. Bolivian Friends are looking for alternative crops and markets, but these solutions do not come to hand easily. They challenged Friends in industrialized nations to eliminate demand for cocaine, thus resolving many problems.

In Peru, José López Tuso says people in his church struggle to care for one another in the face of grinding poverty and violence caused by political and drug terrorism. In this way, they stand with the poor, where political issues are lived out as a need for housing, food, and health care.

No matter how it is played out in real life, putting your faith into action depends on your relationship with God, says Minor Carranza. "In order to give, we have to have something inside us, which must come from God. This shows itself in two ways: To love our neighbor, we must accept him or her, and we must see what we can do in our community."

To see what love can do—the rhythm may vary, but the tune's the same in any language.





# Meeting for Worship, Ramallah

By May Mansoor Munn

## Ramallah, Palestine, 1946

Through the arched windows of our Ramallah meetinghouse, I can see the sky, and sometimes hear the song of a thrush in flight. For this silence, like a thread, holds our young lives in tow. But what can we, at age ten or twelve, do with this Quaker silence, except flip through Arabic or American hymnals or stare at the sky—waiting for courage to say clearly and with conviction: “Let us now sing hymn number. . .”?

For this, our Ramallah Meeting does allow the singing of hymns, chosen as the Spirit leads. And, in the tradition of Friends, we also speak out of the silence. But it is the adults, we believe, who deserve to be heard—those who’ve lived

*May Mansoor Munn, once a member of Ramallah Meeting, is now a member of Live Oak Meeting in Houston, Texas.*

long enough and know something of Life and Religion.

But I, at age eleven, still need inspiration, need to solve the mystery of my own life. And that last time, when my grandfather, Elias Audi, stood up to speak, I strained to hear, to understand. From the angle of my bench set against the wall, I saw only the curve of his back, the quiver of one end of his walrus moustache, heard the faint echo of his message. For this one-room meetinghouse, built in 1910, was not built for good acoustics or beauty—but for endurance. The flooring tiles beneath my feet are blocks of hand-chiseled stone—and like the sidewalks of Ramallah, are worn smooth with use. Stones, after all, are our natural resource here. And our houses, mosques, and churches, as well as this meetinghouse—all built of stone—were meant to last the years.

But I don’t think of chiseled stones or birds or hymns when I blurt out my message. Was it, I wonder, my grand-

father’s example or my own recklessness that prompted me, at age eleven, to share what I wasn’t sure of, hoped would be true?

## Ramallah, West Bank, 1948

Summer has melted into autumn and winter and they still keep coming. Men, women, and children, frightened by war and violence, have abandoned homes in Lydda and Ramleh and Jaffa and villages in between and sought refuge here. Nine refugee families are sheltered in our meetinghouse—until the war is over, when they hope to go home again.

Inside our meetinghouse, a cacophony of sound has replaced the disciplined silence. Rags, gunny sacks, and cardboard across the backs of benches form privacy-walls. Families huddle together; babies suckle at their mothers’ breasts unaware of older siblings adjusting to benches, to the faces of strangers.

## **She cannot quite manage to center down in meeting. The amplified voices of soldiers, screams, and the sound of glass breaking shatter inner silence.**

Parents and children stare back at me—an intruder into their lives.

For me, at age thirteen, childhood has ended, and questions rather than answers have begun to fill my teenage life.

### **Ramallah, Spring 1991**

Ramallah Friends, along with the rest of the West Bank and Gaza, are under curfew for the duration of the Gulf War. Schools are closed. Goats and sheep go unmilked, crops untended. Occasionally, Palestinians are let out for three hours at a time to do a hurried shopping.

"We feel as if we're in prison," my mother tells me over the phone. "And with some exceptions, we rarely hear from U.S. Friends. We need to hear other voices; to know that others care."

At her request, I call her once a week—grateful that international phone lines are open, that mail can go through.

"We were isolated," Jean Zarou, clerk of Ramallah Monthly Meeting, tells me later. "As a small Quaker community struggling to survive, we felt cut off from other Quakers. We so wanted to know that other Friends cared enough to reach out to us in love and moral support."

### **Ramallah, Summer 1991**

As I walk toward the Ramallah Meetinghouse this Sunday morning, the soldier's warning blares down from a ubiquitous loudspeaker:

"Curfew is imposed until further notice. Anyone breaking curfew will be arrested. . . !"

In response, shops begin to roll down their steel doors; men and women and children leave off strolling and hurry home past soldiers standing guard in the street. The ever present blare of the soldier's repeated message now replaces the earlier bustle of the street.

Hesitating, I weigh options and risks, check for my U.S. passport, then continue on my way. On this, my last Sunday in Ramallah, I'm in urgent need of meeting for worship, and no arbitrary curfew in collective punishment will deter me from my path. Besides, my mother, Ellen Audi Mansur, is probably waiting at the meetinghouse alone—having gone there earlier to teach First-day school.

I pick my way past charred tires and debris toward the meetinghouse. Thick mesh wire covers windows with broken glass, but on this sunny day, at least, no rain drips through a roof that usually leaks in winter. I slip into the cool, high-ceilinged room and close the door behind me. As I ease into a facing seat, my mother looks up at me with glad surprise.

One by one, other Friends begin to trickle in and take their places on the hard, brown benches. Almost all who have come to worship here have travelled from Jerusalem, and—since curfew was declared only minutes before in Ramallah—they were allowed to pass.

But soldiers turn back clerk Jean Zarou, who was on her way to meeting. And because of the curfew, other Palestinian Friends are also forced to stay home.

Among those lucky enough to make it here is former Friends Girls School teacher Anna Kennedy, along with Lawrence and Madelaine and Yvette. Others include a Quaker lawyer from Philadelphia and a British Friend.

Although I try to center down, I can't quite manage it. For the amplified voices of the soldiers, screams, and the sound of glass breaking shatter inner silence. (I later learn that soldiers broke glass storefronts for slow compliance, and beat up teenage boys for reasons of their own.)

Despite an almost six-week stay in Ramallah, I still can't get used to this precarious and unbalanced life, lived under occupation—and subject to the

whims of those in power. I've grown soft with the security that, in my own meetinghouse in Houston, Texas, the only sounds that punctuate the silence—besides messages, inspired and uninspired—are those of a passing car, the fluted song of a mockingbird, or the occasional rumblings of a hungry stomach.

Against the relentless boom of loudspeakers, my mother says, "Let us now sing hymn number. . ." and in a firm and unwavering voice starts us on the melody of "A Song of Peace." Our voices gain momentum and drown out the outer chaos of our world. I'm grateful for Jean Sibelius, and for universal words that affirm the hopes of all people under siege.

This is my song, O God of all the nations,  
A song of peace, for lands afar and mine:  
This is my home, the country where my heart is,  
Here are my hopes, my dreams,  
my holy shrine. . .

After a while, Madelaine, a newcomer to our meeting, stands up to give her message. "Let's pray for the soldiers," she says, "so they may realize we all belong to one human family, that we all worship the same God."

Try as I may, I'm unable to shut out the sounds of violence raging outside, fail to achieve serenity. Toward the end of meeting, I recall a folk song I first heard at Anna's and Nancy Nye's home on the Friends Girls School campus in Ramallah. Substituting the word "Friend" for "man," we sing with fervor words that inspire and give us hope (from page 58 of *Songs of the Spirit*, "One Man's Hands"):

One (Friend's) hands can't break  
a prison down  
Two (Friend's) hands can't break  
a prison down  
But if two and two and fifty make a million,  
We'll see that day come round  
We'll see that day come round. . .

During one of our Ramallah meetings, I spoke of Live Oak (Texas) Friends' vigil for peace during the Gulf War, our letters to government officials in support of peace with justice, our protest of the violence of war and the arbitrary curfews imposed on Palestinians.

But ours was one voice, one hand. We need other voices, other hands . . . to make a million. We need your hands, feet, hearts to "turn the world to love"—in the Americas, in Africa, in Europe, in Asia, and in a small spot of the Middle East called Ramallah. □



# Serving God and State?



Courtesy of Robert Vogel

by Robert S. Vogel

*Are we conscientious in fulfilling obligations to the state and society while opposing those contrary to our understanding of the leadings of God?*

So states Pacific Yearly Meeting's query on civic responsibility. Part of the advices state: "We value the part we have in shaping the laws of our country. It is our task to see that these laws serve God's purposes."

From July 1990 through June 1991 I was one of 23 who served on the Los Angeles County Grand Jury. This grand jury will probably be best remembered for indicting four Los Angeles Police Department officers charged with criminal acts in the beating of the suspect, Rodney King.

The California grand jury system has its historical roots in the old English grand jury, whose purpose was to pro-

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tect citizens from the arbitrary power of the king or queen. The California system continues to retain the goal of protecting residents from alleged abuses by local governments. In civil matters, the jury performs oversight activities; in criminal matters, it serves the indictment process. The jury ascertains whether the evidence is sufficient to warrant recommending a trial in the county court. It is composed of neophytes, like me: men and women, mostly retired, who are nominated to a pool by the county's superior court judges. The state penal code mandates that each jury inspect all of the jails in the county (over 165, including holding cells), receive and investigate citizen complaints, appoint auditors to assist in its investigations of any governmental unit within the geographical confines of the county, and make recommendations to the county's board of supervisors.

Service on the grand jury is a full-time job. We worked four and sometimes five days a week, and often took work home. It took about a month to organize and decide on the rules of procedure. I was not able to sell the jury on decision-making by consensus; most members felt more comfortable with Robert's Rules of Order.

Most work was done by committees with about 70 percent of our time spent on investigations and 30 percent on indictment procedures. Investigations included examining the management of the city of Pomona; the high cost of providing legal representation for indigent criminal defendants; the failure of the county's drug diversion program to meet legislative intent; a review of the county's plan to replace the antiquated county hospital; ways to alleviate jail overcrowding; delivery of health care to juveniles under the care of the county's probation department; the administration and operation of the Los Angeles City Zoo; and a feasibility study to establish neighborhood-based, one-stop centers for children at risk and their families.

The Social and Human Services Committee, which I chaired, was concerned about the fragmentation of services for the over 50,000 juveniles, from birth through age 18, who are under the dependency courts. These children were removed from their families because of family dysfunction, abuse, or neglect and placed with relatives, foster parents, or in group homes. We asked if there was any way that earlier assistance might

**Service on a grand jury  
gave me an opportunity  
to move outside the  
Friends community and  
find that of God  
in politicians, civil  
servants, agency staff,  
and even my fellow  
jurors.**

Courtesy of Robert Vogel

prevent county intervention, preserve families, and possibly save the county money. What we discovered was that most of the dysfunctional families had multiple problems, and most were on some form of welfare assistance. All had difficulty in obtaining services for which they were eligible. They had to go to separate departments of the county or private agencies, fill out essentially the same forms, and be assigned a separate social worker. We identified 19 different county agencies that dealt with children and their families. There was little coordination or collaboration, and almost no over-all planning. The county and about 1,100 private agencies were spending \$4 billion a year, or about one third of all county expenditures on children, not including \$5 billion for public education—and all without a plan or any ac-

countability or evaluation.

To respond to these findings, the grand jury's Social and Human Services Committee made two recommendations: the creation of a Children's Planning Council composed of the major public and private agency representatives to plan, monitor, coordinate, and evaluate services to children and their families; and the creation of neighborhood-based, school-linked, one-stop centers that called for genuine collaboration among both public and private agencies serving children. I am glad to report that the board of supervisors endorsed our first recommendation and a Children's Planning Council has been established and is beginning to function.

We based our second recommendation on the experience of San Diego County's "New Beginnings" project. Es-

tablished on the grounds of a local elementary school located in a multi-ethnic and economically depressed area, the center provides an array of prevention-oriented services, involves interagency collaboration and coordination, and works comprehensively with children and their families to prevent abuse and neglect from occurring. Family advocates analyze each family's situation and prescribe services, some of which are delivered on the site. One social worker is assigned, and one eligibility form is filled out.

I expect the Children's Planning Council may be a key player in bringing about interagency collaboration resulting in at least a pilot neighborhood-based, one-stop center.

How do I evaluate this year from a Quaker point of view? It gave me an opportunity to move outside the Friends community and find that of God in politicians, civil servants, agency staff, and even my fellow jurors. I came to appreciate the complexity of government and the difficulty of bringing about social change. Although I did participate in indictment hearings involving car insurance fraud rings, organized crime, drug dealing, and police brutality, I did not take part in cases where, if the defendant were found guilty, the death penalty could be invoked. Lastly, I became aware that the grand jury did not reflect the demographic profile of Los Angeles County. There were no African-Americans, no Asian-Americans, only one Latino on the panel. Although any citizen 18 years of age or older who is a person of ordinary intelligence and good character and possesses a working knowledge of the English language is eligible to apply, be appointed to the pool, and serve, jurors are paid only \$25 per day plus mileage. Thus, there are few people who can afford to serve. This economic discrimination eliminates a good portion of the eligible population. So, my experience has added yet another "cause" to my portfolio: grand jury reform.

Since many Friends do not aspire to political office, preferring to speak truth to power rather than assume the responsibilities of governing, the grand jury may provide a creative outlet for linking our concerns more directly with political bodies. The system may vary among the states, but in those states that have grand juries, I would recommend this avenue to fulfill our civic responsibilities. □



# Ice Cutting

by Michael O'Neill

**T**wo of our children have spent at least one summer at Farm and Wilderness Camp in Vermont, and our youngest is just waiting his turn. We have all enjoyed the beauty of the Green Mountain summers and the spirit that makes this Quaker camp special, so this past year we decided to venture north in winter for the annual ice cutting at Flying Cloud, one of F&W's six camps. I wouldn't know whether this was a typical Vermont ice cutting or not because it was the only one I'd ever been to, but

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the weather had to have been typical for Vermont in February. Bright sun reflected off a foot of fresh, white snow in a biting cold that made your face burn. Within minutes of stepping outdoors, mustaches and beards were caked with ice, as steam swirled out of our frozen nostrils.

Ice cutting is cold, hard work, but this event was an organizational wonder. So many hands to perform a job which was new to almost everyone doing it. There was no direction giving, order taking, getting into groups, or pairing off. The task at hand was simply begun by those who knew what to do. The rest seemed to happen by magic. And besides, the only way to keep warm was to work. Standing around the fire only made your eyes burn and your back freeze.

Huge blocks of ice were to be cut and drawn from the pond, hauled uphill, and tightly packed in the icehouse. The work began with a swarm of shovelers clearing the pond of the winter's accumulated snow. Then a dog-sled cutter was dragged by human huskies across the ice with a white-bearded mountain man at the helm. Back and forth, over and over, until we had scored a life-size checkerboard on the frozen surface. Five-foot long antique ice-saws, ably handled by eager volunteers, completed the cuts. Once the first giant block was

pried loose the rest came fast and easy and bobbed on the surface like cubes in a huge glass of murky Coca-Cola. Eleven-year-old boys grabbed for the tongs, gladly risking a frigid plunge for the heroic thrill that came with wrestling a



*Cutting the ribbon on the new ice house*

block out of the water and up onto solid ground where they were met by the gang-plank crew. These were the unsung drones who dragged the booty up the makeshift boardwalk to its final resting place—the icehouse. Final, at least, until summer, when the Indian boys of Flying Cloud will move it one last time—to the food shelter ice-box, where it will finally be called on to do the job it was meant to do.

Stacking and packing the blocks in the icehouse required patience and high standards, as this crew was as determined as Egyptian pyramid builders to fit the blocks together with no visible joints. Sawdust was used for insulation, but it was hard to picture that the ice would still be ice in August, when this wintry setting would be green with summer foliage and the icy pond would be a swimming hole.

When the work was finally done, and the food was gone, we gathered whatever strength we had left for the snowy trek back out of the woods, energized by a job well done, but weary from the doing. As we stomped the snow from our boots I read with new appreciation the hand-carved sign on the lodge wall with the words of Kahlil Gibran, "Work is love made visible. . . ." On this day we had all shared in a truly visible form of Quaker worship and work. □



*Photos by Bruce Moreton*

*Pulling a block of ice out of the water*

# A MIRACLE OF UNDERSTANDING

by Susanna M. Thomas

During 1990 summer term at Woodbrooke, the Quaker study center in England, I took John Punshon's course, "Preparing for the London Yearly Meeting." We were told to expect much tension among Friends regarding what is Quaker and what is not, and, more importantly, who is Quaker and who is not. The previous yearly meeting had ended with unresolved definitions. How would the problem present itself in 1990 and how could Friends move forward without division?

The leadership of the yearly meeting chose to enter into worship, asking for testimonies of faith (U.S. Quakers would call it worship-sharing). One by one, individuals rose and spoke into the silence about their faith. A miracle of understanding took place. Friends were able to unite on the 1990 Epistle which declares:

In the tender sharing of the expression of our religious life, we welcome the richness of metaphors, Christian and other. Whatever words we use, the Divine is always with us. We glimpsed the miracle of understanding which comes when we truly listen to one another. Friends spoke from their experience and were heard. We value our diversity, a spiritual unity without uniformity, and look to local meetings to continue this exploration.

In the spirit of that Epistle I would like to share my experience of "goddess worship," a metaphor that gives many Friends difficulty.

For many years I was aware of feminist displeasure with what is labeled "patriarchal" religion. Quakerism, too, might have a few sexist wrinkles that needed ironing out, but weren't we steeped in a theology and method of worship that declared there is "that of God in everyone," including women and children? Hadn't Margaret Fell

helped establish an egalitarian form of administration for Friends, and isn't Quaker history full of women speaking "truth to power," devoting themselves to equal rights for all?

I had only glimmers as to what patri-

archal language meant in worship. Through the book *Womanspirit Rising* (Harper and Row, 1979), I learned to change the sex of God when reading the Bible. Reading Psalm 118 as "O give thanks to the Lord, for she is good; Her

For me and for many Christian women, "goddess worship" means finding new metaphors that have meaning on a deep spiritual level.



The Indian goddess Durga

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Photos courtesy of Free Library of Philadelphia



steadfast love endures forever!" I was surprised to find this touched a deep chord in my soul.

Then there was the time I went into a Catholic cathedral for a little space and quiet in the midst of a busy, contentious workday. I happened to sit before a statue of Mother Mary and, gazing upon her, I had a renewed sense of connectedness with God as both Father and Mother, Creator and Nurturer, in an expansion of metaphors.

It was living in India for seven months that brought goddess worship into my life. We were based in Varanasi, the Rome or Jerusalem of Hindu faith, the holy City of Light on the River Ganges, and the site of hundreds of temples to many gods and goddesses. Among the most dominant is Durga, a powerful goddess, who defeated the evil "bull demon." Her victory is commemorated at night with parades of men carrying torches and elaborate clay statues of Durga through the streets and out on boats into the river where she is returned to Mother Ganga. What interested me at the time was the absence of women in the crowds. Hindu women are "protected" and worship quietly at home altars, or go to a neighborhood temple with an offering in day-time. Once a year at a special prayer service women may gather in a neighbor's home to pray for the health and welfare of their husbands and sons.

How could a society that worships goddesses hold their women in such low esteem? I talked to my new female friends, who were devout Hindus and educated faculty wives. They seemed to accept their lot as ordained by their religion to serve their fathers, husbands, and, if the gods bless them, their sons. In the university library I read the words of the few modern scholars who cared to address the issue (there is a women's movement in India) and learned the word "spousification." The theory is that the goddesses all got married to gods and, thereafter, became an attribute of the god. Their pictures on altars and wall calendars show they all have beautiful faces and lovely figures. My first interest in the goddesses was sociological, not religious. The women of India had touched my life and my heart, not their goddesses. And then I met the goddess of Calcutta, Kali Ma.

We were the guests of Mr. and Mrs. Chatterjee of Calcutta, who, knowing of our interest in the spiritual life, rented

a car and driver for a day's tour of the religious sites of the city. Included, of course, was a visit to the largest Kali temple. The gates would not open for an hour and, with relief at being out of the city traffic, we sat in the shade by the Ganges watching the fishing boats, the bathers on the steps, well-dressed family groups with children playing, and the ubiquitous hucksters, beggars, and sacred cows.

Mr. Chatterjee bought four baskets of flowers as offerings from one of the many shops outside the temple wall. The gates opened and, moving inside, the crowd formed two lines, one for men and one for women. I followed Mrs. Chatterjee, aghast when I found I must



God and goddess Rama and Sita

remove my shoes and walk barefoot on the hot pavement. Fortunately the women's line snaked around the shady side of the temple. The door of the inner sanctuary opened and the line pushed forward. Inside, a priest was taking the offerings. Mrs. Chatterjee thrust some coins into my basket, explaining the priest would not accept the offering without the money. Behind the priest was a life-size statue of Kali, so covered with wreaths of flowers that one could only see that she was carved from black marble and had red eyes.

Kali is a hideous goddess. In his classic work *Hindu Mythology: Vedic and Puranic*, W. J. Wilkins describes Kali as

the black mother with four arms; in one hand she has a sword, in another the head of the giant she has slain, with the other two she is encouraging her worshipers. For earrings she has two dead bodies; wears a necklace of skulls; her only clothing is a girdle made of dead man's hands, and her tongue protrudes from her mouth. Her eyes are red as those of a drunkard, and her face and breasts are besmeared with blood.

How could I be drawn to such a goddess? Kali in her ugliness represented to me a human attempt to portray the cycle of life and death over which we have no control. We are part of the endless parade of those who have been born and who have died since human life on earth began. Kali represents creation and destruction, and reminds us that out of death comes new life, which dies in turn, forever and ever.

Kali as an image of God the creator and destroyer stayed in my mind as we left India and began a summer term at Woodbrooke, the Quaker study center in Birmingham, England. There I was able to immerse myself in books and courses, worship and fellowship, that helped me sort my way through the many difficulties India had thrust upon me. I was drawn to the library's good collection on women and religion, particularly those on goddess worship and Christianity.

In the past two decades, women have published numerous studies to reclaim the Bible and the Christian faith for themselves. The first step is the realization that the Bible was written, not only to set forth the Jewish and Christian faiths, but to uphold the institutions that grew up to preserve and propagate these faiths. The records and stories and, eventually, the books we call the Bible today were selected to maintain the faith and the institutions by men who were part of a patriarchal culture.

The Bible took on new meaning for me. I was no longer stuck with a sexist record, but was lead to see the faith in the Old Testament as resting on older religions that may have worshiped goddesses. Looking at archaeology and history with an interest in the role of women, scholars have gathered evidence that goddess worship may have produced a different kind of culture, less war-like and more egalitarian—and easily defeated by patriarchal cultures.

Spiritually I saw that all religious language must of necessity be metaphor, and that any words were limited and might become a prison. Patriarchal religion had imprisoned the Spirit, which is neither male nor female, beyond both, even beyond all thought. I could praise God in language that communicated with my deeper self and enlarge my understanding; how could there be limits on the unlimited? "O give thanks to the Lord, for she is good; her steadfast love endures forever" (Ps. 118). Jesus could have taught us to pray,

"Our Mother who art in heaven. . . ."

The image of Kali remained as a curious memory as I read of the beneficent aspects of the fertility goddesses of old Europe and the Middle East. I returned to the United States with a list of books to read and a new appreciation for the fellowship of seekers among Friends.

Soon after returning home I found myself standing beside my mother's bed caring for her in her final illness. The force of Kali came forth as I watched my mother die. It was not a painful death. Her 92-year-old body had been weakened until gradually she was bedridden and needed total care. This once strong woman had given up the battle for life and for two years mostly had wanted to sleep. I was grateful for her

image for contemplation. Finally dawn came and I realized she represented a cosmic womb from which all of life came and to which it returns. To return to the Source of all creation was not frightening or purposeless. Kali, goddess of life and death, is all one, and we are part of the one forever. Our short span has meaning because there is unity. What we do here and now affects the whole. Past, present, and future are all held in one.

For me at this time the metaphor of Kali, goddess of creation and destruction, brought me insight that restored my faith. Christians throughout the ages have found comfort and meaning from stories in the Bible, particularly the death and resurrection of Jesus

Christ. Many have come to a realization of our oneness in the divine through Christian worship. Christianity is the usual path for me, but my faith has been enriched by another path, that of a strange goddess in a foreign faith.

For me and for many Christian women, "goddess worship" means finding new metaphors that have meaning on a deep spiritual level. Women are finding affirmation for their spiritual growth outside patriarchal metaphors.

My prayer is that Quakers will find this variety of metaphor acceptable and tenderly listen to each other's testimonies of faith. Then we will glimpse "the miracle of understanding" as did Friends of the 1990 London Yearly Meeting. □

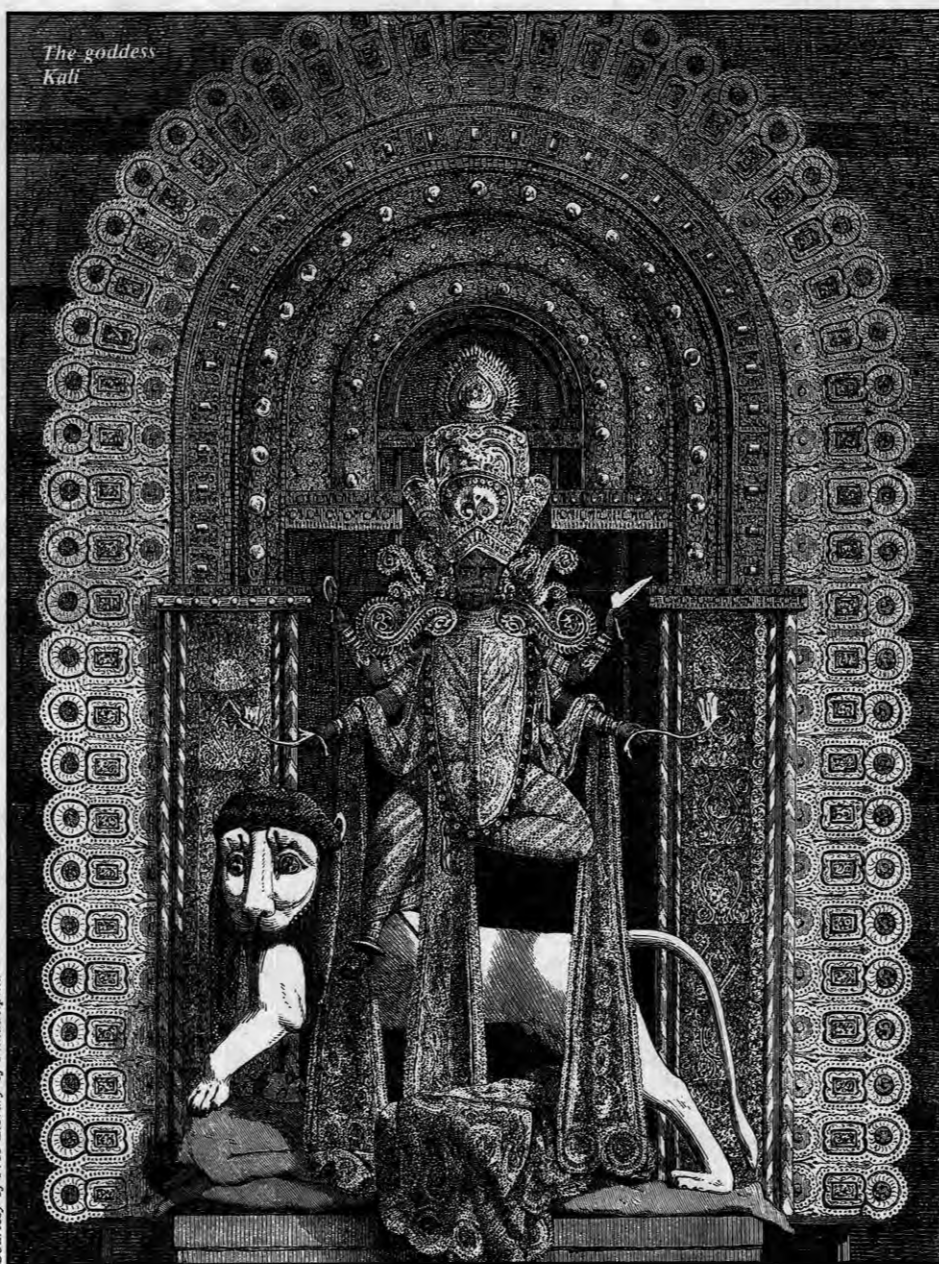
The metaphor  
of Kali, goddess  
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faith.

long, good life, that she had been able to die as she wished in her own home, and that I had been with her.

When the death of the older generation comes in old age, the next generation is facing the beginning of their own old age. The cycle of life and death became very real to me. I became keenly aware of death in life. The escalation of the Persian Gulf War in the following months seemed to verify how closely we are involved with humankind's destruction of itself. Our violence seemed to be a part of the natural violence in the evolution of the earth.

I seemed to be carrying around a darkness that saw all life as part of a never-ending cycle, living a short time and dying to be reduced to non-life. Our space will be taken by others who in their turn live out a short span and die. Why? What for?

The image of Kali came to me, as though she held the answer. I was surprised to find her image in my thoughts at meeting for worship. She became an



Courtesy of Free Library of Philadelphia



# Henry Bergh's Mysterious Friend

by  
Joan Gilbert



**Bergh and a Quaker colleague set out to ensure that children—not just dogs and cats—would be protected from cruelty.**

Guess who said: "If it would prevent war and the manufacture of arms and ammunition, I would walk barefoot around the globe."

It was Henry Bergh, seldom quoted on any matter not connected with animal welfare. Many of us know that he established the American Society for the Prevention of Cruelty to Animals, first organization of its kind in the Western Hemisphere. Few know that he also established the first Society for the Prevention of Cruelty to Children in the whole world, and still fewer that he had a Quaker partner in the latter undertaking.

Here's how it came about:

In early 1974, his animal protective group consuming him with its growth and progress, Bergh was approached for help by a church woman named Etta Wheeler. She was distraught about a little girl named Mary Ellen, helpless victim of abuse from her foster parents. This was not the first time Bergh had been asked to intervene for children, and he often did, but he always urged people to make use of what relief organizations already existed and to seek police help. Etta Wheeler pointed out that no legal machinery existed for removing

a child from an abusive situation; courts and law enforcers used family sanctity as an excuse for non-interference.

When fully informed about Mary Ellen's long-endured beatings and neglect, Bergh determined to present the child in court as "a mistreated little animal," and demand for her the protection a non-human was granted under laws he had helped create.

The society's attorney, Elbridge T. Gerry, obtained the writ of *habeas corpus* used for animal removals and Bergh sent two SPCA officers to take the child bodily into their custody. His timing brought Mary Ellen directly to court, in exactly the condition she was found. This was, according to one biographer, "stunted, cowed, and dirty." She wore a single garment, a ragged, too-small

cotton dress, with a piece of flannel wrapped around her body as an undergarment. Her legs were welts from beatings and her cheek bore a jagged wound where she had been cut with shears.

Bergh carried her into the court wrapped in a horse blanket, and spectators expected to see an emaciated dog when the blanket opened. Instead, there sat a child in such pitiable condition that the judge turned away in horror and, according to humanitarian Jacob Riis, one of the witnesses, "many men wept aloud."

Bergh's appeal to the judge was, "If there is no justice for it as a human being, it shall at least have the rights of a cur in the street. It shall not be abused."

The court took Mary Ellen permanently out of the hands of her foster family and into a good children's home from which Mrs. Wheeler soon adopted her. The abusive foster mother went to the penitentiary for a year.

At that point enters John D. Wright, identified only as "a wealthy New York Quaker" by Bergh biographer Zulma Steele. The Quaker Collection at Haverford College has nothing about him, and at Swarthmore College there is only a possibility, a John D. Wright, thrice married, who was dismissed from Flush-

ing (N.Y.) Meeting for joining the Hicksites.

Had he worked with Bergh for animals or been active in attempts to help children through establishment of homes and industrial schools? We probably will never know. But Wright did accept presidency of The Society for the Prevention of Cruelty to Children which Bergh, as temporary vice-president, took through the steps he'd taken to get the animal group established. Buildings of the SPCA sheltered SPCC for some time, but Bergh and Wright agreed that it should stand on its own.

The elderly Quaker made himself the pivot on which this was accomplished. He took exhausting trips, spent ten days in pursuit of and waiting on people who didn't want to be seen, in order to get documents needed to charter and incorporate his group.

Though it is hard for us to imagine now, both legislators and newspapers ridiculed the idea of a protective organization for children, using all the arguments that are always heard when exploiters are in danger of losing their prey. Children then were widely used for profit, as underpaid employees, outright slaves, and as prostitutes.

But Wright prevailed, and when the New York SPCC held its first annual meeting, in January of 1876, in Chickering Hall (William Cullen Bryant was one of the key speakers), it was reported with pride and joy that 300 complaints had been investigated in the year passed, helping that many children previously untouchable by law.

Wright continued to serve the group for four years, utilizing the great asset of his relationships with powerful and wealthy people. He brought August Belmont, Theodore Roosevelt, and Cornelius Vanderbilt to the SPCC's first board of directors, and Steele quotes Vanderbilt's saying to him, "John, I haven't time to go into the thing myself, but I'll give you all the money you want." The money these friends provided was not more helpful than their names were in high places.

In 1880, Wright died, Steele says, "severely taxed" by the emotional and physical demands of his service. Elbridge Gerry followed as president, carrying on what he and Wright had begun with Bergh, but who can say that the organization would have been so strong and enduring without initial efforts of its mysterious friend, "a wealthy, New York Quaker." □

Joan Gilbert, a full-time freelance writer, is an inactive member of Columbia (Mo.) Meeting. She regularly writes for *Friendly Vegetarian*.



## MENTOR

by Laura Hedin

If a gesture  
parts a stormy sea  
creates a path to peace  
show me the sign.

If a touch  
burns through numb limbs  
to heal, to cast out fears  
reach here to me.

If a word calls forth a universe  
as glorious as this  
loose my lips  
and let sounds flow  
following the curve of galaxies.

If a cross  
joins the twists of infinity  
lead me there.

Lead me.

## THE POTTERY LESSON

by Dorothy Nimmo

Why do you break your pots as soon as you have  
made them?

Because they are not right.  
Because I don't like them.  
Because they don't satisfy me.  
Because they are not the way I want them to be.  
Because they are all crooked.  
Because I am ashamed of them.  
Because I am ashamed of myself.

Those are good answers.  
But they are not the answer.  
Why do you break your pots as soon as you have  
made them?

Because I have made them.  
Because they show too much.  
Because they show it too clearly.  
Because I don't want to look.  
Because I don't want anyone else to look.  
Because I recognise them.  
Because they are mine.

These are good answers.  
But they are not the answer.  
Why do you break your pots as soon as you have  
made them?

Because when the clay is broken,  
soaked in water,  
wedged on the board  
and returned to its original state,  
then it can be used again.

That is a good answer.  
Still, it is not the answer.  
Why do you break your pots as soon as you have  
made them?

I can't answer that question.

When you can answer that question  
you will no longer be broken.

---

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Illinois.*

*Dorothy Nimmo is a native of England, where she has  
worked as an actress, raised four children, and farmed in  
North Yorkshire.*



# CATEGORIES:

## A FABLE FOR FRIENDS OF ALL SEXES

by Rebecca Osborn

Once upon a recent time, there was a Quaker who lived, I was told, in the Philadelphia area. Later, I was told that it was not near Philadelphia at all, but somewhere in the Midwest. Or, possibly, on the West Coast. (How hard it is to learn the truth.)

This Friend, after observing closely how things were going in the modern world, decided that it would be helpful to purchase a personal computer. Among other things Friend wanted to keep track of was the work of the Committee on Oversight. Friend was the clerk of that committee and had much to remember. Consider how the computer (Friend was told by a salesman) corrects one's spelling automatically; how it erases without a smudge; how it prints clearly in bold, black letters. But, best of all, consider how it recalls completely, accurately, and immediately any information one puts into its fabulous memory bank. Such detail, Friend supposed, would be more than sufficient to settle all manner of differences produced by idiosyncratic memories.

All went well with the computer and the committee and our clerk until one day, when an unusual event occurred. Two young Friends of the same sex sought out our Friend and said, "Friend, we love each other and want to live in a committed relationship. We want to be married in this meeting."

Friend listened and became aware of a painful and intense ringing of the ears. The sound persisted until a strange thing happened. The ringing became a voice, and the voice said, "What sayest thou?"

If truth be told, our Friend would have preferred to say nothing, realizing that the unspoken would have to be spoken about. How could Friend bring this to the Committee on Oversight? What position was Friend to take on this

matter? What was the right course of action?

A solution presented itself the following day. Perhaps the computer would have an answer if one fed into it all that was known and thought on this subject. Accordingly, Friend entered into the computer notes from Psychology 102, the relevant portions of the DSM III, reports of the Friends Committee on Gay and Lesbian Concerns, notes from Quaker conferences and workshops, and the responses of many counselors.

When at last the disks were filled with all obtainable facts and expert opinions, Friend asked the difficult question: "Should two members of the same sex be permitted to marry under the care of the meeting?"

Before permitting time for an answer, Friend thought better of the question and asked: "Should two members of the same sex be permitted to marry anywhere at all?"

Friend waited.

The computer replied, as wise minds often do, with another question.

"Search?" it asked, meaning, in simple, everyday terms, "What do you want me to look for?"

Friend began with the adjective, *same sex*.

In response, the computer screen displayed: "CATEGORY: same-sex." In rapid order came all the sub-categories:

- homosexual
- bisexual
- latent homosexual
- gay
- lesbian
- non-heterosexual
- non-homosexual
- heterosexual with
- homosexual tendencies
- homosexual with
- heterosexual tendencies
- bisexual with heterosexual
- tendencies
- bi-sexual with homosexual
- tendencies

Distracted, Friend pressed the space bar (which stops the function) before the

screen could display any more categories, and Friend began to rethink the matter.

Then it was that Friend decided to try a different approach to the problem. Perhaps a wordsearch would help sort out the complexities created by the categories. Friend typed out the word *understanding*.

"Word too long," was the response on the screen.

Friend tried *faith*.

"Invalid word," was the response.

Friend tried *hope*.

"Word accidentally deleted."

Friend tried one last word, *love*.

"No match found."

Then it was that our Friend, in despair, struck the code key and the list key and the keyboard off key and pulled the detachable power cord from the machine receptacle and sat for a long time in thought.

And the thoughts that came to this Friend were many: thoughts of happy brides and nervous grooms; of nervous brides and happy grooms; of couples sharing pleasures and facing problems; of single men and single women living under a cloud of suspicion; of men and women grieving for a lost partner;

of  
hope and  
fear and faith  
in love.

Friend began to weep.

After that, Friend's mind seemed, remarkably, to clear. Categories dissolved and, a short time later, the couple was married in the meeting-house, after the manner of Friends. And there was square-dancing and a covered dish meal and water that, some say, seemed to turn to wine. □

Rebecca Osborn is a member of Unami (Pa.) Meeting. A family counselor, she has a concern for revitalizing the friendshops of Friends through humor and insight.

# Home-grown Quaker Environmentalism

by Raymond J. Barnett

**E**ver get the nagging suspicion that sending a check every month or two to some giant environmental organization isn't an adequate Quaker response to today's environmental crisis?

It was more than a suspicion to five of us in Chico Friends Meeting in northern California. Most Friends meetings doubtless have a number of Friends who would like to become personally involved in healing today's hurting Earth, and do it from a Quaker perspective. Our story is an example of one way to do that.

We got started in 1986. Today, through trial and error and much seasoning, our Chico Friends in Unity with Nature (FUN) group is a household name in our community. We've educated many hundreds of northern Californians about our chosen area of concern—tropical rainforests—and raised more than \$12,000 locally to preserve the rainforest in Costa Rica, which members of our group have visited on several occasions.

How does one get personally involved as a Quaker in today's environmental battles? We agreed from the outset that our actions would be Quakerly. We are not shy about proclaiming the spiritual basis of our concern. "One way the Spirit moves is in the processes of the natural world," says Bill Carlson, a founding member and long-time peace activist. "So an assault upon the environment is an assault on the Spirit, which we must resist." Like John Woolman, we started within our own community of Friends and slowly moved our concern into our wider local community. We deduct no overhead from the funds we raise—it all goes to Costa Rica to purchase and preserve the rainforest.

We also agreed that our actions should be focused and effective, which meant concentrating on one area. Tropical rainforests contain the highest diversity of living creatures on the planet, are responsible for storing enormous amounts of carbon dioxide from the atmosphere, are a key source of medicines and foodstuffs, and are disappearing at the rate of 50 million acres a year, according to Susan Hughes, an elementary school teacher who has twice visited the Quaker-founded Monteverde Rainforest in Costa

*Raymond J. Barnett is clerk of Chico (Calif.) Meeting's branch of Friends Committee on Unity with Nature. He is a professor of biology at California State University at Chico and has done research on tropical rainforests in Costa Rica and Hawaii.*



*A group of friends at a rainforest dinner*

## Five members of Friends in Unity with Nature started a project that has become the social rage of Chico, California

Rica. So we decided to make tropical rainforests our specialty, back in 1986 before it was as trendy as it is now.

Our Chico group soon judged that action was needed along two avenues: in the short term, raising money to purchase a rainforest and save it from destruction; in the long term, educating people about the plight of rainforests and why it is important to save them.

Both these objectives are met in our "Rainforest Dinners." We originally invited a small number of Friends to our homes and served a delicious (and environmentally aware) meal for \$10 per guest (\$5 per student). At the meal, Susan would give an informal talk about her visit to the Monteverde Rainforest, or show a purchased video. The money raised by the dinner was sent to the Monteverde Conservation League, which administers the rainforest preserve founded by the Quaker community in Costa Rica whose dairy at the foot of the rainforest convinced

them it was in their interest to preserve the watershed.

The Rainforest Dinners caught on and received local publicity. Non-Quaker acquaintances were invited to subsequent dinners, and soon these folks were clamoring to give their own Rainforest Dinners. The allure of eating delicious food for a worthy cause proved very successful. Our group produced a booklet on how to host Rainforest Dinners, and quickly these events were the social rage of Chico. The next step was scheduling 20 or so dinners on the same evening, with all 200-plus diners meeting after dinner in a community hall for a program on rainforests, a dessert, and country dancing. Two of these "Rainforest Galas" have been held thus far, multiplying by many times the education and fund-raising accomplished.

While the Chico-area Rainforest Dinners have been the mainstay of our work, we have also been making presentations about rainforests to school classrooms and other Quaker groups in the state. Susan, who has logged many hundreds of miles by car and air presenting her talk, says she sometimes wonders "if there's a Quaker left in California who hasn't been subjected to my slideshow about Monteverde."

Tammy Barnett and I joined the group in late 1989, and my profession of teaching biology at the university level has enabled me to complement Susan's schedule by presenting talks on the biology of rainforests to university and community groups, such as Rotary Clubs and other church groups. We have



produced a second booklet, which gathers resources and information for school teachers to organize and present units on tropical rainforests. The booklet has proved to be very popular.

Not content to rest on our laurels, we have come up with several new approaches in the last year. The 1991 Rainforest Gala was preceded in the afternoon by a Children's Rainforest Festival, in which teachers and interested parents set up a variety of activities for children on the theme of rainforests. The activities included story-telling; rainforest rap entertainment; making butterfly rings, animal masks, and headbands; and a walk through a "rainforest" produced by humidifiers, closely placed plants, and recorded rainforest sounds.

A new approach was conceived after a widow inquired about making a donation of rainforest acres in memory of her husband. Mark and Linda Koenig of our group designed rainforest certificates: suitable-for-framing, handmade sheets formally recognizing the purchase of Costa Rica rainforest in the name of a friend or loved one, complete with thanks from the quetzals and silky anteaters and other denizens of the land. The certificates have become a regular source of funds for the group to send to Monteverde, particularly after being advertised in *Earth Light*, the Quaker environmental journal.

Our Chico group's successes have not come easily, nor without dissension. As with any group, differences in style and convictions have been wrestled with from the start. Should the group's activities remain small and addressed to Quakers, or should they broaden to include the wider community? Should we do things with strict Quaker plainness and simplicity, or should we communicate with the wider community in terms it understands and responds to? Should we attempt much, or restrict ourselves to a narrow focus, well-done? These and other issues have tried the group, often sorely. Of the original five members, one has moved on to other concerns.

The future? We intend to continue focusing on tropical rainforest conservation, feeling that we've done some good in this area. And we're contemplating the addition of some carefully chosen local concerns to our agenda in the coming months.

Susan Hughes begins her slide show and talk on the Monteverde community and rainforest with the quotation from Margaret Mead: "Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that has." We members of Chico FUN have demonstrated the truth of that saying, in a Quaker sort of way. □



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For more information on these scholarships or on residential study, weekend conferences, or retreats contact: Mary Helgesen, Dept. F, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, (215) 566-4507.



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## Then and Now

# Philip Mayer and 'a hinge of h

by Homer A. Jack

**P**hilip Mayer, who, with his wife, Eleanor, lived in Swarthmore, Pennsylvania, since 1956, died on June 16, 1991. (Eleanor died on March 9.) Phil was a man of many vocations. He began as a Methodist missionary in Singapore. He taught the Doukhobors in Canada, ministered to a humanist society in California, ran a Gandhi Farm in Ohio, and was a Universalist clergyman. After moving to Swarthmore, Phil became a photographer. Both of the Mayers were active members of Swarthmore Friends Meeting.

Most U.S. citizens lead significant but quiet lives, seldom reaching the limelight. But Phil Mayer did so at least once—and got the better of President Dwight Eisenhower and Secretary of State John Foster Dulles.

In the mid-1950s, Phil was minister of the Universalist Church of Perry, New York, south of Rochester. Maintaining an interest in Southeast Asia, he read that Indonesia was to play host to a conference of the independent nations of Asia and Africa. Among others, Indian Prime Minister Jawaharlal

urging Washington's allies in Asia not to attend.

Phil had a brilliant idea. If the Eisenhower administration would not at least send greetings to the conference in behalf of the people of the United States, surely a group of individual U.S. citizens could do so.

Phil, with the help of Eleanor, composed a five-paragraph statement and sent it on their church stationery to 40 other U.S. citizens, paying their own postage.

For every letter they received endorsing their initiative came a reply of caution. Roger Baldwin of the ACLU eagerly agreed, but Archibald MacLeish hesitated. Nobel Laureate Pearl Buck signed on, but not editor Norman Cousins. Critic Lewis Mumford wanted his name to be used, but clergyman John Haynes Holmes felt he was too old. Black theologian Howard Thurman participated, but, Farmer's Union President James G. Patton begged off.

Early in April, Phil sent the statement, signed by 14 individuals, to the statesmen whom the press indicated were getting ready to attend the conference, to be held in the Indonesian mountain city of Bandung.

The letter began: "We hope your prospective meeting with other Asian and African leaders will fulfill your highest expectations." The letter urged "not caution, but fearlessness, not calculation but wisdom, not effusion but discipline, not a partisan program but the development of a universal one." The letter asserted: "We count on you to develop independent solutions and enunciate the principles of a new society." The statement included some self-criticism: "The way of Caesar, of grasping for survival and strength, is failing in Moscow and Washington as it has in Rome." The last sentence declared: "We have need that you shall be the source to reintegrate our world into a community of love, a matrix to which people of understanding, of technical skill and artistic genius may mature."

On the opening day of the Bandung Conference, April 18, 1955, Premier Ali Sastroamidjojo of Indonesia—the permanent chairman of the Conference—read greetings from the president of the Soviet Union, but none from the president of the United States. However, he told delegates that he had received a letter from 14 Americans "who wished the conference well." The letter, with the names of the signatories, was published on page three the next day in *The New York*



India's prime minister, Jawaharlal Nehru (right), and Burma's prime minister, U Nu

Nehru and Chinese Premier Chou En-lai were to attend. This seemed to Phil to be the right conference at the right time, as countries in both Asia and Africa were coming out of colonialism. However, he read about the sharp attacks the U.S. State Department was making on the forthcoming conference,

*Homer A. Jack, now a resident of Swarthmore, was the sole signer of the letter who attended the Bandung Conference as an observer.*

Courtesy of Homer A. Jack



# story'



Courtesy of Loomis Mayer

Phil and Eleanor Mayer with sons Jimmy (left) and Loomis, 1955

*Times*. Also there was a story about Phil Mayer, who told the press: "I felt that the Asian-African leaders might be discouraged by pressures from America. I felt it was important to show them that Americans feel sympathy for Asia and her peoples."

The letter to the Bandung Conference was surely only one of many initiatives Eleanor and Philip Mayer took in their long lifetimes for peace and justice, even if the others did not make page three of *The New York Times*—or result in a sheaf of thank-you notes from the statesmen of Asia and Africa. These letters and the yellowing clippings are now being transferred to the Swarthmore College Peace Collection.

The Bandung Conference has been called "a hinge of history." It became a catalyst for the independence of more than three dozen African states within a decade. The 29 participating states put together a caucus which became the powerful Group of 77 on economic issues, still active in the UN community. Also, Bandung paved the way for the rise of the Non-Aligned Movement a few years later, now consisting of 100 states. Nehru, Chou En-lai, and Nasser—among others—"viewed with deep concern the present state of international tensions with its danger of an atomic world war." This was the first international conference to ask for the suspension of all nuclear weapons tests.

African-American author Richard Wright, after attending Bandung, called it "the town meeting of the colored peoples of the world." Phil Mayer sent greetings to that town meeting, which later became one of the symbols of the role of Asia and Africa in the second half of the 20th century. □



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## Reports

### Walk Gently, Friend

Are they trying to empty the oceans with a teacup, or are they just trying to apply some central Quaker testimonies to the realm of nature and humankind's response to it? I attended my first annual meeting of Friends Committee on Unity with Nature (FCUN) with a mixture of doubt and hope—doubt that any group could find sufficient energy and vision to tackle this age's stupendous environmental problems, and hope that my doubts and fears were wrong.

The pointed spires of the redwood groves of Ben Lomond, California, seemed in perfect harmony with the aspirations of the impressive, dedicated small group with gigantic expectations. Coming from all parts of the country and various segments of Quakerdom, and seemingly working miracles of outreach and finance, they made me proud to be a Friend, and I immediately joined them.

As the weekend went on, I marveled at how a newly formed group of yet a few hundred members and with a budget well short of \$12,000 could be embarked on so much. Two impressive pamphlets, "Healing Ourselves and Our Earth," by Elizabeth Watson, and "Walking Gently on the Earth: An Earthcare Checklist," by Jack Phillips, have been published recently, and an eight-to ten-page monthly newsletter, *Befriending Creation*, have helped spread the word.

Although there are plentiful resources within the group we invited an outside speaker, Wendy Oser, to tell us the facts and actions appropriate to dealing with the immense problem of nuclear waste disposal. The Nuclear Guardianship Project proposes public education programs directed to citizen participation in decisions to safeguard our future while there is yet time. A script and visual aids program is available to interested groups.

Paul Niebanck, a Friend on the faculty of the University of California at Santa Cruz, in an evening meeting open to the public, spoke to us of how his spiritual life has grown and flourished as he has become more and more committed to his unity with all creation.

There are many roads to be taken from Ben Lomond in the Santa Cruz Mountains. One lies in the direction of Rio de Janeiro, where in June 1992 the UN is convening a conference on environment and development (UNCED). This promises to be a massive assemblage of most of the environmental forces of the world. In coordination and consultation with the Friends World Committee for Consultation and the Quaker UN Program, FCUN hopes to find a way to link

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disarmament and peace concerns to the assembly's major thrust and, also, to try to find a place for silent worship in the spiritual side of the meetings.

We tried to face up to and understand some of the many misunderstandings about the environmental movement, particularly among mainstream church people and political conservatives. In some instances, too, full participation from Friends yearly meetings has been slow in coming, due perhaps to myths and false images that tend to equate love of the Earth with a kind of pantheistic paganism. Participants in FCUN recognize the need for young people's programs and for outreach to pastoral and evangelical Friends. Effort has been made to relate the movement to biblical sources, but more is desirable.

Although unity with the created world is implicit in Friends faith and practice, the FCUN encourages Friends everywhere and, in particular, in monthly meetings to think deeply and prayerfully about testimonies and queries that reflect their understanding of the world and how it expresses "that of God."

I walked away from that annual meeting more gently than I had come.

Jim Best

*Memberships in Friends Committee in Unity with Nature start at \$25 per year. For information, write to FCUN, 7700 Clark's Lake Road, Chelsea, MI 48118.*

## William Penn House celebrates 25th year

Two special events were celebrated in fall 1991 at William Penn House, the Quaker seminar and hospitality center on Capitol Hill in Washington, D.C. An Oct. 6 celebration marked the 25th anniversary of William Penn House and the 347th birthday of William Penn. Friends enjoyed treats typical of Penn's historical period, many of which were made from recipes used by William Penn's wife, Gulielma. Guests were also paid a call by William Penn himself, courtesy of the Pennsbury Manor living history museum.

Craig Horle, Penn scholar and director and chief editor of the Colonial Pennsylvania Legislative History Project at Temple University, discussed "William Penn: the Man and the Myth." He described how people often surround leaders and prominent people with myth, and he pointed out that William Penn's life has much to teach us, even when fact and fiction are separated.

The second event was a Nov. 1 and 2 program on reconciliation in the Middle East.

William Penn House



It featured Palestinian nonviolence advocate Mubarak Awad, Israeli journalist Drora Perl, Arab scholar Sayyid Sayeed, U.S. Jewish journalist Andrea Barron, and Alfred Leroy Atherton, Jr., an ambassador, who described the interest and concerns of various Middle East populations. Joe Volk, executive secretary of Friends Committee on National Legislation, moderated an evening discussion.

At the close of the seminar, several participants gathered to develop these queries related to Middle East reconciliation:

- How can dialogue be facilitated among the psychologically, spiritually, and physically wounded?
- How can "Right Sharing of World Resources" foster projects in the Middle East?

- How can we better emphasize in our prayers the universality of the God of the Jews, Christians, and Muslims.
- How can we eliminate fear of one another?
- How can we facilitate Syrian-Israeli dialogue?

These suggestions for action were also proposed:

- Write a letter of encouragement to Khalil Mahshi, director, Friends School, P.O. Box 66, Ramallah, West Bank, via Israel.
- Contact media to encourage emphasis on the positive.
- Keep informed.
- Pray.
- Provide individual financial support for United Nations peacekeeping and peacemaking by way of the Quaker UN Office.

Gregory L. Howell, director  
William Penn House

## Young Friends

### The Friendly Fungus presents QUAKER RAP

**We love meeting for worship  
Do when we can**

**In fact, that's how we started this band.  
We rap in the day; we rap in the night,  
And we never ever ever ever start  
a fight.**

*Chorus:*

*So you think we're wimps  
Just because we're silent.*

*Yo! Mess with us,  
And we get nonviolent.*

**Ain't got a BMW, nothing that plush  
But we got a VW, and it's easy to push.  
Got pulled over, don't you know;  
Slapped us in the pen for going too slow.  
Go to committees, think they're deep,  
But that doesn't stop us from going to sleep.**

**Read it out loud, read it out soft,  
But all it does is epistle them off.**

*The Friendly Fungus is a group of Young Friends from Pacific Yearly Meeting. Their names are Owen Elliott, Ben Abrahamse, Tristan Anderson and Sage Waxner. "Quaker Rap" is reprinted from Friends Bulletin, November 1991.*

*[Chorus]*

*[Guitar Solos]*

**We got no brakes, we ain't Midas,  
Crashing interest groups that don't  
invite us.**

**Quakers like choice, that's where they  
stand.**

**But after this rap, they'll censure our  
band.**

**Don't get drunk, do LSD,  
But we're sitting in silence, drinking  
herb tea.**

**Don't call women babes or chicks,  
'Cause we know that they know we got  
big ... Egos.**

*[Harmonica Solo]*

*[Chorus]*

**Go to vigils, there to play,  
Nothing else to do that day.  
Trying to get classified CO,  
Heck, they wouldn't want us to go.  
We like worship; we want more  
Till Sage leans back and starts to snore.  
Want to be good people; real swell,  
So when we die we don't go to  
... Plenary.**

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## News of Friends



Douglas and Dorothy Steere at the dedication  
of Pendle Hill's Steere Wing

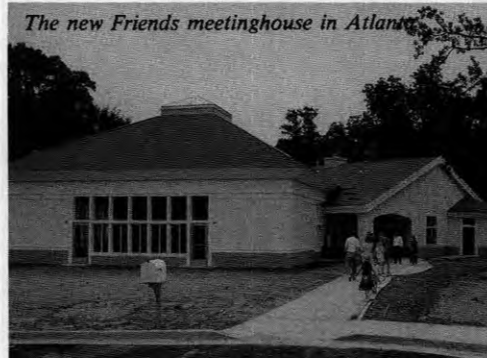
Named in honor of Douglas and Dorothy Steere, the Steere Wing at Brinton House Conference Center at Pendle Hill will offer more rooms, more privacy, and an improved air conditioning and heating system. The wing was dedicated at an October 1991 ceremony in the presence of Douglas and Dorothy Steere, who gave the challenge grant that began the project. The Steeres have been prominent Quakers for decades and have been involved with Pendle Hill since it began in the 1930s. They have served as staff members, committee members, and on the Board of Directors. Douglas Steere, who celebrated his 90th birthday in September, is the author of 17 books and pamphlets. The dedication ceremony was attended by approximately 230 people.

The Peace Studies Association, in its third year, is an organization of college and university academic programs for the study of peace, conflict, justice, and global security. Among its 94 college and university peace studies programs are five at Quaker institutions: Earlham College, Earlham School of Religion, George Fox College, William Penn College, and Wilmington College. The association was formed in December 1987 by a group of program directors and peace studies faculty to respond to the rapid growth in the field. In 1990 the association moved its national offices to the University of Colorado in Boulder, which allows for increased collaboration with the International Peace Re-

search Association and the Conflict Resolution Consortium. Inquiries may be directed to Robin J. Crews, executive director, Campus Box 471, University of Colorado, Boulder, CO 80309-0471.

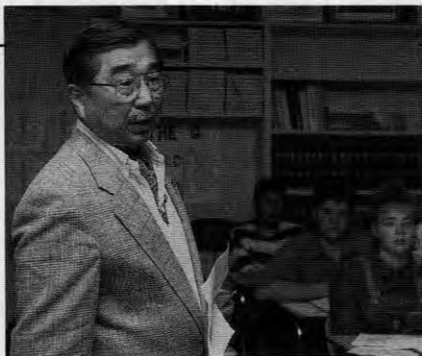
Meeting for worship is at the center of life at a Friends school, according to Foster Doan, who spoke at the annual Hubben Lecture at William Penn Charter School. The lecture is named in honor of William Hubben, who was the first editor of FRIENDS JOURNAL and the long-time editor of the *Friends Intelligencer*, a forerunner of FRIENDS JOURNAL. He taught at William Penn Charter from 1963 to 1973 and died in 1974. Foster Doan is chairperson of the religion department at Westtown School, clerk of Philadelphia Yearly Meeting's Committee on Education, and a member of Westtown Meeting. It was the first year the Hubben Lecture was open to parents as well as faculty members. It was felt parents would benefit from increased knowledge of meeting for worship, which their children attend from lower school through graduation.

Atlanta (Ga.) Meeting now has a beautiful, functional, new space for worship, first-day school, and grades kindergarten through second of Friends School of Atlanta. At a Sept. 8, 1991, celebration, Atlanta Friends dedicated the building by sharing memories from 1943 through the intensity of the civil rights era, to recent years of rapid growth. Part of the joy and sadness was the memory of Friends no longer living who provided leadership and vision for building a strong community. The dedication address was delivered by Tom Mullen, of Earlham School of Religion. He called on Friends to realize that the new building would not alone create a better meeting, but would simply better equip the meeting. He encouraged Friends to use the new gathering place for seeking and finding the will of God, celebrating community, learning patience for small tasks, and courage for great challenges.



The new Friends meetinghouse in Atlanta





*Gordon Hirabayashi speaks to a group of high school students.*

**Gordon Hirabayashi's stand against being interned during World War II** as a U.S.-born citizen of Japanese ancestry is the subject of a half-hour television documentary that may be aired in spring this year. Narrated by Scott Simon, of National Public Radio, the program portrays the action that thrust Hirabayashi into national prominence in 1943, when he was sentenced to federal prison for refusing to obey the West Coast curfew and refusing to report to a relocation camp. The internment program was devised after the Japanese attack on Pearl Harbor, when there was fear people of Japanese ancestry might be spies or saboteurs. Hirabayashi took his case to the Supreme Court, which upheld the lower courts' decision to send him to prison. He appealed his case in 1986, when a lawyer discovered serious errors were made in his prosecution, and his war-time conviction was overturned. In the years following his imprisonment, he finished his education, became a Friend, and taught sociology at the University of Alberta in Edmonton, Canada, where he and his wife still live. The documentary is called "A Personal Matter: *Gordon Hirabayashi v. United States*," and was financed with money from several trusts and foundations in conjunction with a major grant from the National Commission on the Bicentennial of the United States Constitution.

**Lon Fendall, recently director of the Center for Peace Learning at George Fox College, is now dean of faculty at Wilmington College.** His background also includes teaching history at George Fox and working as legislative assistant, legislative director, field director, and campaign manager for Mark Hatfield, U.S. senator from Oregon.

**Friends World College is now known as Friends World Program at Long Island University, Southampton Campus on Long Island.** Friends World College existed for 26 years with approximately 200 students at six overseas centers. Those who were trustees are now overseers of the newly named program, and two will become trustees of Long Island University. The director of the program is Leo Barrington.

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• The Institute for a New Middle East Policy is a new national organization intended to build a network of grassroots activists committed to nonviolence, participatory group processes, and alliance-building in trying to change the United States' policy in the Middle East. Based in Seattle, Washington, it will focus on reaching a broad range of constituencies, including activists, academics, the religious community, and the general public. It will place Middle East issues within a context of broader social needs, addressing questions about the environment, racism, sexism, the economic system, and militarism. The executive director will be Stephen Zunes, a Quaker political scientist and author. Major tasks of the institute will be to organize public speaking and forums, support writing projects and seminars, and provide training and consultation for activists. Inquiries and contributions may be directed to The Institute for a New Middle East Policy, Box 95192, Seattle, WA 98144, telephone (206) 725-8916.

• To plan a reunion, organizers are seeking former staff members of the American Friends Service Committee who served in the Arab Relief Program in Gaza, Palestine, in 1949 and the early 1950s. The reunion is to be held in September 1992. Information about and addresses for anyone who served are needed. The contact person is Toshiko (Umeki) Salzberg, 6342 31st St., N.W., Wash., DC 20015, telephone (202) 244-0116.

• Raising funds to restore meetinghouses in Jamaica devastated by Hurricane Gilbert in 1988 is the goal of Noel Palmer, a Friend in 15th Street (N.Y.) Meeting. He has pledged his first year of retirement to the effort, which involves developing work camp programs between U.S. colleges and the University of the West Indies. It is hoped students can volunteer for a two-week program, with one week to work and one week to study the history, culture, and economy of Jamaica. The project needs contributions, which may be directed to Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374. For more information, contact Noel Palmer at (516) 333-7173.

• The Henry J. Cadbury Scholarship for Quaker Studies at Pendle Hill provides full tuition, room, and board for one academic year. The scholarship is intended to encourage rigorous academic standards. Applicants should be members of the Religious Society of Friends, fluent in English, and committed to research in a project that offers benefit to an individual meeting or the larger Society of Friends. The Cadbury



Scholar is also expected, at the end of the year, to leave a brief paper describing the experience at Pendle Hill and the outcome of the research. To apply, contact Claudia Sizelove, Admissions, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, telephone (215) 566-4507. Deadline for applications is March 15.

- Legal and scientific advice is available to grassroots environmental groups from the Environmental Support Center. The support center will also contract with professional consultants and trainers to help with fundraising, and organizational and strategic development. It will also help locate office equipment at little or no cost, when appropriate. Its purpose is to help environmental groups get on with their work by matching available equipment and services with needs and interests. The center does not charge for helping groups that meet its criteria, but does ask groups to help pay part of the costs for assistance from third parties. For information, write to the Environmental Support Center, 1731 Connecticut Ave., N.W., Wash., DC 20009, telephone (202) 328-7813.

- The Peace Tax Fund Bill will be considered in hearing before the House Ways and Means Committee during spring 1992. The hearing

will be informational to determine the need for such legislation, not a preparation for floor action. The need is assessed from the testimony of both individuals and religious bodies. The hearing will support the bill by providing a permanent public record, by lending it legitimacy, by possibly attracting more serious consideration from prospective cosponsors, and by providing a record of congressional scrutiny. The hearing will be brief, not lending itself to extended exchanges. However, written testimony can be added and will become part of the official record. Those who support the Peace Tax Fund Bill are urged to write to their legislators. More information about the hearing is available in a recent issue of the *National Campaign for a Peace Tax Fund*, which can be obtained from the Peace Tax Fund, 2121 Decatur Place, N.W., Washington, DC 20008, telephone (202) 483-3741.

- "Good Use: Songs of Peace, Tax & Conscience" is a tape of War Tax Resister Songs, featuring Charlie King, Luci Murphy, Geof Morgan, Lifeline, and others. It was produced by Don Walsh, who donates the royalties. To get a tape, send \$10 to Don Walsh, 405 E. Mason Ave., Alexandria, VA 22301-1257.

## Calendar

### FEBRUARY

1—European Peace Pilgrimage sets out from St. Mary's, Georgia, to cross the southern United States and arrive at the Nevada Test Site on Oct. 12. For information, contact Pamela Blockey O'Brien, D-23 Golden Valley, Douglasville, GA 30134, telephone (404) 949-9342.

5-7—"The Administrator's Life," a seminar for deans of faculty; deans of students, heads of middle, upper, and lower schools; department heads; athletic directors; and people in admissions and counseling. To be held at Dixon House, Chestnut Hill, Penna. For information, contact David Mallory, Program Director, Friends Council on Education, 9002 Crefeld St., Phila., PA 19118, telephone (215) 242-0731.

7-9—Workshop on "Fundraising: From Resistance to Confidence," in Philadelphia, Pa. Trainers: George Lakey, Barbara Smith, Viki Laura List. For information, contact Training Center Workshops, 4719 Springfield Ave., Phila., PA 19143, telephone (215) 729-7458.

14-17—"Making Light: The Lighter Side of Our Faith Journeys," a gathering sponsored by the Boston area Friends for Lesbian and Gay Concerns, will be held at Cambridge Friends House and the

Episcopal Divinity School in Cambridge, Mass. Featured will be workshops, keynote speakers, entertainment, and lots of light-hearted seeking and sharing. Contact FLGC Midwinter Gathering Planning Committee, P.O. Box 591, Jamaica Plain, MA 02130, or call Lin Garber, (617) 524-7847.

21-23—Journal writing workshop at Woolman Hill, Deerfield, Mass. Led by Molly Duplisea. Limited enrollment. Cost: \$70. For information, contact Woolman Hill, Deerfield, MA 01342, telephone (413) 774-3431.

28-March 1—Workshop on "Dismantling Racism" in Philadelphia, Penna. Trainers will be George Lakey and Barbara Smith. Contact them at 4719 Springfield Ave., Phila., PA 19143, telephone (215) 729-7458.

### MARCH

4-April 19—Lenten Desert Experience at the Nevada Test Site. Activities for the weekend of March 27-29 will be planned by Quakers. The ongoing event focuses on prayerful protest against continued nuclear bomb testing. For information, contact the Nevada Desert Experience, Box 4487, Las Vegas, NV 89127, telephone (702) 646-4814.



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## Reviews

### Video

## Different Sons

Produced by Arthur Littman. Bowling Green Films, 309 5th Ave., No. 412, Brooklyn, NY 11215. 1971/1991. Length: 1 hour. \$30/VHS videocassette.

Made 20 years ago and recently made available on videotape, this remarkable documentary follows 100 battle-clad Vietnam veterans as they trudged from town to town in 1971, re-enacting search-and-seizure missions. Along this trek, Quakers provided volunteer "villagers" and overnight camping accommodations. Marching from Princeton, New Jersey, to Valley Forge, Pennsylvania, the demonstrators paused along the way to dramatically depict the brutality and random nature of "interrogations" they had performed in a war only months in the past for some of them. Bystanders were allowed to speak for themselves, and the result is both fair and devastating.

What have changed are the faces of those of us who try to impart our Vietnam-era experience to young people. We are not young now, but the men in this film are, and they speak directly to their peers across the gap of years. For this reason, *Different Sons* seems to me to be a desirable addition to any peace committee video library. Teenagers today are often too over-scheduled to read, but they can make time to watch a video like this together, and in it they will see and hear young people much like themselves. The final scene of these tired young veterans presenting arms and breaking their plastic M-16s is as thrilling as anything on film.

*Different Sons* was directed by Emmy Award-winning filmmaker Jack Ofield and produced by Arthur Littman, with the assistance of volunteer professionals in the New York film industry. Following its initial screening at the Museum of Modern Art in New York, the film was internationally televised and shown to audiences by Vietnam Veterans Against the War and other peace groups throughout the country.

Arthur Littman decided during the Gulf War to make the film available on videotape. It had been out of distribution for 17 years. Although promoted primarily through veterans organizations, it is also of interest to peace groups. It clearly establishes the role of Friends as activists in the peace movement. It was shown at Friends General Conference 1992 Gathering.

(Note: Arthur Littman would like to hear from viewers who recognize Quaker meetings and individual Quakers appearing in the

film. His address is the same as the ordering address.)

Susan Shaughnessy

Susan Shaughnessy is a member of Friends Meeting of Washington, D.C., and is a freelance writer and songwriter.

### Books

## The Big Book for Peace

Edited by Ann Durell and Marilyn Sachs. Illustrated in color. Dutton Children's Books, New York, N.Y., 1990. 128 pages. \$16.95.

A major publisher brought out this handsome volume for young people, with peace as the theme. Composed of the work of well-known writers and artists, its proceeds are being donated to Amnesty International, the Carter Center's Conflict Resolution Program, Greenpeace, the Lion and the Lamb Peace Arts Center, and SANE/Freeze.

The stories in this volume are long and short, and include work by such writers as Maurice Sendak, Steven Kellogg, Jean Fritz, and John Bierhorst. Many of the stories are based on fact, some on parable, and some are fantasies. They cover such subjects as Alaskan Eskimos reaching out to one another across the Bering Sea, the treaty of peace of the Iroquois League of Five Nations, a letter from a Japanese American internment camp, and the struggle of Mississippi blacks to win the vote.

One of the longer stories, "They that Take the Sword," by Milton Meltzer, contains the book's only reference to Quakerism. Seth, a southerner with a wife and seven children, became a Quaker because he believed slavery was wrong. During the Civil War, he refused to either serve in the Confederate Army or to pay for another man to take his place. Tortured for his stand by Confederate authorities, he would not give in and was condemned to death. When asked for his final words, he responded, "Father, forgive them, for they know not what they do." The men on the firing squad were so moved that they refused to shoot. The military court commuted Seth's sentence to a prison term. However, he sickened and died in prison from the mistreatment.

This beautifully produced book is a highly commendable effort in many ways, but it is this reviewer's opinion that it is designed to appeal to too wide an age range. In spite of that, it would be useful as a source book for stories for First-day school youngsters to act out approaches to achieving peace. In addition, this book would make a good gift for



children and would be a worthwhile addition to any meeting library as a resource for parents or those working with young people.

Jennie Allen

*Jennie Allen is a member of Scarsdale (N.Y.) Meeting and serves on the FRIENDS JOURNAL Board of Managers.*

## Saving the Planet

By Lester Brown, Christopher Flavin, Sandra Postel. W.W. Norton, New York, N.Y., 1991. 224 pages. \$8.95/paperback.

A time of crisis is a time of opportunity. At stake is the future of our children and all the world's children. Subtitled *How to Shape an Environmentally Sustainable Global Economy*, this book is an exciting guide issued by World Watch, an internationally respected

voice for practical planning for the future. It comes out at a time of preparation for the most important conference in the history of the United Nations, Earth Summit 1992, the conference on environment and development (UNCED).

The steps toward a sustainable future don't require new technologies, but rather increased political will, locally, nationally, and internationally. The United States should take a leading role in helping establish and implement an agenda of goals for the 21st century. In this urgent effort, nongovernmental organizations can make important contributions. The Quaker United Nations Office and Friends Committee on National Legislation are deeply involved in the UNCED preparatory process.

*Saving the Planet* stresses the importance of conservation and environmental stewardship. It emphasizes the need for bridging the gap between the nations threatened by poverty and debt and those who are both wealthy

## Arts

### Quaker Artists: A Long Tradition

Quaker artists come from a long tradition, despite Friends' repression of art in the past. This is the first of a series about that tradition.

Until after World War I, art was pretty well discouraged in the Society. Before then a few areas provided opportunities for it. Generally Friends substituted the Scriptures for art. That is where they channeled the depth of feeling that can otherwise be directed into art. They didn't know about the scientific analysis that has attempted to pick apart the Bible in modern times. For them, since they came to the Bible in the Spirit, it was a living document. It was a work of art already made for them to respond to.

As far as creating art, the composition of journals represented an ingenious twist from exploration of the imagination to exploration of the Truth. Related literature would be books of discipline, recorded dreams, and epistles. As Quakers examined their lives and times, they brought creative power fully to bear in their own idea of service to God.

Crafts provided an accepted, if unacknowledged, area of creativity. Because of the usefulness of crafts, Quakers felt no restraint in making beautiful objects, such as embroidery, quilting, furniture, signs, and things from pottery, pewter, silver, and glass. They also expressed their creativity in the practical

disciplines of construction and draftsmanship. These crafts were not necessarily confined to the ordinary, as many of the craftspeople were widely known and respected for their work. One might also include in this list of crafts such things as calligraphy, sketches of nature, cooking, gardening, and cutting silhouettes—all minor arts practiced in the household and unacknowledged as forms of art.

Plain Friends, who were by no means in the majority, adopted grey dress, thee-and-thou language, and so on. They created a living art by the grace of their existence. I like to think gay Friends (the name by which were known those who didn't follow the strictness of plain Friends) also exhibited this art form by their manner, too. I certainly see it around me enough nowadays.

Thankfully, these sources of art escaped the period of suppression, leaving a legacy for us all.

Gary Sandman

*Gary Sandman, a Friend from Illinois Yearly Meeting, now lives in Columbia, South Carolina. He is a painter and writer and recently completed the manuscript of a novel. His series on Quaker artists began as a regular feature in the McHenry County Friends Newsletter in 1983 and continued in the Evanston, Illinois, newsletter, Among Evanston Friends.*

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## Reviews *continued*

and wasteful. The ethical emphasis "speaks  
to the condition" of Friends

Of the many guides to the future, this one  
is most readable and most insightful.

*Robert Cory*

*Robert Cory, a member of Friends Meeting of  
Washington (D.C.), is the former director of  
William Penn House and is active on Friends Com-  
mittee on War Tax Concerns.*

### In Brief

#### Remaking Society

*By Murray Bookchin. South End Press,  
Boston, 1991. 222 pages. \$10/paperback.* In  
early communities, respect for the individual  
was paramount, and the needs of all within  
the group or tribe were met regardless of an  
individual's ability to contribute. The move  
from this arrangement to our present model  
of domination, exploitation, and overcon-  
sumption makes up much of *Remaking  
Society*. The author's orientation is  
ecological and political. A Green activist, he  
says, the future for the environmental move-  
ment (and perhaps for the Earth) lies with  
the precepts of radicals Robert Owen, Charles  
Fourier, Michael Bakunin, Karl Marx, and  
the high ideals of the Enlightenment. The  
"New Left" began in the 1960s as an "ex-  
pressing of a deeply felt desire for reempow-  
erment." That quest, manifested as activism,  
together with the rationality and general  
interest of the Enlightenment, comprise the  
pathway to a green and equitable future.



Sipa Press/Remaking Society

#### Awash in a Sea of Faith

*By John Butler. Harvard University Press,  
Cambridge, Mass., 1990. 360 pages. \$29.50.* In a poll, 97 percent of people in the United  
States and 60 percent of people in Western  
Europe expressed belief in God. In the  
United States, 60 percent claimed to attend  
worship services regularly; less than 10  
percent of Western European respondents  
reported doing so. In this comprehensive  
study, John Butler explains that the colonies  
provided an opportunity for many religions  
to flourish without, for the most part,  
interference from government. It seems this  
environment of noncompulsory religion  
eventually produced a population more  
"religious" than those whose history of  
religious practice and affiliation was gov-  
erned by law. The role of Quakers in this  
development is well noted.

#### The Place I Call Home: Faces and Voices of Homeless Teens.

*By Lois Stavsky & I.E. Mozeson. Shapolsky  
Publishers, Inc., New York, N.Y., 1990. 172  
pages. \$14.* Homeless children have much to  
say about our society. What do we value?  
What do we want? Our society has failed  
when poverty, parental neglect, child abuse,  
crime, prostitution, and drug abuse prevail  
in so many areas of our country. When a  
child is born into this environment he or she  
often ends up homeless. The stories told by  
these teens focus on problems faced by the  
homeless in a way no outsider can.

#### Rising From the Ashes: Development Strategies In Times of Disaster

*By Mary B. Anderson and Peter J. Woodrow.  
Westview Press, Boulder, Colo., and San  
Francisco, Calif., 1989. 338 pages. \$24.50/  
paperback.* Two words, "help people,"  
cause powerful responses, ranging from  
altruism to our need to control others. This  
book explains how people have successfully  
helped survivors of disaster in Africa, Asia,  
and Latin America rebuild their countries  
and their self-worth by including them in  
decision-making, educating, and training  
them, and using the village social network  
for reinforcement. Through a detailed, sys-  
tematic handling of complex factors, we  
learn about the interdependence of agency  
and local people in development projects.  
Essentially, relief aid should complement  
development so people become more re-  
sourceful and able to prevent recurrences.



## Resources

• *In Their Presence: Reflections on the Transforming Power of Undocumented Immigrants in the United States*, by Aurora Camacho de Schmidt, is a publication of the American Friends Service Committee. The booklet challenges common understandings and draws on a number of religious traditions. Orders may be sent to Literature Resources, American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102. Copies are \$4.50, plus \$1 postage. A Spanish version is available for \$2.50, plus \$1 postage.

• *Toward a Nonviolent Economics* is a book by Charles Gray. Copies are \$5 and may be ordered from Barbara Riverwoman, 112 Heband St., Santa Cruz, CA 95060.

• Third editions of *The First Freedom: Freedom of Conscience and Religion in Canada*, by Gisela Reubsaat, and *For Conscience Sake*, by Edith Adamson and Jane McEwan, are available from Conscience Canada, Inc., P.O. Box 601, Station E, Victoria, B.C., V8W 2P3. Copies are \$3 each.

• *Mind the Oneness: The Foundation of Good Quaker Business Method*, by Robert Halliday, is a publication of Quaker Home Service. Copies may be ordered from Pendle Hill Bookstore, Wallingford, PA 19086.

• *Lessons of the Gulf War* is a 16-page pamphlet. To order a copy, send \$2 to Literature Resources, American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102.

• *Sexual Ethics: Some Quaker Perspectives*, edited by Wilmer Cooper and Bob Fraser, is a publication of the Quaker Theological Discussion Group, 128 Tate St., Greensboro, NC 27403-1837. Copies are \$7, plus \$1 postage.

• *Harvesting the Peace: The Arms Race and Human Need*, by Arthur Simon, is about the causes and results of the cold war and the opportunity to redirect resources toward peaceful development. To order a copy, send \$9.95 to Bread for the World Institute on Hunger and Development, 802 Rhode Island Ave., N.E., Wash., DC 20018, telephone (202) 269-0200.

• A selection of videos dealing with matters of faith, social justice, theology, and the spiritual search is offered by Palisades Home Video. Titles include a wide range of offerings, from a biography of Thomas Merton to acts of faith in El Salvador. There is also a selection of music videos, from Bill

Moyers's *Amazing Grace* to *Amahl and the Night Visitors*, performed by the Ambrosian Opera Chorus and Philharmonic Orchestra. For a copy of the catalog, write to Palisades Home Video, 153 Waverly Place, Sixth Floor, New York, NY 10014.

• A listing of 24 alternative newspapers, magazines, and newsletters has been compiled by the monthly publication *Peacework*. To receive a copy of the list, send a self-addressed, stamped envelope to Peacework, American Friends Service Committee, 2161 Massachusetts Ave., Cambridge, MA 02140.

• Books, pamphlets, posters, and other materials about peacemaking, conscientious objection, international political issues, and social justice concerns can be ordered from the War Resisters League. To request a catalog, contact the War Resisters League, 339 Lafayette St., New York, NY 10012.

© Ken Light/Where Destiny Takes Me



• *Where Destiny Takes Me: Story of a Salvadoran Exile* is a personal testimony published by the Immigration Law Enforcement Monitoring Project of the American Friends Service Committee. To order a copy, send \$2.50 to the AFSC, Literature Resources, 1501 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7167.

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## Milestones

### Births

**Wightman**—*Evelyn Rose Wightman*, on Oct. 8, 1991, to Anne and Colin Wightman. Colin is a member of Framingham (Mass.) Meeting, and both parents attend Socorro (N.M.) Meeting. Evelyn's grandmother, Jean Wightman, is a member of 15th Street (N.Y.) Meeting, as was her grandfather, the late Robert Wightman.

### Marriages

**Parker-Condict**—*James Thurston Condict and Eden Elizabeth Parker*, on Aug. 3, 1991, in Boston, Mass., under the care of Beacon Hill (Mass.) Meeting, where both are members. Eden and Jim took the new last name, *Grace*.

### Deaths

**Bowles**—*Gordon Bowles*, 87, on Nov. 10, 1991. He was the oldest member of South Berkshire (Mass.) Meeting, one of its founding members. Born in Tokyo, Japan, to Gilbert and Minnie Pickett Bowles, Friends missionaries, he graduated from the American School there. He earned his B.A. at Earlham College and his Ph.D. from Harvard University. He married Jane Thomas in Nanking, China, in 1932. He taught physical and cultural anthropology at the universities of Hawaii, Harvard, Tokyo, Columbia, and Syracuse. He did field research in West China, North India, Hawaii, and Japan. From 1942 to 1947 he was with the U.S. Government in Washington, D.C., becoming chief of the Japan-Korea section of the State Department and advisor to the U.S. Education Mission to Japan. In 1948 he became an executive for the first Fulbright exchange programs. From 1951 to 1958 he was professor of anthropology at Tokyo University and associate managing director of International House of Japan. In 1958 he was awarded the Imperial Order of the Rising Sun by the emperor of Japan for "the advancement of international cultural relations and the development of anthropology in Japan." He has served on the Corporation of the American Friends Service Committee and as a trustee of Woolman Hill Conference Center. After his retirement from Syracuse University in 1972, he moved to Monterey, Mass. His life was truly international, appreciating differences while recognizing universal truths and values among people and cultures around the world. He spoke several languages, delighted in them, and punned irrepressibly. He was gentle, always with a twinkle in his eye. He is survived by his wife, Jane; two daughters, Anne B. Pipal and Barbara B. Swann; a granddaughter; and his older brother, Herbert E. Bowles.

**Savage**—*John D. Savage*, 76, on Jan. 29, 1991, in Midland, Tex. He graduated from Phillips Exeter Academy, earned a degree in mining engineering from the University of Minnesota, and took further studies at Pembroke College in England. He then worked for Shell Oil Co. for 30 years, traveling to Eastern Europe, Latin America, and West Texas. After retirement from Shell, he became an independent consulting petroleum engineer. He began attending a Friends worship group in response to a newspaper ad seeking participants. He became a founding member of the Midland Friends Meeting in 1978 and served as clerk for a number of years. He was

a regular attendee of Intermountain Yearly Meeting, where he often led worship-sharing groups. He worked as a volunteer for a number of agencies in Midland, in projects ranging from after-school programs to retirement homes. He gave his full attention, whether tutoring a child in English or sitting on the Board of Directors of the United Way. He is survived by his wife, Margaret; a son, John; and a daughter, Susan.

**Smith**—*Irving James Smith*, 84, on Oct. 23, 1991, in Greensboro, N.C. Born in Malta, Ohio, to a father who taught school and managed a small farm, he became familiar with hard labor and the value of education. He attended Friends Boarding School in Barnesville, Ohio, where he developed a love of fine literature and spiritual writings, later evident in his vocal ministry during worship. As a student at Ohio State University, he engaged in peaceful protest against mandatory ROTC training. When he returned to teach at Friends Boarding School, he met his future wife, Mary Emmons. They married in 1932. When he was unable to find a teaching position at the beginning of the Great Depression, the couple moved to her father's farm near What Cheer, Iowa, which they farmed for 50 years. Inspired by Clarence Pickett's suggestion that a family should be "a colony of heaven," they made their home a spiritual oasis for friends, family, traveling Quakers, and others. He was a staunch supporter of the American Friends Service Committee, Friends Committee on National Legislation, and numerous other Friends organizations. For several years he served as clerk of Iowa Yearly Meeting, and was an early supporter of the reopening of Scattergood Friends School. He was a progressive farmer, the first in Keokuk County to plow on the contour. With the support of their children, in 1988 he and his wife gave their farm to Scattergood School. Upon retiring to Friends Homes in 1982, they became members of Friendship (N.C.) Meeting, where he became a part of the bell choir. A man of few words, he possessed a fine intellect with an extraordinary memory for dates, places, and events. Devoted to his family and friends, to books and education, and to reconciliation and peace, he was a man of deep feeling, compassion and integrity. Mary died in September 1989. He is survived by a sister, Marjorie Stratton; four children, Carolyn Treadway, Margaret Lacey, Steven Smith, and Evelyn Mavromichalis; ten grandchildren; and three great-grandchildren.

**Szasz**—*Katherine Szasz*, 86, on Aug. 17, 1991. Educated in Hungary by governesses, she was a woman of European charm and candor. She emigrated from Hungary to the United States in 1941 with her husband, Nandor Szasz, and their two children, Paul and Veronica. She was an enthusiastic reader of both fiction and non-fiction. In San Diego, she was active in the YWCA and in leading discussion groups on subjects dealing with international relations, world peace, and social problems. She joined San Diego (Calif.) Meeting in 1976, where she stayed for 15 years. When her health declined, the progressive loss of her sense of touch was most debilitating to her. She took a keen interest in the lives of her friends and relatives, rarely talking about herself. She was a successful wife and a loving, supportive mother. Her husband died in 1958. Her son and daughter are prominent lawyers. She had four granddaughters.

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### Accommodations

**Ann Arbor Friends Meeting** has a guest room available in Friends Center, \$15 a night, 3 night limit, reservations needed. (313) 761-7435.

**Hawaii—Island of Kauai.** Cozy housekeeping cottages. Peace, palms, privacy. \$75/2 nightly. 147 Royal Drive, Kapaa, HI 96746. (808) 822-2321.

**The Berkshires, Massachusetts.** Baldwin Hill Farm Bed & Breakfast. Box 125, RD3, Great Barrington, Mass. 01230, (413) 528-4092. A Friends Victorian farm homestead of 450 acres on a Berkshire mountaintop. Spectacular views all around with warm hospitality and full country breakfasts. Close to golf, skiing, concerts, drama, museums, shops, trails, and restaurants. Open all year. Pool, hiking, maps and menus.

**NYC—Greenwich Village Bed & Breakfast.** Walk to 15th Street Meeting. 1-4 people; children welcome. (Two cats in house.) Reservations: (212) 924-6520.

**Cambridge, England.** B&B, historic old rectory. En-suite rooms. Peaceful surroundings. Easy access. Also long stay accommodation. (44) 223-861507; fax: (44) 223-441276.

**Nicaragua Friends Center.** Refuge for socially concerned travelers. Apartado 5391, Managua, Nicaragua. Phone (011-505-2) 663216 or 660984.

**A homely base in the heart of London?** Short, medium and long term accommodation available with excellent wholefood meals. Also meeting rooms for workshops, lectures and conferences. Contact: Quaker International Centre, 1 Byng Place, London WC1E 7JH; Tel: 071-387 5648.

**Simple low-cost lodging** for individuals and groups. Seminar planning available. Quaker center on Capitol Hill. William Penn House, 515 E. Capitol St. SE, Washington, DC 20003. (202) 543-5560.

**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: 071-636-4718.

**Washington, D.C.,** sojourners welcome in Friends' home in pleasant suburb nearby. By day, week, or month. For details call: (301) 270-5258.

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

**Mexico City Friends Center.** Reasonable accommodations. Reservations recommended. Casa de los Amigos, Ignacio Mariscal 132, 06030 Mexico D.F. 705-0521.

**Casa Heberto Sein Friends Center.** Reasonable accommodations. Reservations. Asociacion Sonorense de los Amigos, Felipe Salido 32, Hermosillo, Sonora, Mexico. Friends Meeting, Sundays 11 a.m. Phone: (011-52-621) 7-01-42.

### Assistance Needed

**New Haven, Conn., Monthly Meeting** is taking steps towards building a Meetinghouse, for which we need an additional \$157,000. We welcome donations, loan informa-



tion, visits, and prayers. If considering a response, please contact Wendy Kravitz, 444 Vineyard Point Road, Guilford, CT 06437. (203) 453-3815.

**New Swarthmoor Reunion.** Also seeking additions to the archives. Please contact: Helen Mangelsdorf, 371 Lyceum Ave., Philadelphia, PA 19128. (215) 483-7818.

## Books and Publications

**George Fox's volume Works (1831 edition)** are back in print—at a great price. New introductions by Douglas Gwyn and others. Library bound, acid-free paper. Priced at \$167.50 for 8 volumes. Sets may be ordered with \$40 deposit with balance due upon safe arrival. This set would be a wonderful, lasting gift for your favorite meeting library. Prospectus available. Orders: George Fox Fund, Inc., c/o Douglas Garrett, 324 S. Atherton St., State College, PA 16801.

**Books—Quaker spiritual classics**, history, biography, and current Quaker experience, published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.

**Have a spiritual retreat** in your own home with the help of "One Day with God." A do-it-yourself book by Karl Pruter. \$7.50 postpaid. Shalom Books, Box 98, Highlandville, MO 65669.

## For Sale

**A 30'x47' soundproof curtain** with hardware. Price: \$250. Call Greenwood Friends School, Millville, Pa. (717) 458-5532.



**Who are Quakers? Lively, informative, for outreach and education.** New video! 27 min., VHS, by Claire Simon. \$26.50 plus \$3.00 postage. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

**Beautiful small farm** overlooking China Lake in central Maine near Quaker country. An hour to Camden, Portland, Bangor, Bar Harbor, Brunswick, and Sugarloaf ski area. Fully improved 1840 Cape, 3 plus bedrooms, solar sunspace, and attached garage. For sale, or lease with option to purchase. A second residence possible. \$180,000. If interested, call: (207) 445-4477.

**Videos of value for the mind and spirit:** the environment, recovery, healing, ancient cultures and avant-garde arts, personal and societal issues, from the publisher of *Joseph Campbell and the Power of Myth*. For information, ordering or free color catalogue, call (800) 292-9001, or write Mystic Fire Video, P.O. Box 9323, Dept. FRJ, S. Burlington, VT 05407.

## Higher Education

**Education for a small planet**—B.A. degree by living what you learn in U.S., Costa Rica, England, Israel, Kenya, India, China, Japan. Language, homestays, field internships. Semester and academic year. Friends World Program, Box Q, LIU-Seuthampton, Southampton, NY 11968. Tel: (516) 283-4000.

## Opportunities

**Consider a Costa Rican study tour.** February 4-15, 1993. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

**Community (new)/farm**, Blue Ridge Mountain area (Va.), 55 miles from D.C./Baltimore. Good housebuilding or gardening/orcharding skills and experience needed. Spiritual/Quaker-oriented values. Sustainable, simplified living. Oak Grove, Round Hill, VA 22141.

**The Friends Council on Education** will hold a seminar for male teachers in Early Childhood Through Grade 6, Thursday - Friday, April 9-10, 1992, at Dixon House, Chestnut Hill, Pa. This will be a gathering to share experiences, teaching strategies, career questions and strategies raised by those in the group. We feel this could be an important focus on a crucial topic. Write or call David Mallery, Program Director, Friends Council on Education, 9002 Crefeld St., Philadelphia, PA 19118. (215) 242-0731.

## Personals

**Single Booklovers** gets cultured, single, widowed, or divorced persons acquainted. Nationwide, run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

**Classical Music Lovers' Exchange**—Nationwide link between unattached music lovers. 1 (800) 233-CMLS, Box 31, Pelham, NY 10803.

**Concerned Singles Newsletter** links compatible singles who care about peace, social justice, and the environment. National and international membership. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

## Positions Vacant

**Art Historian.** Earlham College. Visiting asst. prof., P/T. Begin Sept., 1992. Salary commensurate w/experience and institutional policy. Not tenure track, possible continuing position. M.A. or ABD. Teach 3 courses/yr., including one Intro. A.H. Other courses to include upper-level offering(s) according to candidate interest and dept. needs and possibility of course team-taught with music and drama faculty. Competence in non-European area welcome. Strong institutional commitment to liberal arts education, WMA and those sympathetic to Quaker values. A.A., EOE. Incl. letter of application, c.v., and names of 3 references. Review begins Jan. 31, will continue until position is filled. Send to Lynn Knight, Fine Arts Secretary, Box E 48, Earlham College, Richmond, IN 47374.

**Attorney to share rural general law practice.** Trial experience helpful. Estab. 12 years in So. China, Maine. Twelve miles to Waterville, and to the capitol, Augusta. Austin Law Office, P.O. Box 150, So. China, ME 04358.

**Arthur Morgan School**—Houseparents sought for small (24 students) alternative junior high boarding school in mountains of North Carolina. Job would also include a mix of other responsibilities—teaching, maintenance, bookkeeping, cooking, hiking, gardening, electives, and/or field trips. Contact John Zakelj, AMS, 1901 Hannah Branch Rd., Burnsville, NC 28714. (704) 675-4262.

**Legislative Interns.** Three positions available assisting FCNL's lobbyists. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1992. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining files. Applications close March 15, 1992. For information and an application, write or call David Boynton, Friends Committee on National Legislation, 245 Second Street, N.E., Washington, DC 20002. Phone (202) 547-6000.

**The new Albuquerque Friends School** seeks Teacher/Head. AFS will open with a K-3 program 9/92. We will add 4th and 5th grades in the following two years. Our school will stress Friends' principles and procedures and enthusiasm toward the variety of children and cultures in the Southwest. We want Albuquerque Friends School to offer a spiritual depth and political orientation that is not now present in schools of this community. Impelled by our glorious but fragile location we will offer a strong outdoor ecologically oriented program. Required for the Teacher/Head position: Masters degree, five years experience in teaching and/or supervision, fluency in Spanish or commitment to become fluent and knowledge and interest/experience with Native Americans. Preferences include: Universalist Quaker spiritual orientation, experience with a blended curriculum, experience teaching multilevel students and dedication to creative teaching. First year estimate: teaching time 3/4th, administration 1/4th. Twelve month position beginning 7/1/92. Send resume by 2/20: AFS Search Committee, Albuquerque Friends Meeting, 1600 5th Street, Albuquerque, NM 87102-1302.

**Teach in Costa Rica.** Monteverde Friends School July 1992-April 1993. Small, progressive, bilingual; in rain forest. Write: Katy VanDusen, APDO 10165, San Jose, Costa Rica, Central America; or call: Jamie 506-61-27-53.

**Wardens/Resident Friends** required for Friends House, Melbourne, Australia, for one or two years from August 1992. For information please contact Maureen and Guy Powles, 16 Gipps Street, Richmond, VIC 3121, Australia. Phone: 613 428 6492.

## Rentals & Hospitality Needed

**Exchange:** apartment sleeps five, Geneva, Switzerland; plus apartment sleeps four, Swiss Alps. For two apartments each sleeping four, near beach N.J., Del., or Md. End July - 3 weeks in August '92. Marianne Gunther, 134 Valavran, 1294 Genthod, Switzerland.

## Rentals & Retreats

**Southern France.** Old stone house, quiet village near Avignon, beautiful historic region. Simply furnished, two bdrm., sunny terraced yard, trees. \$1000/month, June—September. Marc Simon, Rue de la Tour de l'Oume, 30290 St. Victor la Coste, France; or, J. Simon, 217 High Park Blvd., Buffalo, NY 14226. (716) 836-8698.

**Bald Head Island, N.C.** Lovely panoramic view of ocean, dunes, lagoon and golf course from 4 bdrm, 2 bathroom, comfortably furnished house with wrap around deck. 14 miles of beach, championship golf, tennis, croquet, swimming and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Activities for children. Rental by day or week. (215) 699-9186.

**France.** Two houses in villages halfway between Avignon-Grenoble. Beautiful countryside, good location for touring, spectacular walks. One sleeps 6-8, other sleeps 5. Full kitchen, central heating. Rent by month or year-round. Francoise Pestre, 26310 Montlaur-en-Diois, France.

**Lewes, Sussex, England.** Two bedroom terraced cottage in beautiful historic country town, near sea. London 60 miles, Brighton 8 miles. Sitter for 4 Siamese cats required: 8-23 February; 25-29 May; 20 September - 30 October, 1992. Write Harvey Gillman, 20 Priory St., Lewes, England. BN7 1HH.

**London—House to rent.** Merton Park SW19. Garden 3-bedroom midterrace, excellent area. British Rail, District, Northern lines. Shops, Wimbledon FMH walking distance. Longer term from April 1992. £170 per week, £745 per calendar month including water rates. Tom Martini (71) 971-7142 or (81) 544 0934.

**Mid-Coast Maine.** Spacious house, deck overlooking pond. Beautiful woods, salt-water cove. Fine canoeing, islands/bays. Three double bedrooms, dormitory sleeps two. Furnished except linens. Near beaches, Friends Meetings, island ferries, theaters, concerts. \$600/week—four people, \$50/week each additional. Reduced Nov./mid-May. Winter beautiful. David and Nancy Hall, P.O. Box 235, Bath, ME 04530. (207) 443-9446.

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**Prince Edward Island.** New, 3 bedroom, 2 bathroom cottage. All the amenities. Full deck overlooks Montague Bay. Three-acre lawn. Easy access to golf, trout fishing, tennis, horseback riding, sailing and miles of sparkling clean beaches. Everything you're looking for in a perfect summer vacation... but the crowds. \$600 per week. Call Keith Fox: (215) 520-9072.

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## Schools

**The Meeting School** celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regardless of age. Teenagers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, Rindge, NH 03461. (603) 899-3366.

**A value-centered school** for learning disabled elementary students. Small, remedial classes; qualified staff serving Philadelphia and northern suburbs. The Quaker School at Horsham, 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

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**Electrical Contractor.** Residential and commercial installation and repairs. (Phila., Pa., suburbs.) Call Paul Teitman: (215) 663-0279.

**Restoration Contractor (Friend).** Repair and restoration of historic buildings from cornerstone to lightning rods. Period carpentry, timber framing, stone masonry, plastering, slating, tinwork, etc. Structural diagnosis, repair and rebuilding a specialty. Consulting services for owners (free to Friends Meetings and groups; traveling stipend requested). References by request; inquiries welcome. Marcus Brandt, 35 Curley Mill Road, Chalfont, PA 18914. (215) 997-2117.

**Quaker Universalist Fellowship** is a fellowship of seekers wishing to enrich and expand Friends' perspectives. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write QUF, Box 201 RD 1, Landenberg, PA 19350.

**Wedding Certificates,** birth testimonials, invitations, announcements, addressing, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020, (215) 752-5554.

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**Family Relations Committee's Counseling Service (PYM)** provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure—contact Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

## Summer Camps



**Camp Woodbrooke,** Richland Center, Wisconsin. A caring community; ecology oriented. Quaker leadership. 34 boys and girls; ages 7-12; 2 or 3 week sessions. Jenny Lang, 795 Beverly, Lake Forest, IL 60045. (708) 295-5705.

**Multicultural Summer Program.** Youths (16-19) from diverse ethnic, economic, geographic backgrounds. Explore social issues, develop critical thinking, leadership, and activist skills. Residential six-week program; intensive workshops; community service. EFC, 2530 San Pablo Avenue, Suite B-21, Berkeley, CA 94702. (510) 548-8908

**Friends Music Camp:** exciting, challenging summer experience. Ages 10-18. Camper comment: "FMC is a spiritual gas station where I fill up on love." Write FMC, P.O. Box 427, Yellow Springs, OH 45387. Phone: (513) 767-1311, or (513) 767-1818.

**Vermont Adventure:** The Farm and Wilderness camps seek cooks and counselors for a 9-week summer program. Skills in cooking, farming, canoeing, hiking, swimming, carpentry, and crafts. Quaker leadership, diversified community. Write or call Carla M. Mazzariello, Farm and Wilderness, HCR 70, Box 27, Plymouth, VT 05056. (802) 422-3761.

## Meetings

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

MEETING NOTICE RATES: \$12 per line per year. Payable a year in advance. No discount. Changes: \$8 each.

## CANADA

**EDMONTON**—Unprogrammed worship 11 a.m. First Day. For location and other information, contact David Millar (403) 988-9335.

**HALIFAX, NOVA SCOTIA**—469-8985 or 477-3690.

**OTTAWA**—Worship and First-day school 10:30 a.m. 9½ Fourth Ave. (613) 232-9923.

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

## COSTA RICA

**MONTEVERDE**—Phone 61-09-56 or 61-26-56.

**SAN JOSE**—Unprogrammed meeting, 11 a.m. Sunday. Phone 24-43-76 or 33-61-68.

## FRANCE

**PARIS**—Worship Sundays 11 a.m. Centre Quaker, 114, rue de Vaugirard.

## GERMANY

**HEIDELBERG**—Unprogrammed meeting 11:30 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06223-1386.

## GUATEMALA

**GUATEMALA**—First and third Sunday. 367922 evenings.

## MEXICO

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

## NICARAGUA

**MANAGUA**—Unprogrammed Worship 10 a.m. each Sunday at Centro de los Amigos, APTDO 5391 Managua, Nicaragua. 66-3216 or 66-0984.

## SWITZERLAND

**GENEVA**—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 av. Mervelet, Quaker House, Petit-Saconnex.

## UNITED STATES

### Alabama

**BIRMINGHAM**—Unprogrammed meeting. 10 a.m. Sundays. Creative Montessori School, 1650 28th Court South, Homewood. (205) 933-7906 or 328-2062.

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

### Alaska

**ANCHORAGE**—Unprogrammed. Call for time & directions. (907) 248-6888 or 345-1379.

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

**JUNEAU**—Unprogrammed. First Day 9 a.m. 592 Seatter Street. Phone (907) 586-4409 for information.

### Arizona

**FLAGSTAFF**—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86001.

**MCNEAL**—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3894 or (602) 642-3547.

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

**TEMPE**—Unprogrammed, First Days, 10 a.m., child care provided. 318 East 15th Street, 85281. Phone: 968-3966.

**TUCSON**—Pima Friends Meeting (unprogrammed). 10 a.m. 931 N. 5th Ave. Information: 884-5155 or 327-8973.

## Arkansas

**LITTLE ROCK**—Unprogrammed meeting, First-day school and adult discussion at 9:45 a.m., worship at 11 a.m. at Quapaw Quarter Methodist Church, 1601 S. Louisiana. Phone (501) 224-5267.

## California

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

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

**BERKELEY**—Strawberry Creek, 1600 Sacramento. P.O. Box 5065. Unprogrammed worship 10 a.m.

**CHICO**—10 a.m. singing; 10:30 unprogrammed worship, children's class. 2603 Mariposa Ave. 345-3429.

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

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

**GRASS VALLEY**—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone 273-6485.

**HEMET**—Meeting for worship 9:30 a.m., 43480 Cedar Ave. Visitors call (714) 927-7678 or 658-2261.

**LA JOLLA**—Meeting 10 a.m. 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

**LONG BEACH**—10 a.m. Orizaba at Spaulding. 434-1004.

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

**MARIN COUNTY**—10 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 382-1226.

**MONTEREY PENINSULA**—Friends meeting for worship, Sundays, 9:30 a.m. Call (408) 899-2200 or 375-0134.

**OJAI**—Unprogrammed worship. First-days 9 a.m. Call 646-4497 or 646-3200.

**ORANGE COUNTY**—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

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

**PASADENA**—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: 792-6223.

**REDLANDS-RIVERSIDE-SAN BERNARDINO**—Inland Valley Friends Meeting. Unprogrammed. Call (714) 682-5364 or 792-7766.

**SACRAMENTO**—Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 452-9317.

**SAN DIEGO**—Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 465-3520.

**SAN FERNANDO VALLEY**—Unprogrammed worship, First Days, 11:30 a.m. to 1:30 p.m.; 15056 Bledsoe, Sylmar. 360-7635.

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

**SAN JOSE**—Worship and First-day school 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0408.

**SAN LUIS OBISPO**—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-0995.

**SANTA BARBARA**—Marymount School (above the Mission), 10 a.m. Children's program and child care. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: 965-5302.

**SANTA CRUZ**—Monthly Meeting 10:00 a.m., Loudon Nelson Community Center, Paul Niebanck, Clerk, (408) 425-7114.

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

**SANTA ROSA**—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

**WESTWOOD (West Los Angeles)**—Meeting 10:30 a.m.; Western Religious Conference, 900 Hilgard (across from SE corner UCLA campus). Phone: (213) 208-2113.

**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 2 p.m. Church of Religious Science, 7434 Bannock Trail, Yucca Valley. (619) 365-1135.

## Colorado

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



**COKEDEALE**—Worship and religious studies, 10 a.m. to 12 noon. Every First Day. 3 Elm Street. Clerk: Bill Durland (719) 846-7480.

**COLORADO SPRINGS**—Meeting Sunday at 10 a.m. at 19 N. Tejon, basement level, Colorado Springs, CO. Tel: (719) 685-5548, shared answering machine. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

**DENVER**—Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult religious education 9 a.m. Worship and First-day school, 10:30 a.m. Worship at 12100 W. Alameda, Lakewood 10 a.m. Phone: 777-3799.

**DURANGO**—Unprogrammed worship 10 a.m., First-day school and adult discussion 11 a.m. Call for location, 247-4550 or 884-9434.

**ESTES PARK**—Friends/Unitarian Fellowship. Unprogrammed worship 10 a.m. Phone: 586-2686.

**FORT COLLINS**—Meeting for worship and First-day school 10 a.m. 493-9278.

## Connecticut

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

**MIDDLETOWN**—Worship 10 a.m. Center for Humanities, 10 Pearl St. Phone: 347-0866.

**NEW HAVEN**—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Bonnie Mueller, 25 Tuttle Ave., Hamden, CT 06518, (203) 228-0579.

**NEW LONDON**—Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.

**NEW MILFORD**—Housatonic Meeting, Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.

**POMFRET**—1st and 3rd First Days of each month. 10:30 a.m. 928-6356 or 928-5050 for more information.

**STAMFORD-GREENWICH**—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 637-4601 or 869-0445.

**STORRS**—Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.

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

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

## Delaware

**CAMDEN**—Worship 11 a.m., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 284-4745, 697-7725.

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

**HOCKESSIN**—First-day school 10 a.m., worship 11 a.m. N.W. from Hockessin-Yorklyn Rd. at first crossroad.

**NEWARK**—First-day school 9:30 a.m., worship 10:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (302) 368-7505.

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

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

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

## District of Columbia

**WASHINGTON**—Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). 483-3310. Unprogrammed meetings for worship are held on First Day at:

**FLORIDA AVE. MEETINGHOUSE**—Worship at 9 a.m. and 11 a.m. and 7 p.m. on Wed. Discussion at 9:30 a.m. on First Days. First-day school at 11:20 a.m. \*Interpreter for the hearing impaired at 11 a.m.

**QUAKER HOUSE**—2121 Decatur, adjacent meetinghouse. Worship at 10 a.m.

**SIDWELL FRIENDS SCHOOL**—3825 Wisconsin Ave. NW, in the Arts Center. Worship at 11:00 a.m.

**TACOMA PARK**—Worship group, worship third First Day in members' homes. Contact Nancy Alexander (301) 891-2084.

**WILLIAM PENN HOUSE**—515 E. Capitol St. Worship at 11 a.m. 543-5560.

## Florida

**CLEARWATER**—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Co-Clerks: Paul and Priscilla Blanshard. 8333 Seminole Blvd #439, Seminole, FL 34642. (813) 397-8707.

**DAYTONA BEACH**—Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 672-6885 for information.

**FT. LAUDERDALE**—Worship group. (407) 495-9642 or (305) 523-6169.

**FT. MYERS**—Worship 12 noon. Contact (813) 481-4239 or 455-8924 (Naples).

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

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

**LAKE WALES**—Worship group, (813) 676-2199.

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

**MELBOURNE**—10:30 a.m. FIT campus (Oct.-May). (407) 676-5077 or 777-1221. Summers call.

**MIAMI-CORAL GABLES**—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Doris Emerson, 1551 Slavatierra Drive, Coral Gables, FL 33134. (305) 661-3868.

**ORLANDO**—Meeting and First-day school 10 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

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

**SARASOTA**—Worship 11 a.m., discussion 10 a.m. Women's Resource Center, 340 South Tuttle Ave. Clerk: Ann Stillman, 355-8193 or 359-2207.

**STUART**—Worship group. (407) 286-3052 or 335-0281. May through October (407) 287-0545.

**TALLAHASSEE**—Worship Sunday 4 p.m. United Church, 1834 Mahan Dr. (US 90 E). Unprogrammed. Potluck first Sunday. (904) 878-3620.

**TAMPA**—Meeting and First-day school 10 a.m.; Hillsborough Developmental Center, 14219 Bruce B. Downs Blvd. Phone contacts: 238-8879 & 977-4022.

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

## Georgia

**AMERICUS**—Plains Worship Gr. 11 a.m. Fran Warren, Koinonia, Rt. 2, Americus 31709. Phone Fran (912) 924-1224, or Gene 824-3281.

**ATHENS**—Worship 10 to 11 a.m. Sunday, 11 to 12 discussion Methodist Student Center at U. of GA campus, 1196 S. Lumpkin St., Athens, GA 30605. (404) 548-9394 or (404) 353-2856.

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

**AUGUSTA**—Worship 10:30 a.m. at Meetinghouse, 340 Telfair St. (404) 738-8036 or 863-7684.

**CARROLLTON**—Worship First and Third Sundays. 114 Oak Ave., Carrollton, GA 30117. Contact Marylu (404) 832-3637.

**MONTICELLO**—Contact Franklin Lynch. 468-8978.

**ST. SIMONS**—Weekly meeting for worship in homes 11 a.m. Call (912) 638-9346 or 1200.

**STATESBORO**—Worship at 11 a.m. with child care. (912) 764-6036 or 764-5810. Visitors welcome.

## Hawaii

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

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

## Idaho

**BOISE**—Unprogrammed worship 9 a.m. Sundays. Contact Ann Dusseau, 345-2049; or Curtis Pullin, 336-4620.

**MOSCOW**—Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (509) 334-4343.

**SANDPOINT**—Unprogrammed worship group at Gardenia Center, 4 p.m. Sundays. Various homes in summer. Call Elizabeth Willey 263-4290.

## Illinois

**BLOOMINGTON—NORMAL**—Unprogrammed Sun. 10:30 a.m. Sept.-May, Campus Religious Center, 210 W. Mulberry, Normal. Summer-homes. (309) 454-1328.

**CHICAGO—AFSC**, Thursdays, 12:15 p.m. 427-2533.

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

**CHICAGO**—Chicago Monthly Meeting, 10749 S. Artesian. Worship 11 a.m. Phones: 445-8949 or 233-2715.

**CHICAGO**—Northside (unprogrammed). Worship 10:30 a.m. For location call (312) 929-4245.

**DECATUR**—Worship 10 a.m. Mildred Protzman, clerk. Phone 422-9116 or 877-0296 for meeting location.

**DEKALB**—Meeting 10:30 a.m. Please call for location. (815) 895-5379, (815) 758-1985.

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

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

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

**LAKE FOREST**—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (708) 234-8410.

**McHENRY COUNTY**—Worship 10 a.m. (815) 385-8512.

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

**OAK PARK**—Worship 10 a.m., First-day school (children and adults) 11 a.m., Hephizbah House, 946 North Blvd. Phone: 386-5150.

**PARK FOREST**—Thorn Creek Meeting. 10:30 a.m. Sunday. (708) 748-0184.

**QUINCY**—Friends Hill Meeting. Unprogrammed worship 10 a.m. 223-3902 or 222-6704 for location.

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

**SPRINGFIELD**—Meeting in Friends' homes, unprogrammed 10 a.m. Eve Fischberg and Steven Staley, Route #1, Box 83, Loami, IL 62661. (217) 624-4961.

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

## Indiana

**BLOOMINGTON**—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. (812) 334-3674.

**EVANSVILLE**—Worship 11 a.m. Sundays at Patchwork Central, 100 Washington Ave.

**FORT WAYNE**—Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-9342, for time and place.

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

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

**PLAINFIELD**—Unprogrammed worship 8:30 a.m., meeting for study and discussion 9:30 a.m., programmed meeting for worship 10:40 a.m. 105 S. East St. at the corner of U.S. 40 and East St. David Hadley, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship 9:15 a.m. Clerk: Hugh Barbour (317) 962-9221.

**SOUTH BEND**—Worship 10:30 a.m. (219) 232-5729, 256-0635.

**VALPARAISO**—Duneland Friends Meeting. Singing 11:00 a.m., unprogrammed worship 11:15 a.m. First United Methodist Church, Wesley Hall, 103 N. Franklin St., 46383. Information: (219) 462-4107 or 462-9997.

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

## Iowa

**AMES**—Worship 10 a.m. Ames Meetinghouse, 427 Hawthorne Ave. Information: (515) 292-1459, 292-2081.

**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 10 a.m. 311 N. Linn St. Call 351-2234 or Selma Conner, 338-2914.

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

## Kansas

**LAWRENCE**—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 11 a.m. 749-1316, 843-4895.

**MANHATTAN**—Unprogrammed. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. School year: 10 a.m. silence, 11 a.m. discussion. June/July: members' homes, 9:30 a.m. 539-2636, 539-2046.

**TOPEKA**—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 233-5455, or 273-6791.

**WICHITA**—Heartland Meeting, unprogrammed worship 1:30 p.m., discussion following. St. Paul's United Methodist Church, 13th and Topeka. 262-1143 or 682-8735.

**WICHITA**—University Friends Meeting, 1840 University. Sunday school 9:30 a.m., Meeting for worship 10:45 a.m. Gene Maynard and Shelli Kadel, pastors. Phone: (316) 262-0471.

## Kentucky

**BEREA**—Meeting Sunday 9 a.m. Berea College: (606) 986-1745.

**LEXINGTON**—Meeting for worship 10 a.m. (Summer—9 a.m.) Sundays. Box 186, Lexington, KY 40584. Phone: (606) 223-4176.

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

## Louisiana

**BATON ROUGE**—Unprogrammed meeting for worship 3 p.m. 333 E. Chimes St. Clerk: Marshall Vidrine, (504) 629-5362.

**NEW ORLEANS**—Unprogrammed meeting for worship, Sundays 10 a.m. 7102 Ferret St. (504) 885-1223 or 861-8022.

## Maine

**BAR HARBOR**—Acadia. Unprogrammed meeting for worship 6 p.m. (7 p.m. June, July, Aug.). 288-3888 or 288-4941.

**BELFAST AREA**—Unprogrammed meeting for worship, First-day school 9 a.m. Phone: (207) 338-2325.

**BRUNSWICK**—Unprogrammed worship 10 a.m. 333 Maine St. 833-5016 or 725-8216.

**EAST VASSALBORO**—Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meeting-house, China Road, Gerald Robbins, clerk. (207) 923-3088.

**EGGMOGIN REACH**—First Day Worship 10 a.m. Sargentville chapel, Rt. 175, 359-4417.

**MID-COAST AREA**—Unprogrammed meeting for worship 10 a.m. at former Computer Barn, Biscay Road, Damariscotta, First Day provided, 563-3464 or 563-1701.

**ORONO**—Unprogrammed meeting for worship 10 a.m. Orono Community Center. 989-1366.

**PORTLAND**—Unprogrammed worship, First-day school, 10:30 a.m. 1845 Forest Ave. (Rte. 302). Call (207) 797-4720.

**WATERBORO**—Unprogrammed worship, First-day school 9 a.m. Conant Chapel, Alfred. (207) 324-4134, 625-8034.

**WHITING**—Cobscook Friends Meeting. Meeting for worship, First Days, 10:00 a.m. Walter Plaut, clerk. (207) 733-2191.

## Maryland

**ADELPHI**—Worship 8:30 and 10 a.m. Sunday. Sunday school 10:20 a.m. (10 a.m. fourth Sun). Adult 2nd Hour 11:30 a.m. 1st/3rd/5th Sun. Nursery, 2303 Metzert, near U. of Md. (301) 445-1114.

**ANNAPOLIS**—Worship 11 a.m. Ed. Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Jean Christianson, clerk, 544-1912.

**BALTIMORE**—Stony Run: worship 11 a.m. except 10 a.m. July and August. 5116 N. Charles St. 435-3773. Home-wood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.

**BALTIMORE/SPARKS**—Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (301) 472-4791 or 343-0258.

**BETHESDA**—Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8881.

**CHESTERTOWN**—Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Joseph Whitehill, P.O. Box 1020, Chestertown, MD 21620. (301) 778-1130.

**DARLINGTON**—Deer Creek Meeting. Worship 10:30; Clerk Anne Gregory, 734-6854.

**EASTON**—Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (301) 820-8347, 820-7952.

**FALLSTON**—Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Hunter C. Sutherland, phone (301) 877-1635.

**FREDERICK**—Worship and First-day school 10 a.m. 22 S. Market St., Frederick. 293-1151.

**SALISBURY**—Unprogrammed worship 11 a.m. First-day school and adult class 10 a.m. Carey Ave. at Glen. (301) 543-4343, or 289-6893.

**SANDY SPRING**—Worship 9:30 and 11 a.m., first Sundays 9:30 only. Classes 10:30 a.m. Meetinghouse Rd. at Rte. 108.

**SOUTHERN MARYLAND**—Patuxent Preparative Meeting. Worship 10 a.m. Call Ann Trentman 884-4048 or Peter Rabenold 586-1199.

**UNION BRIDGE**—Pipe Creek Meeting. Worship 11 a.m. Margaret Stambaugh, clerk, (301) 271-2789.

## Massachusetts

**ACTON**—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts., West Concord (during summer in homes). Clerk: Edith Gilmore, 371-1619.

**AMESBURY**—Worship 10 a.m.; 120 Friend St. Call 948-2265 or 388-3293.

**AMHERST-NORTHAMPTON-GREENFIELD**—Worship and First-day school 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; if no answer 584-2788 or 549-4845.

**BOSTON**—Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

**CAMBRIDGE**—Meetings, Sundays, 9:30 and 11 a.m. During July and Aug., Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 876-6883.

**DEERFIELD-GREENFIELD**—Worship group Wednesday 6:00 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.

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

**GREAT BARRINGTON**—South Berkshire Meeting, Blodgett House, Simon's Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 528-1847 or (413) 243-1575.

**MARTHA'S VINEYARD**—Visitors Welcome! Worship 10:30 a.m. Location varies, call 693-0512 or 693-0040.

**NANTUCKET**—Unprogrammed meeting 10 a.m., June 15–Sept. 15, Fair Street Meeting House. After Sept. 15, 15 Maria Mitchell Library, Vestel Street, 228-1690, 228-0136, 228-1002.

**NEW BEDFORD**—Unprogrammed meeting for worship 10 a.m. 83 Spring St. Steven Correia, clerk. (508) 999-3798.

**NORTH EASTON**—Worship 10:30 a.m. First Days, Ouesat House, 51 Main St., North Easton. (508) 238-2997.

**NORTH SHORE**—Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass. Clerk: Bruce Nevin, 281-5683.

**SANDWICH**—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (508) 747-0761.

**SOUTH YARMOUTH-CAPE COD**—Unprogrammed worship 10 a.m. 58 N. Main St. 362-6633.

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

**WEST FALMOUTH-CAPE COD**—Meeting for worship, Sunday, 11 a.m. Rte. 28A.

**WESTPORT**—Meeting, Sundays, 10:45 a.m. Central Village. Clerk: Frances Kirkaldy, 636-4711.

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

## Michigan

**ALMA-MT. PLEASANT**—Unprogrammed meeting 10 a.m. Discussion 9 a.m. First-day school. Clerk: Don Nagler, (517) 772-2941.

**ANN ARBOR**—Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerk: Walt Scheider, (313) 663-3846.

**BIRMINGHAM**—Meeting 10:30 a.m. Brookside School Library, NE corner Lone Pine & Cranbrook, Bloomfield Hills. Clerk: Margaret Kanost (313) 377-8811.

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

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

**GRAND RAPIDS**—Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 942-4713 or 454-7701.

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

**KEWEENAW**—Unprogrammed worship, First-day school. Rt. 1, Box 114a, Atlantic Mine, 49905. (906) 296-0560.

## Minnesota

**DULUTH**—Unprogrammed worship, First-day school, 9:30 a.m. Sundays, 1730 E. Superior Street. Robert Turner, clerk, (218) 724-6216.

**MINNEAPOLIS**—Minneapolis Friends Meeting, 3125 W. 44th St., Mpls., MN 55410. Unprogrammed worship, 8:30 a.m.; First-day school and Forum, 10 a.m.; Semi-programmed worship 11:15 a.m. Summer worship schedule is 9:00 and 10:30. (612) 926-6159.

**NORTHFIELD-SOGN-CANNON FALLS TWP.**—Cannon Valley Friends Meeting. Unprogrammed worship 11 a.m. Child care. (507) 663-7969.

**ROCHESTER**—Unprogrammed meeting. Call (507) 282-4565 or 282-3310.

**ST. CLOUD**—Unprogrammed meeting 3:00 p.m. followed by second hour discussion. 1114 S.E. 9th Ave.

**ST. PAUL**—Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m., Weyerhaeuser Chapel, Macalester College two blocks east. Call (612) 699-6995.

**STILLWATER**—St. Croix Valley Friends. Unprogrammed worship at 10 a.m. Phone (612) 777-1698, 777-5651.

## Missouri

**COLUMBIA**—Meeting for worship and First-day school 10:30 a.m., First-day school 9:30 a.m. Presbyterian Student Center, 100 Hill St., Columbia, MO 65201. Phone: (314) 442-8328.

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

**ROLLA**—Preparative meeting 10:30 a.m. On Soest Rd. opposite Rolla Jr. High School. Phone: (314) 341-2484 or 265-3725.

**ST. LOUIS**—Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 982-3061.

**SPRINGFIELD**—Worship, First-day school 3 p.m. each First Day at Unity Church, 2214 E. Seminole St. Contact Louis Cox, (417) 882-3963.

## Montana

**BILLINGS**—Unprogrammed worship, 10:30 a.m., Meeting for Learning 11:15 a.m. Child care. 2032 Central Avenue or call (406) 656-2163 or (406) 252-5065.

**HELENA**—Call (406) 449-6663 or (406) 449-4732.

**MISSOULA**—Unprogrammed 10 a.m. Sundays. 432 E. Pine. (406) 543-8497.

## Nebraska

**LINCOLN**—Discussion 10 a.m., worship 11 a.m. 3319 S. 46th. Phone: 488-4178.

**OMAHA**—Discussion 10:30 a.m., worship 11; Univ. Relig. Ctr., 101 N. Happy Hollow. 453-7918, 289-4156.

## Nevada

**RENO**—Unprogrammed worship 10:30 a.m. Youth Center next to YMCA, 1300 Foster Drive. 747-4623.

## New Hampshire

**CONCORD**—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-4743.

**DOVER**—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Chip Neal, (603) 742-0263, or write P.O. Box 243, Dover, NH 03820.

**GONIC**—Programmed Worship 2nd and 4th Sundays. 10:30 a.m. Maple St. Clerk: Evelyn Lang. Phone (603) 895-9877.

**HANOVER**—Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Erica Brinton.

**NORTH SANDWICH**—10:30 a.m. Contact: Webb, (603) 284-6215.

**PETERBOROUGH**—46 Concord St. Worship and First-day school, 10:30, Sept.-June. Call for summer hours and discussion times. (603) 924-6150, 673-4821.

**WEST EPPING**—Unprogrammed. 10 a.m. on 1st and 3rd First Days. Friend St. directly off Rt. 27. Clerk: Fritz Bell (603) 895-2437.

## New Jersey

**ATLANTIC CITY AREA**—Worship 11 a.m., 437A, S. Pitney Rd. Near Absecon. Clerk: Robert L. Barnett: (809) 965-5347.

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

**CAMDEN**—Newton Friends Meeting. Worship First Day 10:30 a.m. Cooper & 8th Sts. (by Haddon Ave.). Information: (609) 964-9649.



**CAPE MAY**—Beach meeting mid-June through Sept., 8:45 a.m., beach north of first-aid station. (609) 624-1165.

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

**CROPWELL**—Meeting for worship 10:45 a.m. Old Marlton Pike, one mile west of Marlton.

**CROSSWICKS**—Meeting and First-day school 9:30 a.m. (609) 298-4362.

**DOVER-RANDOLPH**—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987.

**GREENWICH**—6 miles west of Bridgeton. First-day school 10:30 a.m., meeting 11:15 a.m. Phone (609) 451-4316.

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

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

**MARLTON**—See CROPWELL.

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

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

**MONTCLAIR**—Meeting and First-day school 11 a.m. except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 746-0940. Visitors welcome.

**MOORESTOWN**—Meeting for worship 9 a.m. and 11 a.m., except 10 a.m. second Sunday Sept., last Sunday Dec., and third Sunday June. First-day school 10 a.m. Oct. to May, Main St. (Rte. 537) and Chester Ave. (Rte.) 603. Worship also at Mt. Laurel Meetinghouse, June through Sept. 10:30 a.m., Moorestown-Mt. Laurel Rd. (Rte. 603) and Hainesport Rd. (Rte. 674). Call (609) 235-1561.

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

**MULLICA HILL**—Main St. Sept.-May FDS 9:45, meeting for worship 11 a.m. Meeting only, June, July and Aug., 10 a.m.

**NEW BRUNSWICK**—Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. (201) 846-8969.

**PLAINFIELD**—Meeting for worship and First-day school 10:00 a.m. Wednesday at 8:00 p.m. 225 Watchung Ave. at E. Third St. 757-7336.

**PRINCETON**—Worship 9 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (609) 924-7034.

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

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

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

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

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

**SHREWSBURY**—Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (201) 741-4138.

**SOMERSET/MORRIS COUNTIES**—Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship 10 a.m. Sept.-May. (908) 234-2486 or (201) 543-7477.

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

**TRENTON**—Meeting for worship 10 a.m. Hanover and Montgomery Sts. Visitors welcome.

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

**WOODBURY**—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone (609) 845-5080, if no answer call 848-1990.

**WOODSTOWN**—First-day school 9:45 a.m., worship 11 a.m. July and Aug., worship 10 a.m. N. Main St. Phone (609) 358-3528.

## New Mexico

**ALBUQUERQUE**—Meeting, First-day school 10:30 a.m. 1800 5th St. N.W. Clerk: Avis Vermilye, (505) 897-7093.

**GALLUP**—Friends Worship Group, First Day 10:30 a.m. For information, call: 722-9004.

**LAS CRUCES**—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. 522-0672 or 526-4625.

**SANTA FE**—Meeting for Worship, Sundays 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241. Chamisa Friends Preparative Meeting, at Brunn School. Worship and First-day school, 5 p.m. (505) 983-2073.

**SILVER CITY AREA**—Gila Friends Meeting. 10 a.m. Call 388-3388, 536-9565, or 535-4137 for location.

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

## New York

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

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

**AMAWALK**—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 271-4074 or 962-3045.

**AUBURN**—Unprogrammed meeting 1 p.m. Seventh-day worship. By appointment only. Auburn Prison, 135 State St., Auburn NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn NY 13021. Phone: (315) 253-6559.

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

**BUFFALO**—Worship and First-day school, 11 a.m. 72 N. Parade near Science Museum. Call for summer hours. 892-8645.

**BULLS HEAD RD.**—Worship 10:30 a.m. Sundays. N. Dutchess Co., 1/2 mile E. Taconic Pky. (914) 266-3223.

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

**CENTRAL FINGER LAKES**—Penn Yan, Sundays, Sept. through June, 160 Main St. rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone (315) 789-2910.

**CHAPPAQUA**—Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 737-9089 or 238-9202.

**CLINTON**—Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-2243.

**CORNWALL**—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4463.

**EASTON**—Unprogrammed worship and First-day school 11 a.m. Rte. 40. (518) 664-6567, 692-9227, or 677-3693.

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

**FREDONIA**—Unprogrammed meeting 10:30 a.m. Call (716) 672-4427 or (716) 672-4518.

**HAMILTON**—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (315) 684-9320.

**HUDSON**—Meeting for worship 10:30 a.m. first and third Sundays. 343 Union St. (518) 851-7954, 966-8940, or 329-0401.

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

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

**EASTERN LONG ISLAND** (3 worship groups)  
Shelter Island—10:30 a.m.; Summers, Circle at Quaker Martyrs' Monument on Sylvester Manor (inclement weather: George Fox House, end of George Fox Lane).  
Winters: 96 Hempstead St., Sag Harbor. (516) 725-1132.  
Southampton—Administration Building, Southampton College. (516) 287-1713.

Southold—2060 Leeward Drive. (516) 765-1132.

**FLUSHING**—Discussion 10 a.m.; FDS 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

**HUNTINGTON-LLOYD HARBOR**—Friends World College, Plover Ln. (516) 261-4924 (eves.).

**JERICHO**—Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

**LOCUST VALLEY-MATINECOCK**—10 a.m. all year, FDS Sept.-June. Duck Pond and Piping Rock Rds.

**MANHASSET**—Adult class 10 a.m., FDS 11 a.m., Winter. (Worship 10 a.m. June-August). (516) 365-5142.

**ST. JAMES-CONSCIENCE BAY**—Friends Way, off Moriches Rd. Adult discussion, FDS, and singing. (516) 862-6213.

**WESTBURY**—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178.

**MT. KISCO**—Croton Valley Meeting. Meetinghouse Road, opposite Stanwood. Worship 11 a.m. Sunday (914) 666-8602.

**NEW PALTZ**—Worship, First-day school and child care 10:30 a.m. 8 N. Mannheim. (914) 255-5678.

**NEW YORK CITY**—At 15 Rutherford Place (15th Street), Manhattan; unprogrammed worship every First Day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First Day of every month. Earl Hall, Columbia University; unprogrammed worship every First Day at 11 a.m. At 110 Schermerhorn St., Brooklyn; unprogrammed worship at 11 a.m. every First Day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

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

**ONEONTA**—Butternuts Monthly Meeting. Worship 10:30 a.m. First Sunday. (607) 432-9395. Other Sundays: Coopers-town, 547-5450; Delhi, 829-6702; Norwich, 334-9433.

**ORCHARD PARK**—Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-5749.

**POPLAR RIDGE**—Worship 10 a.m. (315) 364-7244.

**POUGHKEEPSIE**—Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 454-2870.

**PURCHASE**—Meeting for worship and First-day school 11 a.m., Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).

**QUAKER STREET**—Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

**ROCHESTER**—Labor Day to May 31, Meeting for Worship 9 a.m. and 11 a.m. First-day school 11 a.m. June 1 to Labor Day worship at 10 a.m. with babysitting available. 41 Westminster Rd., 14607, (716) 271-0900.

**ROCKLAND**—Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 623-8473.

**RYE**—Unprogrammed meeting for worship 9 a.m., 624 Milton Road. Phone (914) 967-0539.

**SARANAC LAKE**—Meeting for worship and First-day school 10:00 a.m. Phone (518) 891-0299 or 523-9270.

**SARATOGA SPRINGS**—Worship and First-day school 11 a.m. Phone: (518) 399-5013.

**SCARSDALE**—Meeting for worship, second Sunday in Sept. through June, 11 a.m.; July through first Sunday in Sept. 10 a.m. First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Rd.

**SCHENECTADY**—Meeting for worship 10:30 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 374-0369.

**STATEN ISLAND**—Meeting for worship Sundays at 11 a.m. Information: (718) 816-1364.

**SYRACUSE**—Worship 10:30 a.m. 821 Euclid Ave.

## North Carolina

**ASHEVILLE**—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 227 Edgewood Rd. (704) 258-0974.

**BREVARD**—Unprogrammed meeting for worship, 11 a.m. Morgan and Oaklawn Aves. (704) 884-7000.

**CELO**—Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (704) 675-4456.

**CHAPEL HILL**—Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Child care. During June, July and August, worship at 10 a.m. Clerk: Marnie Clark, (919) 967-9342.

**CHARLOTTE**—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 2327 Remount Rd. (704) 399-8465 or 537-5808.

**DURHAM**—Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Alice Keighton, (919) 489-6652.

**FAYETTEVILLE**—Unprogrammed. Phone 485-5720.

**GREENSBORO**—Friendship Meeting (unprogrammed) 1103 New Garden Rd. Worship 10:30 a.m. Call (919) 294-2095 or 854-5155.

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

**GUILFORD COLLEGE, GREENSBORO**—New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:45 a.m. Gary C. Dent, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (919) 292-5487.

**RALEIGH**—Unprogrammed. Worship 10 a.m. 625 Tower Street.

**WENTWORTH/REIDSVILLE**—Open worship and child care 10:30 a.m. Call (919) 349-5727 or (919) 427-3188.

**WILMINGTON**—Unprogrammed worship 11:00 a.m., discussion 10:00 a.m., 313 Castle St.

**WOODLAND**—Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk. (919) 587-9981.

## North Dakota

**FARGO**—Unprogrammed meeting, 10:30 a.m. Sundays, 1239 12th St. N. 234-0974.

## Ohio

**AKRON**—Unprogrammed worship and First-day school. 119 Augusta Ave. Zip: 44302. (216) 867-4968 (H) or 253-7151 (AFSC).

**ATHENS**—10 a.m. 18 N. College St. (614) 592-5789.

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

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

**FINDLAY**—Joe Davis, (419) 422-7668

**TOLEDO**—Rilma Buckman, (419) 385-1718

**CINCINNATI**—Eastern Hills Friends Meeting (previously Clifton Friends Meeting), 1671 Nagel Road, Sunday 10 a.m. 793-9242.

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

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

**COLUMBUS**—Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave. Call the Meetinghouse at (614) 291-2331 or Gerry Brevoort at (614) 268-2002.

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

**DELAWARE**—Unprogrammed meeting and First-day school, 11:00 a.m.-12:00 p.m., room 311 of the Hamilton-Williams Campus Center at Ohio Wesleyan University. (614) 369-0947.

**GRANVILLE**—Area worship group meets second and fourth Sundays 10 a.m. For information, call Mike Fuson: (614) 587-4756.

**KENT**—Meeting for worship and First-day school 10:30 a.m. United Christian Ministries Chapel, 1435 East Main Street. Phone 673-5336.

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

**MARIETTA**—Mid-Ohio Valley Friends unprogrammed worship First Day mornings at 10:30 o'clock. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

**OBERVILLE**—Unprogrammed meeting, First-days: (216) 775-2368 or (216) 774-3292.

**PARKERSBURG**—Mid-Ohio Valley Friends. Phone (304) 422-5299 or (304) 428-1320.

**WAYNESVILLE**—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts. (513) 885-7276, 897-4610.

**WILMINGTON**—Campus Meeting (United FUM and FGC), College Kelly Center. Unprogrammed worship 10:15 a.m. Barbara Olmsted, clerk, (513) 382-4118.

**WOOSTER**—Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 348-8664 or 262-7650.

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Betty Wagner, (513) 767-8021.

**ZANESVILLE**—Area worship group meets first and third Sundays 10 a.m. For information, call Ginger Swank: (614) 455-3841.

## Oklahoma

**OKLAHOMA CITY**—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10 a.m. Quaker study group, midweek. (405) 632-7574, 631-4174.

**STILLWATER**—Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.

**TULSA**—Green Country Friends Meeting (unprogrammed); 4 p.m. worship, 5:15 p.m. forum, 6:30 p.m. potluck, each First Day. Call for location (918) 743-6827.

## Oregon

**ASHLAND**—Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (503) 482-4335.

**CORVALLIS**—Meeting for worship 9:30 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

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

**FLORENCE**—Central Coast Meeting for worship 11 a.m., Second and Fourth Sundays. (503) 997-4237 or 997-7024.

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

**SALEM**—Meeting for worship 10 a.m., Forum 11 a.m. YWCA, 768 State St., 999-1908. Call for summer schedule.

## Pennsylvania

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

**BIRMINGHAM**—First-day school and worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. ¼ mile.

**BUCKINGHAM**—Meeting for worship 11 a.m.-12. First-day school, beginning with worship at 11 a.m. Lahaska, Rtes. 202-263. (215) 794-7299.

**CARLISLE**—First-day school (Sept.-May). Worship 10 a.m. 163 E. Pomfret St., 249-2411.

**CHAMBERSBURG**—Meeting for worship 10:30 a.m. (717) 263-5517.

**CHELTENHAM**—See Philadelphia listing.

**CHESTER**—Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts., (215) 874-5860.

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

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

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

**DOWNINGTOWN**—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, ½ mile east of town). 269-2899.

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

**DUNNINGS CREEK**—First-day school/Meeting for worship begins 10 a.m. NW Bedford at Fishertown. 623-5350.

**ELKLANDS**—Meeting for worship 11 a.m. May through Oct. Rte. 154 between Forksville and Canton, Pa.

**ERIE**—Unprogrammed worship. Call (814) 866-0682.

**FALLSINGTON (Bucks County)**—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.

**GLENSIDE**—Unprogrammed, Christ-centered worship. First-day 10:30 a.m., Fourth-day, 7:30 p.m. 16 Huber St., Glenside (near Railroad Station) Ph. 576-1450.

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

**GWYNEDD**—First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Summerytown Pike and Rte. 202.

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

**HAVERFORD**—First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.

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

**HORSHAM**—First-day school, meeting 11 a.m. Rte. 611.

**HUNTINGDON**—Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4038.

**INDIANA**—Unprogrammed meeting for worship, 10:30 a.m., first and third Sundays. United Ministry, 828 Grant St. (412) 349-3338.

**KENDAL**—Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.

**KENNETT SQUARE**—First-day school 10 a.m., worship 11 a.m. Union & Sikes. Betsy McKinistry, clerk, (215) 444-4449.

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

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

**LEHIGH VALLEY-BETHLEHEM**—Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On rte. 512, ½ mile north of rte. 22.

**LEWISBURG**—Worship 10:30 a.m. Sundays. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-0191.

**LONDON GROVE**—Friends meeting Sunday 10 a.m., child care/First-day school 11 a.m. Newark Rd. and Rte. 926.

**MARSHALLTON**—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.

**MEDIA**—Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-June., 125 W. Third St.

**MEDIA (Providence Meeting)**—Worship 11 a.m., except at 10 a.m. on the first Sunday of the month. Worship at 11 a.m. every Sunday in July and Aug. Joint First-day school 9:30 a.m. at Providence MM Feb.-June; at Media MM Sept.-Jan. Providence Rd. (Rte. 252) near 4th St.

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

**MIDDLETOWN**—Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. 358-3212.

**MIDDELTOWN**—First-day school 9:30 a.m., meeting for worship 11 a.m. Seventh and eighth months worship 10-11 a.m. At Langhorne, 453 W. Maple Ave.

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

**NEWTOWN (Bucks Co.)**—Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 968-5143 or 968-2217.

**NEWTOWN SQUARE (Del. Co.)**—Meeting 10 a.m. Rte. 252 N. of Rte. 3. (215) 566-4808.

**NORRISTOWN**—Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Phone: 279-3765. Mail: P.O. Box 823, Norristown, PA 19404.

**OXFORD**—First-day school 10 a.m., Meeting for worship 11 a.m. 260 S. 3rd St. (215) 932-8572. Janet P. Eaby, clerk. (717) 786-7810.

**PENNSBURG**—Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk, 234-8424.

**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**—11 a.m., 15th and Race Sts.

**CHELTENHAM**—Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m.

**CHESTNUT HILL**—100 E. Mermaid Lane.

**FOURTH AND ARCH STS.**—10 a.m. on Thursdays.

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

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

**GERMANTOWN MEETING**—Coulter St. and 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 Rte. 23. Worship 10 a.m., forum 11:15.

**PITTSBURGH**—Meeting for worship and school 10:30 a.m.; 4836 Ellsworth Ave., (412) 683-2669.

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

**POCONO**—Sterling—Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (717) 689-2353 or 689-7552.

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

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

**RADNOR**—Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ltham, Pa. (215) 688-9205.

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

**SOBURY**—Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles N.W. of New Hope. 297-5054.

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

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

**STATE COLLEGE**—First-day school and adult discussion 10 a.m. worship 11 a.m. 611 E. Prospect Ave. 16801.

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

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

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

**WEST CHESTER**—First-day school 10:30 a.m., worship 10:45. 425 N. High St. Carolyn Helmuth, 696-0491.

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

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



**WILKES-BARRE**—North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m., For summer and vacations, phone: (717) 675-2438 or (717) 825-0675.

**WILLISTOWN**—Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1.

**WRIGHTSTOWN**—Rte. 413. Gathering 9:30 a.m. Meeting for Worship 10 a.m. First-day school, children 10:15 a.m., adults 11 a.m.

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

**YORK**—Worship. 11 a.m. 135 W. Philadelphia St. (717) 854-8109.

## Rhode Island

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

**SAYLESVILLE**—Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

**WESTERLY**—Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (203) 599-1264.

**WOONSOCKET**—Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Unprogrammed worship 9:30; pastoral worship 11 a.m. (401) 762-5726.

## South Carolina

**CHARLESTON**—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 556-7031.

**COLUMBIA**—worship 10 a.m. Presbyterian Student Center, 1702 Greene St., 29201. Phone: (803) 256-7073.

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

## South Dakota

**SIoux FALLS**—Unprogrammed meeting 11 a.m. 2311 S. Center Ave., 57105. Phone: (605) 338-5744.

## Tennessee

**CHATTANOOGA**—Worship 10 a.m., discussion 11:30 a.m. 335 Crestway Drive. Co-clerks: Becky Ingle, (615) 629-5914; Judy Merchant, (615) 825-6048.

**FARRAGUT**—Worship group. St. Elizabeth's Episcopal Church. 690-5491.

**JOHNSON CITY**—Tri-cities, 11 a.m. Sunday; Clerk, Betsy Hurst. Home: (615) 743-6975. Work: (615) 743-5281. Catholic-Episcopal Center, 734 West Locust St.

**MEMPHIS**—Unprogrammed meeting, child care 11 a.m. Special Studies Bldg. N. Pkwy at University, Rhodes College. (901) 323-3196.

**NASHVILLE**—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Penny Wright, clerk.

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

## Texas

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

**AUSTIN**—Forum 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. Paul Stucky, clerk.

**CORPUS CHRISTI**—Unprogrammed worship 10 a.m. Call Charles Arguelli, (512) 991-2505.

**DALLAS**—Sunday 10 a.m. 5828 Worth St. Clerk, Ward Elmendorf, 826-2071; or call 821-6543.

**EL PASO**—Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 534-8203. Please leave a message.

**FORT WORTH**—Unprogrammed meeting at Wesley Foundation, 2750 West Lowden, 11 a.m. Discussion follows worship. (817) 428-9941.

**GALVESTON**—Meeting for worship, First-day 10 a.m.; 1501 Post Office Street. (409) 762-1785.

**HILL COUNTRY**—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Kerrville, TX. Clerk: Sue Rosier (512) 698-2592.

**HOUSTON**—Live Oak Meeting, 1003 Alexander. Meeting for worship 11 a.m. year round. Discussion 9:30 a.m. except summer. Phone: clerk, Dee Rogers: (713) 358-3711 or Meetinghouse: (713) 862-6685 for details.

**LUBBOCK**—Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 745-8921.

**MIDLAND**—Worship 5 p.m. Sundays. Clerk, Mike Gray, (915) 699-5512.

**RIO GRANDE VALLEY**—Winter worship group Sunday mornings. For location call Carol J. Brown 686-4855.

**SAN ANTONIO**—Unprogrammed worship 10 a.m. Discussion 11 a.m. at Methodist Student Center, 102 Belknap, San Antonio, TX 78212. Third First Days Meeting for Business with potluck at the rise of business; Lori Ratcliff, clerk, 13647 High Chapel, San Antonio, TX 78231. (512) 493-1054.

## Utah

**LOGAN**—Unprogrammed meeting and First-day school. Sundays, 10:30 a.m. 220 N. 100 E. Call 563-3345, or 752-2702.

**SALT LAKE CITY**—Unprogrammed meeting and First-day school 10 a.m. Friends Meeting House, 161 E. Second Ave. Phone (801) 359-1506, or 582-0719.

## Vermont

**BENNINGTON**—Worship, Sundays, 10 a.m. Old First Church barn on Monument Circle at the obelisk. (802) 447-7980 or (802) 442-4859.

**BURLINGTON**—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 864-7364, or (802) 863-3014.

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

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

**PUTNEY**—Worship, Sunday, 10:00 a.m. Rte. 5, north of village, Putney.

**WILDERNESS**—Sunday meeting for worship at 10 a.m. in Wallingford. Rotary Building, N. Main St. Phone Kate Brinton, (802) 228-8942, or Leo Cadwallader, (802) 446-2565.

## Virginia

**ALEXANDRIA**—Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 765-6404 or 455-0194.

**CHARLOTTESVILLE**—Discussion 10 a.m., Worship 8:45 and 11 a.m. (childcare available) except summer, Worship only 8:45 and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

**FARMVILLE**—Worship 10 a.m., discussion 11 a.m. 223-4160.

**HARRISONBURG**—Unprogrammed worship, 5 p.m. Sundays, Rte. 33 West. (703) 433-8574 or 885-7973.

**LEXINGTON**—Maury River Meeting, First-day school and unprogrammed worship 10 a.m. Discussion 11 a.m. Phone (703) 463-9422.

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

**McLEAN**—Langley Hill Meeting. Junc. old Rte. 123 and Rte. 193. 10 a.m. First-day school, adult forum 11 a.m.

**NORFOLK**—Worship and First-day school at 10 a.m. Phone (804) 627-6317 or (804) 489-4965 for information.

**RICHMOND**—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.

**RICHMOND**—Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 379-8506.

**ROANOKE**—Blacksburg/Roanoke Monthly Meeting: Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

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

**WILLIAMSBURG**—Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

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

## Washington

**BELLEVUE**—Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 587-6449.

**OLYMPIA**—Worship 10 a.m. 219 B Street S.W., Tumwater. First Sunday each month; potluck breakfast at 9 a.m. Address: P.O. Box 334, Olympia, WA 98507. Phone: 943-3818 or 357-3855.

**PULLMAN**—See Moscow, Idaho.

**SEATTLE**—University Friends Meeting 4001 9th Ave. NE. Quiet worship First Days 9:30 & 11 a.m., Weds. 7 p.m. 547-6449. Accommodations: 632-9839.

**SPOKANE**—Unprogrammed worship. 747-7275 or 534-0793.

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

**WALLA WALLA**—10 a.m. Sundays. 522-0399.

## West Virginia

**MORGANTOWN**—Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Lurline Squire (304) 599-3109.

**PARKERSBURG**—Unprogrammed worship, first and third First Days at 10:30 a.m. Phone (304) 422-5299.

## Wisconsin

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

**EAU CLAIRE**—Menomonie Friends Meeting for worship and First-day school at the Meetinghouse (1718 10th Street, Menomonie, 235-6366) or in Eau Claire. Call 235-5686 or 832-0721 for schedule.

**GREEN BAY/APPLETON**—Meeting for worship and First-day school 11 a.m. Contact Jill Hardy, clerk, (414) 337-0904.

**MADISON**—Meeting House, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9:00 & 11:00 a.m., Wednesday at 7:00 a.m., 12:00 noon, 5:15 & 8:30 p.m. Children's Classes at 11:00 a.m. Sunday.

**MILWAUKEE**—Meeting for worship 10:30 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

## Wyoming

**JACKSON**—Unprogrammed meeting and First-day school; Information phone: (307) 733-5680 or (307) 733-9438.

**LARAMIE**—Unprogrammed worship 9 a.m. Sundays. UCM House, 1115 Grand. Call 742-5969.

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  2. Stapeley residents know they can rely on the health care that we offer, and area hospitals and doctors who treat our residents agree. Stapeley staff cares for residents with respect and affection with a regard for dignity, self-confidence and independence.
  3. Stapeley residents appreciate our Friendly service, which is synonymous with our Quaker tradition. One of our residents summed it up this way: "I know that when I have needs, Stapeley will meet those needs."
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